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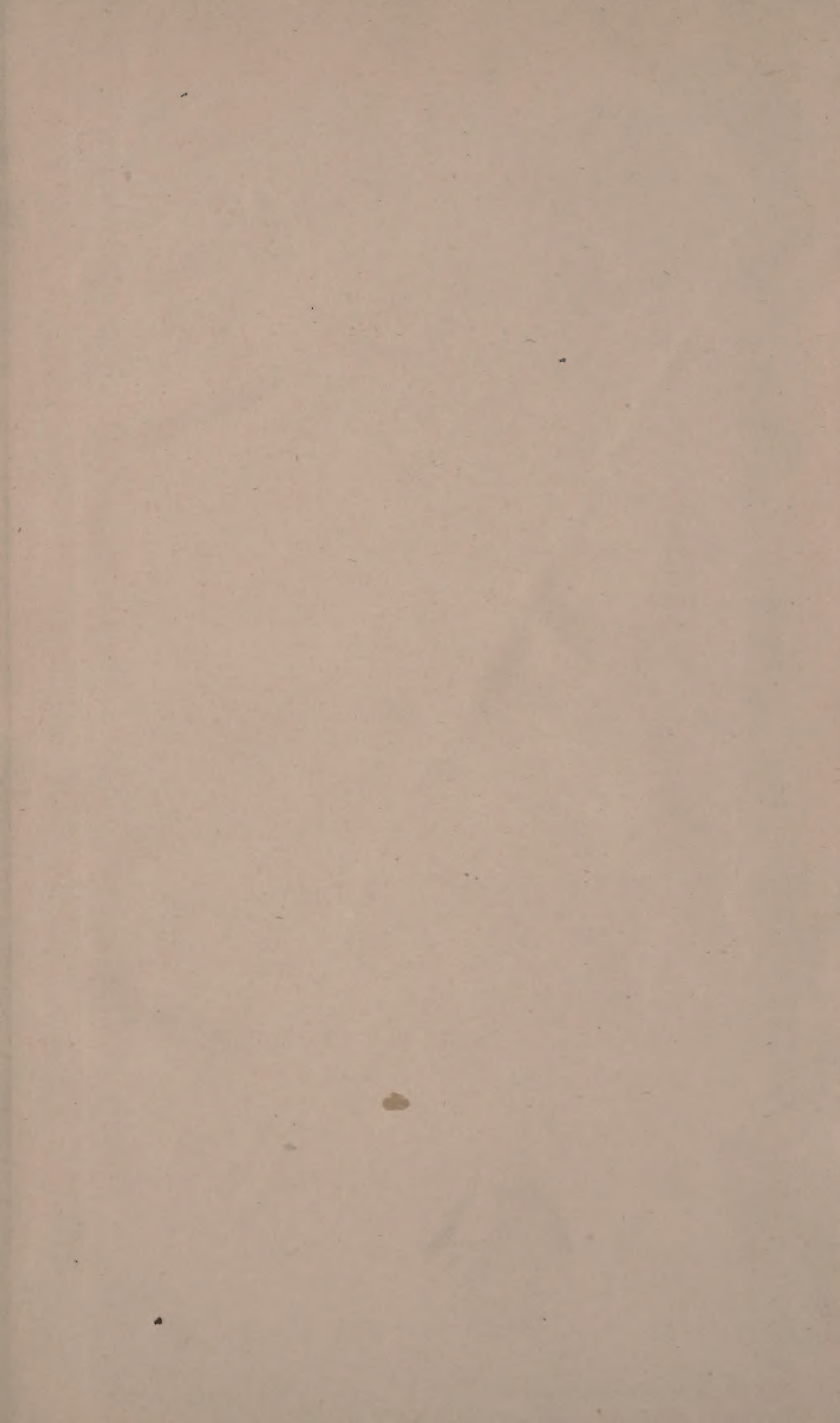
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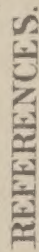
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I. JUDAH.

- CITIES OF REFUGE**
JOSHUA XX.
- | | |
|-----------|--------------|
| 1. Maon | 6. Libnah |
| 2. Carmel | 7. Luchish |
| 3. Juttah | 8. Hazor |
| 4. Durnah | 9. Makkeedah |
| 5. Tekoa | |
- WEST OF JORDAN EAST OF JORDAN
- | | |
|---------|---------------|
| Kadesh | Golan |
| Shechem | Rimoth Gilead |
| | 5. Tekoa |

II. SIMEON.

III. BENJAMIN.

- | | |
|------------|------------|
| 1. Rimmon | 5. Anatoth |
| 2. Gibecun | 6. Nob |
| 3. Michmas | 7. Gibeah |
| 4. Geba | 8. Mizpeh |

IV. DAN:

V. E. P. H. R. A. I. M.

VI. MANASSEH.

VII. ISSACHAR.

VIII. ZEBULON.

IX. ASHER.

X. NAPHTHAL.

XI MANASSEH.

XII. GAD.

XIII. REDDEN

MEASUREMENTS.

OF SEASTACKS RIVER,
MedWorms in coastal distance.

[illegible]

- 1 The Canaanites. Gen. 12:1-10. From 2400 B.C. 77 years.
- 2 The Jews under Joshua. Josh. 1:1-14.
- 3 The Jews under David. 1 Sam. 1:1-10.
- 4 The Jews under Solomon. 1 Kings 1:1-10.
- 5 The Two Kingdoms. 1 Kings 12:1-10.
- 6 The Jews under the Assyrians. 2 Kings 17:1-10.
- 7 The Jews under the Babylonians. 2 Kings 25:1-10.
- 8 The Jews under the Persians. Ezra 1:1-10.
- 9 The Jews under the Greeks. 1 Macc. 1:1-10.
- 10 The Jews under the Romans. Luke 23:1-10.
- 11 The Jews under the Christians. Luke 23:1-10.
- 12 The Jews under the Muslims. Luke 23:1-10.

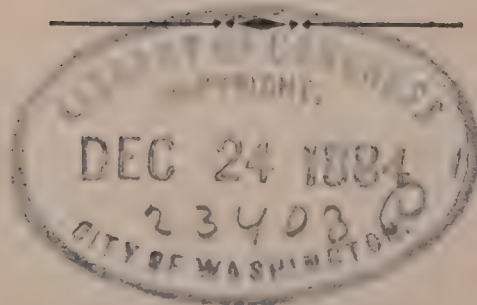


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HAND-BOOK
OF
BIBLE BIOGRAPHY.

BY
REV. C. R. BARNES, A.B.



NEW YORK:
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PREFACE.

A BIOGRAPHY is the story of a Life. And what study can be more interesting or profitable? With what keen zest does one follow the movements of an immortal spirit through the circumstances of Time on the way to its own Eternity—deluded by the sophistry of evil, or “receiving the instruction of wisdom”—holding out the itching palm for the bribe of sin, or receiving from heaven the pearl of price—indulging in sinful and selfish pleasure until the Nazarite Samson becomes “weak as other men,” or, rising to the sublime height of self-abnegation and loyalty to God, its faith, like Joshua’s, commands the sun in the heavens. Bible Biography has the added charm of simplicity of style and a stern adherence to truth; nothing said in extenuation of wrong, no fulsome praise of virtue. While Justice has painted the forms of sin with the somber color of “the blackness of darkness,” Mercy has flooded the landscape with the golden light of Providence and Grace. So far as the subject of this book is concerned there is certainly no need of apology.

In reply to the question, "Are there not enough books upon the subject already?" I answer promptly, No. A work is needed: 1. That will be complete as to the names. Outside of the great cyclopedias and histories there is, I believe, no work upon the subject that includes all the persons mentioned in the Scriptures. Great care has been used to make the list in this book absolutely complete. 2. That will contain all the facts that can be gleaned from sacred and profane history, together with other results of the best scholarship. To secure such information has been my sincere purpose and earnest endeavor. 3. That, by reason of its price, should be accessible to Bible students generally, who may not be able to purchase the larger cyclopedias. This book is intended especially for the use of those who desire to avail themselves of the *results* of study, rather than to have its processes spread before them. This work is not designed to be, in any sense, homiletical; for that would unduly increase its size, and perhaps interfere with its value as a Dictionary of Biography.

I have endeavored to so arrange the material in this work as that it shall be found with the least expenditure of time and labor. The general divisions—NAME AND FAMILY, PERSONAL HISTORY, CHARACTER, and DIFFICULTIES—are designed to secure ease of reference.

It is just to myself to state that I have endeavored in each article to mention authorities. This may sometimes

have been omitted, but not with intention. Obligations to various authors are acknowledged in the accompanying list of works referred to.

The author of this book would not be justified in offering it to the public if he did not believe that it would aid the reader in his search of the divine word. May the study of these lives so lead us to learn of Him “who is our life” that, when he shall appear, we shall “also appear with him in glory!”

C. R. BARNES.

PATERSON, N. J., *Oct.* 21, 1884.

LIST OF THE PRINCIPAL WORKS CONSULTED.

Angus, J. : The Bible Hand-Book.

Bible Educator, The : Edited by E. H. Plumptre. 4 vols.

Bloomfield, S. T. : Greek Testament with Notes. 2 vols.

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Farrar, F. W. : The Life of Christ. 2 vols. The Life and Work of
St. Paul. 2 vols.

Freeman, J. M. : Hand-Book of Bible Manners and Customs.

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Haley, J. W. : Alleged Discrepancies of the Bible.

Henderson, Wm. : Dictionary and Concordance of Names, etc.

Jahn, John : Biblical Archæology.

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Kitto, John : Biblical Cyclopædia. 3 vols.

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Robinson, E. : Greek and English Lexicon of the New Testament.

Smith, William : Dictionary of the Bible, Old Testament History,
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Taylor, W. M. : David, King of Israel.

Thomson, W. M. : The Land and the Book. 2 vols.

Whedon, D. D. : Commentary.

Whitney, G. H. : Hand-Book of Bible Geography.

Winer, G. B. : Biblisches Realwörterbuch. Leipsic. 2 vols.

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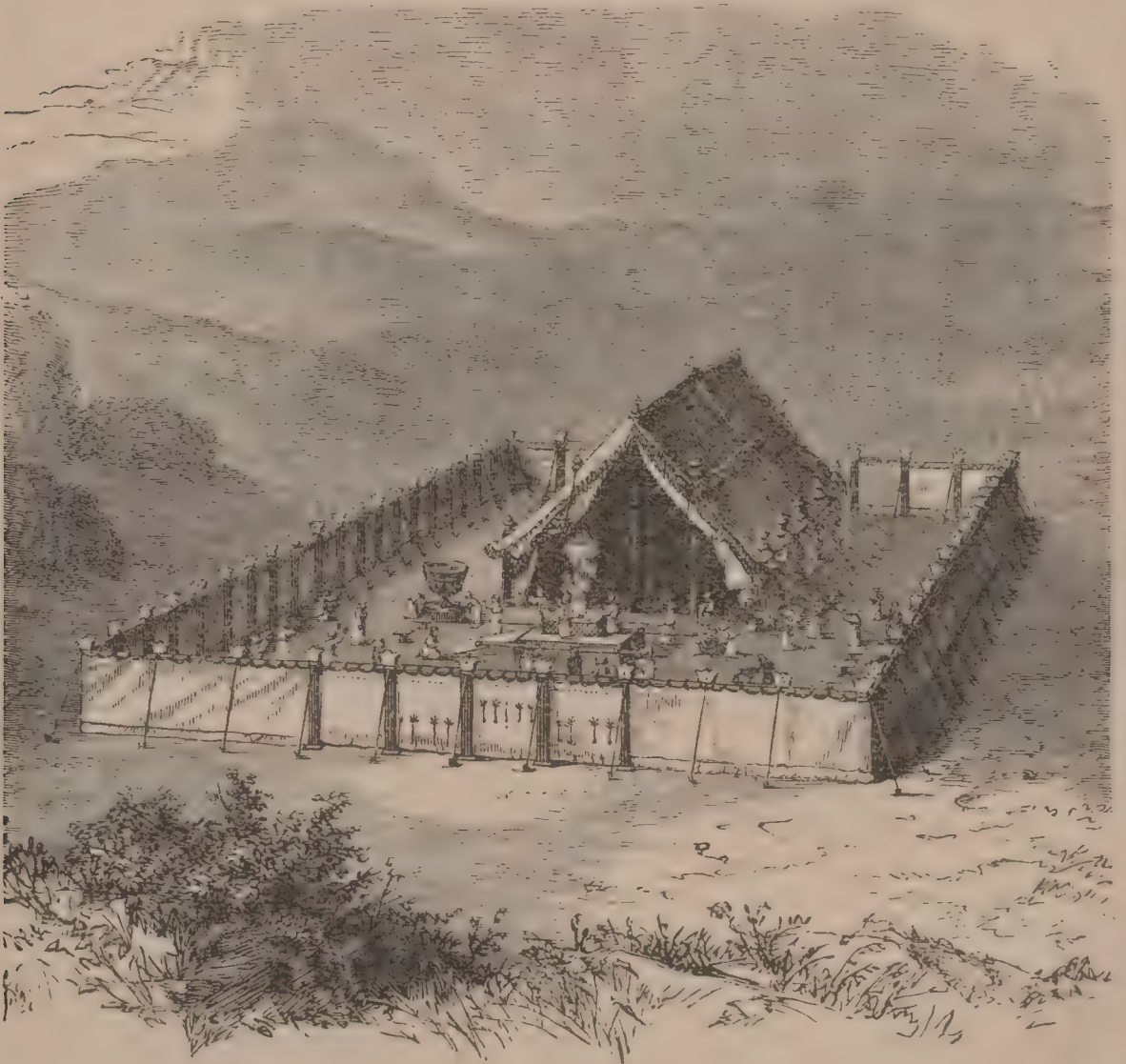
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BIBLE BIOGRAPHY.

A'ÄRON, or AR'ON.—1. Name and Family. (Heb. *Aharon'*, אַהֲרֹן, *mountaineer*, or *enlightener*.) The brother of Moses. Aaron was the oldest son of the Levite Amram by Jochebed. Exod. vi, 20; Num. xxvi, 59. He was three years older than Moses, (Exod. vii, 7,) and was born B. C. about 1574.

2. Personal History. Of Aaron's early life we know nothing. The first mention made of him is in the narrative of the Burning Bush, (Exod. iv, 14,) in which Moses is reminded of Aaron's readiness of speech, and could, therefore, properly act as his spokesman. Aaron had married a woman of the tribe of Judah, named Elisheba, by whom he had four sons—Nadab, Abihu, Eleazar, and Ithamar. Exod. vi, 23. **(1) Moses's Assistant.** Instructed by God, Aaron went into the wilderness to meet Moses, now on his way to Egypt, and found him in Horeb. Exod. iv, 27. B. C. 1491. Returning to Goshen, Aaron introduced Moses to the elders of Israel, and acquainted them with his mission. Exod. iv, 29, 30. In all their interviews with Pharaoh, Aaron acted as spokesman, and was the actual instrument of working most of the miracles. Exod. vii, 9, *sq.* After the passage of the Red Sea we have several notices of Aaron during the journey to Sinai. Exod. xvi, 6–10, 33, 34. While the battle raged between Israel and Amalek, Aaron, with Hur, sustained the weary hands of Moses, which held the official rod, the uplifting of which secured victory for Israel. Exod. xvii, 9–13. With the elders of Israel he assisted at the reception of Jethro, Moses's father-in-law. Exod. xviii, 12. When Moses ascended Mount Sinai to receive the tables of the law, (Exod. xxiv, 12,) Aaron, with his sons (Nadab and Abihu) and seventy of the elders, accompanied him part of the way, and were permitted to behold the symbol of the divine presence. Exod. xxiv, 1, 2, 9–11. **(2) Golden Calf.** During the absence of Moses in the mount the people demanded of Aaron a visible image of their God. Either through fear, ignorance, or a desire to please, Aaron complied with their request. From the ornaments of gold which they freely offered he cast the figure of a calf, (a young bull,) copied from the Egyptian Apis. To fix the meaning of this image as a symbol of the true God, Aaron proclaimed a feast to Jehovah for the following day. The re-appearance of Moses confounded the multitude, who were severely punished for their sin. Aaron tried to excuse himself by casting the whole blame upon the people, but was sternly rebuked by his brother, (Exod. xxxii,) through whose intercession, however, he received the divine forgiveness. Dent. ix, 19, 20. **(3) High-priest.** In the ecclesiastical establishment Aaron was high-priest, and his sons and

descendants priests; and the whole tribe of Levi was set apart as the sacerdotal or learned caste. After the tabernacle was completed, and every preparation made for service, Aaron and his sons were consecrated by Moses. Lev. viii, 6. B. C. 1490. A sad affliction soon came to him in the conduct of Nadab and Abihu, and their untimely end. Aaron and his surviving sons, Eleazar and Ithamar, being priests, were forbidden to manifest the usual signs of mourning. Lev. x, 1-7. (4) **Aaron and Miriam.** Aaron joined Miriam in her invidious conduct against Moses. They were



THE TABERNACLE, ACCORDING TO SMITH.

jealous of his exalted position, and Miriam found an opportunity for the expression of her discontent in the marriage of Moses with a Cushite woman. She was smitten with leprosy, which was removed, and forgiveness secured for her and Aaron, through the intercession of Moses. Num. xii. (5) **Rebellion of Korah.** Later, (B. C. about 1471,) a conspiracy was formed against Aaron and Moses, led by Korah, of the tribe of Levi, and Dathan and Abiram, Reubenites. This resulted in the destruction of the conspirators at the hand of God. On the morrow the people gathered and murmured

against Moses and Aaron, saying, "Ye have killed the people of the Lord." A plague broke out among the people, which was stopped by the intercession of Aaron. "The true vindication of Aaron's priesthood was, not so much the death of Korah by the fire of the Lord, as the efficacy of his offering of incense to stay the plague, by which he was seen to be accepted as an intercessor for the people." Num. xvi. As a further evidence of Aaron's divine appointment, the chiefs of the various tribes were required to deposit their staves (rods) with Aaron's in the tabernacle. In the morning it was found that Aaron's staff had budded, blossomed, and yielded almonds, while the others remained as they were. The rod was preserved "for a token against the rebels." Num. xvii. (6) **At Meribah.** The people found fault with Moses because of the lack of water, and Aaron joined with his brother in his sin. On this account he was not permitted to enter the Promised Land. Num. xx, 8-13, 24. B. C. 1453. (7) **Death.** Aaron's death seems to have followed very speedily. When Israel reached Mount



AARON'S TOMB.

Hor the divine command came that Aaron, his brother Moses, and Eleazar, his son, should go up into the mountain in view of all the people, and that he should there transfer his priestly robes to Eleazar. "And Aaron died there in the top of the mount," (Num. xx,) aged 123 years, (Num. xxxiii, 39,) and the people mourned for him thirty days. B. C. 1452.

3. Character. (1) **Personal.** A man of ready speech, Aaron seems to have been wanting in steady self-reliance, and was, therefore, fitted to be an adjutant only. Aaron was thrown, at Sinai, for a moment, on his own responsibility, and he failed, not from any direct unbelief on his own part, but from a weak inability to withstand the demand of the people for visible "gods to go before them." He manifested a firm, constant devotion to his brother, only disturbed for a passing moment by his joining Miriam in her murmuring against Moses. Leaning, as he seems to have done, wholly on him, it is not strange that he should have shared his sin at Meribah.

(2) **Typical.** "Aaron was a type of Christ, not in his personal, but in his official, character: (1) As high-priest, offering sacrifice; (2) In entering into the holy place on the great day of atonement, and acting as intercessor; (3) In being anointed with the holy oil by *effusion*, which was prefigurative of the Holy Spirit with which our Lord was endowed; (4) In bearing the names of all the tribes of Israel upon his breast and shoulders, thus presenting them always before God, and representing them to him; (5) In being the medium of their inquiring of God by Urim and Thummim, and of the communication of his will to them."—M'Clintock and Strong's *Cyclopædia*.

ABAG'THA, (Heb. *Abagtha'*, אֲבַגְתָּא, *given by fortune*,) one of the seven chief eunuchs of Xerxes, who were commanded by the king to bring Queen Vashti into the royal presence. Esth. i, 10. B. C. about 519.

AB'DA, (Heb. *Abda'*, עֲבָדָא, *the servant, that is, of God*.)

1. The father of Adoniram, which latter was an officer of the tribute under Solomon. 1 Kings iv, 6. B. C. before 1014.

2. The son of Shammua, and a Levite of the family of Jeduthun, resident in Jerusalem after the exile. Neh. xi, 17. B. C. 445. Elsewhere (1 Chron. ix, 16) he is called Obadiah, the son of Shemaiah.

AB'DEEL, (Heb. *Abdeël'*, עֲבֵדְאֵל, *servant of God*,) the father of Shel-emaiah, which latter was one of those appointed to apprehend Jeremiah. Jer. xxxvi, 26. B. C. before 606.

AB'DI, (Heb. *Abdi'*, עֲבָדִי, *my servant*.)

1. A Levite, and grandfather of Ethan; the latter was one of the singers appointed by David for the sacred service. 1 Chron. vi, 44. B. C. *ante* 1014.

2. A Levite, in the reign of Hezekiah, father of Kish. 2 Chron. xxix, 12.

3. One of the sons of Elam, who put away his Gentile wife after the return from Babylon. Ezra. x, 26. B. C. 456.

AB'DIEL, Heb. *Abdiel'*, עֲבֵדִיֵּאל, *servant of God*,) son of Guni and father of Ahi, one of the Gadites resident in Gilead. 1 Chron. v, 15.

AB'DON, (Heb. *Abdon'*, עֲבֹדֹן, *servile*.)

1. The son of Hillel, a Pirathonite, of the tribe of Ephraim. He ruled Israel for eight years, B. C. about 1120–1112. The only other fact respecting him is, that he had forty sons and thirty nephews, (*marg.*, sons' sons,) who rode on young asses—a mark of their consequence. Upon his death he was buried in Pirathon. Judges xii, 13–15.

2. A son of Shashak, and one of the chief Benjamites dwelling in Jerusalem. 1 Chron. viii, 23. B. C. *ante* 1200.

3. The first-born of Gibeon, a Benjamite and resident at Jerusalem. 1 Chron. viii, 30; ix, 36. B. C. *ante* 1200.

4. The son of Micah, and one of those sent by King Josiah to Huldah to inquire concerning the recently discovered books. 2 Chron. xxxiv, 20, *sq.* B. C. 624. In 2 Kings xxii, 12, he is called ACHBOR.

ABED'NEGO, (Heb. *Abed' Nego'*, עֲבֵד נֶגוֹ, *servant of Nego*, that is, of Nebo, or the Chaldaic Mercury,) the Chaldee name given to Azariah by the king of Babylon's officer. Azariah was one of the three Jewish youths

who, with Daniel, were selected by Ashpenaz, the master of the eunuchs, to be educated in the language and wisdom of the Chaldeans. Dan. i, 3, *sq.* He with his two friends, Shadrach and Meshach, were miraculously delivered from the fiery furnace, into which they were cast for refusing to worship the golden statue that Nebuchadnezzar erected in the plain of Dura. Dan. iii. B. C. about 580.

A'BEL, (Heb. *He'bel*, הֶבֶל, *a breath*,) the second son of Adam and Eve.

B. C. 4003. He was a keeper of sheep, and in the worship of his Creator offered "of the firstlings of his flock and of the fat thereof." Cain, who was an husbandman, "brought of the fruit of the ground." "The Lord had respect unto Abel and to his offering." Whereupon Cain became greatly enraged at his brother, and eventually slew him Gen. iv, 1-8. The superiority of Abel's sacrifice is ascribed by the Apostle Paul to faith. Heb. xi, 4. And as faith implies a previous revelation, it is probable that there was some command of God, in reference to the rite of sacrifice, with which Abel complied and which Cain disobeyed. There are three references to Abel in the New Testament. Our Saviour calls him "righteous." Matt. xxiii, 35; comp. 1 John iii, 12. In Heb. xii, 24, it is written that "the blood of sprinkling speaketh better things than that of Abel."

A'BI, (Heb. *Abi'*, אֲבִי, *my father*,) the daughter of Zachariah and mother of King Hezekiah. 2 Kings xviii, 2. The fuller form of the name, Abijah, is given in 2 Chron. xxix, 1.

ABI'A, (Gr. *'Αβιά*,) a Greek form of **ABIAH**, (q. v.)

1. The name given in 1 Chronicles iii, 10 to the son of Rehoboam, king of Judah.

2. A priest in the time of David, (Luke i, 5,) called Abijah. 1 Chron. xxiv, 10.

ABI'AH, another mode of anglicizing **ABIJAH**, (q. v.)

1. The second son of Samuel, appointed with Joel, his elder brother, judge of Beersheba, by his father. The brothers "turned aside after lucre, and took bribes, and perverted judgment." By reason of their conduct Israel demanded of Samuel a king. 1 Sam. viii, 2, *sq.*; 1 Chron. vi, 28. B. C. about 1095.

2. The wife of Hezron and mother of Ashur. 1 Chron. ii, 24. B. C. about 1471.

3. One of the sons of Becher, the son of Benjamin. 1 Chron. vii, 8.

A'BI-AL'BON, (Heb. *Abi-Albon'*, אֲבִי-עֶלְבֹן, *father of strength, valiant*,) one of David's mighty men, (2 Sam. xxiii, 31,) called in the parallel passage (1 Chron. xi, 32) by the equivalent name **ABIEL**, (q. v.)

ABI'ASAPH, (Heb. *Abiasaph'*, אֲבִיאָסָף, *father of gathering*,) the last-mentioned (Exod. vi, 24) of the sons of Korah, the Levite. B. C. 1530. His identity with **EBIASAPH** (q. v.) (1 Chron. vi, 23, 37) is a matter of much uncertainty and difference of opinion. The probability is they are different persons.

ABI'ATHAR, (Heb. *Ebyathar'*, אֲבִיתָר, *father of abundance*, that is, *liberal*,) the thirteenth high-priest of the Jews, son of Ahimelech, and third

in descent from Eli. B. C. 1062–1014. His father and his brethren were slain by order of Saul because Ahimelech had inquired of the Lord for David and given him show-bread to eat, and also the sword of Goliath. 1 Sam. xxii. Abiathar fled, with an ephod in his hand, to David, who was in the cave of Adullam. 1 Sam. xxii, 1, 20–23. He was well received by David, and accompanied him in his wanderings, inquiring of the Lord for him. 1 Sam. xxx, 7. It is probable that his being the unintentional cause of the death of Abiathar's kindred, and his gratitude to Ahimelech for kindness shown him, made David the firm friend of Abiathar for life. When he became king he appointed Abiathar high-priest, (1 Chron. xv, 11; 1 Kings ii, 26,) and a member of his cabinet. 1 Chron. xxvii, 34. Zadok had been appointed high-priest by Saul after the death of Ahimelech. David did not remove him from office, so that both appointments stood, and Zadok and Abiathar were joint high-priests. 1 Kings iv, 4. With Zadok he superintended the removal of the ark to Jerusalem. 1 Chron. xv, 11; 1 Kings ii, 26. Abiathar remained faithful to David during the rebellion of Absalom, (2 Sam. xv, 24,) but joined Adonijah when he set himself up as successor of David, while Zadok was on Solomon's side. 1 Kings i, 19. For this Solomon banished Abiathar to Anathoth, and deposed him from the priesthood, telling him that only his sacerdotal character and former services to David saved him from capital punishment. 1 Kings ii, 26, 27. Zadok the priest was put in the room of Abiathar. 1 Kings ii, 35. This completed the predicted doom upon the house of Eli, and restored the pontifical succession—Zadok, who remained high-priest, being of the elder line of Aaron's sons.

DIFFICULTIES.—In Mark ii, 26, the phrase "*in the days of Abiathar the high-priest*" is susceptible of the rendering, *In [the time] of Abiathar [the son] of the high-priest*; (see M'Clintock and Strong's *Cyclopædia*.) or perhaps Abiathar was actively assisting his father at the time referred to in 2 Sam. viii, 17; 1 Chron. xviii, 16; xxiv, 3, 6, 31. The names of Ahimelech and Abiathar have probably been transposed by copyists, for the Syriac and Arabic Versions have "Abiathar, the son of Ahimelech."

ABI'DA, many **AB'IDA**, (Heb. *Abida'*, אֲבִידָע, *father of knowledge*, that is, *knowing*,) the fourth of the five sons of Midian, the son of Abraham by Keturah. Gen. xxv, 4; 1 Chron. i, 33. B. C. 1853.

AB'IDAH, many **ABI'DAH**, a less correct mode of anglicizing ABIDA. Gen. xxv, 4.

AB'IDAN, (Heb. *Abidan'*, אֲבִירָן, *father of judgment*, that is, *judge*.) son of Gideoni, prince of the tribe of Benjamin. Num. i, 11; ii, 22; x, 24. B. C. 1491. At the erection of the tabernacle he made his contribution on the ninth day. Num. vii, 60, 65.

A'BIEL, (Heb. *Abiël'*, אֲבִיֶּאל, *father of strength*, that is, *strong*.)

1. A Benjamite, son of Zeror (1 Sam. ix, 1) and father of Ner, (1 Sam. xiv, 51.) which last was the grandfather of King Saul. 1 Chron. vii, 33; ix, 39. In 1 Sam. ix, 1 the phrase "*son of Abiel*" should be "*grandson of Abiel*."

2. One of David's mighty men. 1 Chron. xi, 32. He is the same as ABI-ALBON, the Arbathite. 2 Sam. xxiii, 31. B. C. 1490.

ABIE'ZER, (Heb. *id.*, אֲבִיעֶזֶר, *father of help*, that is, *helpful*.)

1. The second son of Hammoleketh, sister of Gilead and granddaughter

of Manasseh. 1 Chron. vii, 17, 18. He was founder of the family to which Gideon belonged, and which bore this name as a patronymic. Josh. xvii, 2; Judg. vi, 34. B. C. about 1450. He is elsewhere called JEEZER, and his descendants Jeezerites. Num. xxvi, 30.

2. The Anethothite, one of David's thirty chief warriors. 2 Sam. xxiii, 27. Abiezer commanded the ninth division of the army. 1 Chron. xxvii, 12. B. C. 1018.

AB'IGAIL, (Heb. *Abiga'yil*, אֲבִיגַיִל, *father of joy*, that is, *exultation*.)

1. The wife of NABAL, (q. v.) a sheep-master of Carmel. 1 Sam. xxv, 3. B. C. about 1060. In sheep-shearing time David sent some of his young men to Nabal for a present, which was insolently refused. David was greatly enraged, and set out with four hundred men to avenge the insult. Abigail, having been informed of her husband's conduct and the impending danger, went to meet David with an abundant supply of bread, corn, wine, etc. She prayed David's forbearance, arguing from Nabal's character (ver. 25) the leadings of God by which David had been kept from murder by her coming to meet him, and the fact that God is the avenger of the wicked. Ver. 26. David was mollified by Abigail's tact and beauty, and he recalled his vow. Returning home, Abigail found her husband intoxicated, and told him nothing of her conduct and his danger until morning. The information produced so great a shock "that his heart died within him and became as a stone," (ver. 37.) and he died about ten days after. Abigail became David's wife, and shared his varying fortunes, dwelling at Gath, (1 Sam. xxvii, 3.) being among the captives taken by the Amalekites from Ziklag, (xxx, 5,) and accompanying her husband to Hebron when he was anointed king. 2 Sam. ii, 2. She bore David a son named CHILEAB, (iii, 3,) called also DANIEL. 1 Chron. iii, 1.

2. A daughter of Nahash (Jesse) and sister of David, and wife of Jether, or Ithra, an Ishmaelite, by whom she had Amasa. 2 Sam. xvii, 25; 1 Chron. ii, 16, 17.

ABIHA'IL, (Heb. *Abicha'yil*, אֲבִיחַיִל, *father of might*, that is, *mighty*.)

1. The father of Zuriel, which latter was chief of the Levitical family of Merari when Moses numbered the Levites at Sinai. Num. iii, 35. B. C. 1490.

2. The wife of Abishur (of the family of Jerahmeel) and mother of Abban and Mohid. 1 Chron. ii, 29. B. C. about 1471.

3. The son of Huri, and one of the chiefs of the family of Gad, who settled in Bashan. 1 Chron. v, 14. B. C. between 1300 and 771.

4. The daughter, that is, *descendant*, of Eliab, David's oldest brother, and second wife of Rehoboam. She could hardly have been the daughter of Eliab, as David, his youngest brother, was thirty years old when he began to reign, some eighty years before her marriage. 2 Chron. xi, 18. B. C. 974.

5. The father of Esther and uncle of Mordecai. Esther ii, 15; ix, 29. B. C. *ante* 518.

ABI'HU, (Heb. *Abihu'*, אֲבִיהוּא, *to whom he*, that is, *God*, *is father*;) the second son of Aaron by Elisheba. (Exod. vi, 23; Num. iii, 2,) who, with his father, eldest brother, and seventy elders of Israel, accompanied Moses part way up Mount Sinai, and beheld manifestations of God's presence.

Exod. xxiv, 1, 9, 10. Afterward, with his brothers Nadab, Eleazar, and Ithamar, he was set apart and consecrated to the priesthood. Exod. xxviii, 1. Nadab and Abihu neglected, on one occasion, to use fire from off the altar in burning incense, substituting "strange," or common, fire instead. They were instantly struck dead. (probably by lightning,) and were taken away and buried in their clothes without the camp. Lev. x, 1, ff. B. C. 1490. It is probable that the sacrilege was committed in drunken recklessness, as immediately a law was given prohibiting wine or strong drink to the priest whose turn it was to enter the tabernacle. Ver. 9.

ABIHUD, (Heb. *Abihud'*, אֲבִיהוּד, *father of renown*;) one of the sons of Bela, the son of Benjamin. 1 Chron. viii, 3.

ABIJAH, (Heb. *Abiyah'*, אֲבִיָּה, *whose father God is*.)

1. A son of Jeroboam I., king of Israel. On his falling ill, Jeroboam sought help secretly from the God whom he had openly forsaken. He sent his wife, disguised and bearing a present of bread and honey, to Ahijah, the prophet, who was at Shiloh. The prophet was blind, but had been warned by God of her coming. He revealed to her that, though the child was to die, yet because there was found in Abijah only, of all the house of Jeroboam, "some good thing toward the Lord," he only, of all that house, should come to his grave in peace, and be mourned in Israel. The queen returned home, and the child expired as she crossed the threshold. "And they buried him; and all Israel mourned for him." 1 Kings xiv, 1-18. B. C. about 956.

2. The second king of the separate kingdom of Judah, the son of Rehoboam and grandson of Solomon. 1 Chron. iii, 10. He is called *Abijah*, 2 Chron. xii-xiv, and *Abijam* in 1 Kings xiv, 31; xv, 1-8. Abijah began to reign B. C. 958, in the eighteenth year of Jeroboam, king of Israel, and reigned three years. 2 Chron. xiii, 1, 2. Considering the separation of the ten tribes of Israel as rebellion, Abijah made a vigorous attempt to bring them back to their allegiance. He marched with 400,000 men against Jeroboam, who met him with 800,000 men. In Mount Ephraim he addresses a speech to Jeroboam and the opposing army, in which he advocates a theocratic institution, refers to the beginning of the rebellion, shows the folly of opposing God's kingdom, and concludes with urging Israel not to fight against God. His view of the political position of the ten tribes with respect to Judah, though erroneous, is such as a king of Judah would be likely to take. He gained a signal victory over Jeroboam, who lost 500,000 men, and though he did not bring Israel to their former allegiance, he took Bethel, Jeshanah, and Ephraim, with their dependent towns, from them, and Jeroboam never again warred with him. 2 Chron. xiii. He imitated his father's sins, (1 Kings xv, 3,) and had fourteen wives, by whom he had twenty-two sons and sixteen daughters. 2 Chron. xiii, 21. He was succeeded by Asa, his son. 2 Chron. xiv, 1.

DIFFICULTY.—The maternity of Abijah. In 1 Kings xv, 2, we read, "His mother's name was Maachah, the daughter of Abishalom," (compare 2 Chron. xi, 20, 22;) but in 2 Chron. xiii, 2, "His mother's name also was Michaiah, the daughter of Uriel of Gibeah." The solution of the difficulty probably is, that the mother of Abijah had two names, and that Absalom was her grandfather.

3. One of the descendants of Eleazar, the son of Aaron, and chief of one of the twenty-four courses or orders into which the whole body of the

priesthood was divided by David. 1 Chron. xxiv, 10. Of these the course of Abijah was the eighth. B. C. 1015.

4. The daughter of Zechariah and mother of King Hezekiah, (2 Chron. xxix, 1,) and, consequently, the wife of Ahaz. She is called Abi, 2 Kings xviii, 2. B. C. 726.

5. One of the priests, probably, who affixed their signatures to the covenant made with God by Nehemiah. Neh. x, 7. He seems to be the same (notwithstanding the great age this implies) who returned from Babylon with Zerubbabel, (Neh. xii, 4,) and who had a son Zichri. Neh. xii, 17. B. C. 445.

ABI'JAM, (Heb. *Abiyam'*, אֲבִיָּם, *father of the sea*, that is, *seaman*,) the name always given in the Book of Kings to the king of Judah, (1 Kings xiv, 31; xv, 1, 7, 8;) elsewhere called ABIJAH. 1 Kings xiv, 1, refers to another person. *Abijam* is probably a clerical error, some MSS. giving Abijah.

ABIM'AEL, (Heb. *Abimaël'*, אֲבִימָאֵל, *father of Mael*,) one of the sons of Joktan, in Arabia. Gen. x, 28; 1 Chron. i, 22. He has been supposed to be the founder of an Arabian tribe called Maël. B. C. 2247.

ABIM'ELECH, (Heb. *Abime'lek*, אֲבִימֶלֶךְ, *father of the king*, that is, *royal father*,) probably a general title of royalty, as *Pharaoh* among the Egyptians,

1. The Philistine king of Gerar in the time of Abraham. Gen. xx, 1, *sq.* B. C. 1898. After the destruction of Sodom, Abraham removed into his territory, and remained some time at Gerar. Abimelech took Sarah, whom Abraham had announced to be his sister, into his harem, being either charmed with her beauty or desirous of allying himself with Abraham. God, in a dream, appeared to Abimelech, and threatened him with death on account of Sarah, because she was married. Abimelech, who had not yet come near her, excused himself on the ground that he supposed Sarah to be Abraham's sister. That Abimelech, in taking Sarah, should have supposed that he was acting "in the integrity of heart and purity of hands" is to be accounted for by considering the customs of that day. Abimelech, the next morning, obeyed the divine command, and restored Sarah to Abraham, presenting him with a liberal present of cattle and servants, and offered him a settlement in any part of the country. He also gave him a thousand pieces of silver as "a covering of the eyes" for Sarah; that is, according to some, as an atoning present. Others think that the money was to procure a veil for Sarah to conceal her beauty, that she might not be coveted for her comeliness. "Thus she was reprov'd" for not having worn a veil, which, as a married woman, according to the custom of the country, she ought to have done. Some years after, B. C. about 1892, Abimelech, accompanied by Pichol, "the chief captain of his host," repaired to Beersheba to make a covenant with Abraham, which is the first league on record. Abimelech restored a well which had been dug by Abraham, but seized by the herdsmen of Abimelech without his knowledge. Gen. xxi, 32-34.

2. Another king of Gerar in the time of Isaac. Gen. xxvi, 1-22. B. C. 1804. Supposed to have been the son of the preceding. Isaac sought refuge with Abimelech from famine, and dwelt at Gerar. Having the same fear respecting his wife, Rebekah, as his father entertained respecting

Sarah, he reported her to be his sister. Abimelech discovered the untruthfulness of Isaac's statement, (ver. 8,) whereupon he reproved him for what he had said, and forbade any of his people to touch Rebekah on pain of death. The agricultural operations of Isaac in Gerar were very successful, returning him, in one year, a hundred-fold. He also claimed his proprietary right to the soil by re-opening the wells dug by his father. The digging of wells, according to the custom of those times, gave one a right to the soil. His success made the Philistines envious, so that even Abimelech requested him to depart, fearing his power. Isaac complied, and encamped in the open country, ("the valley of Gerar.") In this valley he opened the old wells of Abraham's time, and his people dug three new ones. But Abimelech's herdsmen contended concerning two of these, and the patriarch removed to so great a distance that there was no dispute respecting the third. Afterward Abimelech visited Isaac at Beersheba, and desired to make a covenant of peace with him. Isaac referred to the hostility that the Philistines had shown; to which Abimelech replied that they did not smite him, that is, drive him away by force, but let him depart in peace, and closed by recognizing Isaac as being one blessed of God. Isaac entertained Abimelech and his companions with a feast, contracted the desired covenant with them, and dismissed them in peace Gen. xxvi, 26-31.

3. King of Shechem. (1) **His conspiracy.** After Gideon's death Abimelech formed a conspiracy with his mother's family, who seems to have had considerable influence in Shechem. The argument used was, the advantage of the rule of *one* person to that of seventy. He also reminded them that he was one of themselves. Thus influenced, the Shechemites furnished him money out of the treasury of Baalberith, with which Abimelech hired desperate men, and, repairing to Ophrah with them, slew all his brothers save Jotham, the youngest, who hid himself. (2) **The Bramble King.** At a general assemblage of the men of Shechem and the house of MILLO (q. v.) Abimelech was declared king. B. C. about 1209. When Jotham was told of the election of Abimelech he went to the top of Mount Gerizim, where the Shechemites were assembled for some public purpose, perhaps to inaugurate Abimelech, (Kitto,) and rebuked them in his famous parable of the trees choosing a king. Judg. ix, 7-21. (3) **Revolt of Shechem.** Judgment against Abimelech was not long delayed, for in three years "God sent an evil spirit between" him "and the men of Shechem," and they "dealt treacherously with Abimelech." They caused ambushes to be laid in the mountains, and robbed all that passed. The design was, probably, to bring the government into discredit by allowing such lawlessness, or to waylay Abimelech himself. The insurgents found a leader in GAAL, (q. v.) the son of Ebed, who, while they were cursing Abimelech in the excitement of a village feast to Baal, called upon them to revolt from Abimelech, and declared that he would dethrone him. He then challenged the king to battle. Judg. ix, 22-29. (4) **Destroys Shechem.** Zebul, the ruler of Shechem, sent word to Abimelech of the revolt, and requested him to place himself in ambush that night, and be prepared to surprise Gaal in the morning. As was expected, Gaal started out in the morning, was met and defeated by Abimelech, and prevented by Zebul from entering the city. The next day the people went out into the field, possibly to continue their vintage, (Keil,) and Abimelech slew them with two of his companies, while with his other two he seized the city gates. After fighting against the city all day he took it,

destroyed it utterly, and strewed it with salt. Judg. ix, 30–45. (5) **Destroys the hold.** When the inhabitants of the town of Shechem heard of the fate of the city they betook themselves to the temple of Baal-berith. Their purpose in so doing was evidently not to defend themselves, but to seek safety at the sanctuary of their God from the vengeance of Abimelech. When he heard of this, Abimelech went with his men to Mount Zalmon, and brought from thence branches of trees. These were piled against the building and set on fire. The building was consumed with all its occupants, about one thousand men and women. Judg. ix, 46–49. (6) **Abimelech's death.** At last the fate predicted by Jotham (v. 20) overtook Abimelech. He went from Shechem to Thebez, besieged the town, and took it. This town possessed a strong tower, and in this the inhabitants took refuge. When Abimelech approached near the door to set it on fire a woman threw a piece of millstone (the upper millstone) upon him, crushing his skull. Seeing that he was mortally wounded, he called upon his armor-bearer to thrust him through with a sword, lest it should be said "a woman slew him." After Abimelech's death his army was dissolved. "Thus God rendered the wickedness of Abimelech" upon his head "which he did unto his father, in slaying his seventy brethren." Judg. ix, 50–56. B. C. about 1206.

4. The son of Abiathar, and high-priest in the time of David. 1 Chron. xviii, 16. The name is probably an error of transcription for AHIMELECH. 2 Sam. viii, 17, (q. v.)

5. In the title of Psa. xxxiv the name of Abimelech is interchanged for that of ACHISH, (q. v.,) king of Gath, to whom David fled for refuge from Saul. 1 Sam. xxi, 10.

ABIN'ADAB, (Heb. *Abinadab'*, אֲבִינָדָב, *father of nobleness*, that is, *noble*.)

1. A Levite of Kirjath-jearim, in whose house the ark was deposited after it was returned by the Philistines. 1 Sam. vii, 1; 2 Sam. vi, 3, 4; 1 Chron. xiii, 7. B. C. about 1120.

2. The second of the eight sons of Jesse, (1 Sam. xvii, 13; 1 Chron. ii, 13,) and one of the three who followed Saul to the campaign against the Philistines in which Goliath defied Israel. 1 Sam. xvii, 13. B. C. 1063.

3. One of the four sons of King Saul. 1 Chron. ix, 39; x, 2. He was slain by the Philistines in the battle of Gilboa. 1 Sam. xxxi, 2; 1 Chron. x, 2. B. C. 1056. His name appears to be omitted in the list in 1 Sam. xiv, 49.

4. The father of one of Solomon's purveyors (or, rather, Ben-Abinadab is to be regarded as the name of the purveyor himself, (M'Clintock and Strong's *Cyclopædia*, s. v.; also *margin*) who presided over the district of Dor, and married Taphath, the daughter of Solomon. 1 Kings iv, 11. B. C. 1014.

ABIN'OÄM, (Heb. *Abino'äm*, אֲבִינוֹעַם, *father of pleasantness* or *grace*, that is, *gracious*.) the father of Barak, the judge. Judges iv, 6, 12; v, 1, 12. B. C. *ante* 1296.

ABI'RAM, (Heb. *Abiram'*, אֲבִירָם, *father of height*, that is, *lofty*, *proud*.)

1. One of the sons of Eliab, a Reubenite, who, with his brother Dathan, and with On, of the same tribe, joined Korah, a Levite, in a conspiracy

against Moses and Aaron, B. C. about 1471, in which he, with the other conspirators, were destroyed by an earthquake. Num. xvi, 1-33; xxvi, 9, 10; Deut. xi, 6. See KORAH.

2. The eldest son of Hiel, the Bethelite, who died prematurely (for such is the evident import of the statement) for the presumption or ignorance of his father, in fulfillment of the doom pronounced upon the posterity of him who should undertake to rebuild Jericho. 1 Kings xvi, 34. B. C. 918. For prophecy, see Josh. vi, 26.

AB'ISHAG, (Heb. *Abishag'*, אֲבִישָׁג, *father of error*;) a beautiful young woman of Shunem, in the tribe of Issachar, who was selected by the servants of David to minister unto him in his old age. 1 Kings i, 3, 4. B. C. 1015. She became his wife, but the marriage was never consummated. 1 Kings i, 4. Soon after David's death, Adonijah sought, through the intercession of Bathsheba, Solomon's mother, the hand of Abishag. But as the control and possession of the harem of the deceased king was associated with rights and privileges peculiarly regal, Solomon supposed this demand to be part of a conspiracy against the throne. Adonijah was therefore put to death. 1 Kings ii, 17-25. See ADONIJAH.

AB'ISHAI, many **ABISH'AI**, (Heb. *Abishay'*, אֲבִישַׁי, *father of a gift*;) son of Zeruah, sister of David. (by an unknown father,) and brother to Joab and Asahel. 1 Chron. ii, 16. The first we learn of Abishai is his volunteering to accompany David to the camp of Saul. B. C. about 1060. The two went down by night and found Saul and his people asleep. Abishai begged of David that he might slay Saul with his spear, which was stuck in the ground near his head. 1 Sam. xxvi, 6-12. With his brother Joab he pursued after Abner (who had just slain Asahel) until sundown, and until they had reached the hill of Ammah, (2 Sam. ii, 24,) and aided in the treacherous assassination of Abner. 2 Sam. iii, 30. In the war against Hanun, undertaken by David to punish the Ammonites for insulting his messengers, Abishai, as second in command, was opposed to the army of the Ammonites before the gates of Rabbah, and drove them headlong into the city. 2 Sam. x, 10, 14; 1 Chron. xix, 11, 15.—*Smith*. The same impetuous zeal and regard for David which he showed in the night adventure to Saul's camp Abishai manifested in his desire to slay Shimei, when the latter abused David. 2 Sam. xvi, 9, 11; xix, 21. When the king fled beyond Jordan, Abishai remained faithful to David, and was intrusted with the command of one of the three divisions of the army which crushed the rebellion. 2 Sam. xviii, 2, 12. B. C. 1023.

In the revolt of Sheba, the Benjamite, David ordered Amasa to muster the forces of Judah in three days. His tardiness compelled David to again have recourse to the sons of Zeruah, and Abishai was appointed to pursue Sheba, which he did, (accompanied by Joab,) leading the Cherethites, the Pelethites, and all the mighty men. 2 Sam. xx, 6-10. Later, when David's life was imperiled by Ishbi-benob, Abishai came to his help and slew the giant. 2 Sam. xxi, 15-17. He was chief of the three "mighties," who performed the chivalrous exploit of breaking through the host of the Philistines to procure David a draught of water from the well of his native Bethlehem. 2 Sam. xxiii, 14-17. Among the exploits of this hero it is mentioned (2 Sam. xxiii, 18) that he withstood three hundred men, and slew

them with his spear, but the occasion of this adventure, and the time and manner of his death, are equally unknown.

In 2 Sam. viii, 13, the victory over the Edomites in the Valley of Salt, B. C. 1040, is ascribed to David, but in 1 Chron. xviii, 12, to Abishai. It is hence probable that the victory was actually gained by Abishai, but is ascribed to David as king and commander. (Kitto, *s. v.*)

ABISH'ALOM, a fuller form (1 Kings xv, 2, 10) of the name ABSALOM, (q. v.)

ABISH'UA, (Heb. *Abishu'a*, אֲבִישׁוּעַ, *father of welfare*.)

1. The son of Phineas, (grandson of Aaron,) and fourth high-priest of the Jews. 1 Chron. vi, 4, 5, 50. B. C. about 1300.

2. One of the sons of Bela, the son of Benjamin, (1 Chron. viii, 4;) possibly the same as JERIMOTH. 1 Chron. vii, 7.

AB'ISHUR, (Heb. *Abishur'*, אֲבִישׁוּר, *father of the wall*, that is, *stronghold*, or perhaps *mason*,) the second son of Shammai of the tribe of Judah. He was the husband of Abihail, and father of two sons, Ahban and Molid. 1 Chron. ii, 28, 29. B. C. about 1470.

AB'ITAL, (Heb. *Abital'*, אֲבִיטַל, *father of the dew*, that is, *fresh*,) the fifth wife of David and mother of Shephatiah, who was born in Hebron. 2 Sam. iii, 4; 1 Chron. iii, 3. B. C. about 1053.

AB'ITUB, (Heb. *Abitub'*, אֲבִיטוּב, *father of goodness*, that is, *good*,) a son of Shaharaim, a Benjamite, by his wife Hushim, in Moab. 1 Chron. viii, 11. B. C. about 1400.

ABI'UD, a Græcised form (Matt. i, 13) of ABIHUD, (q. v.,) the great-great-grandson of Zerubbabel, and father of Eliakim, among the paternal ancestry of Jesus. Matt. i, 13. He is probably the same with Judah, son of Joanna, and father of Joseph in the maternal line, (Luke iii, 26,) and also with Obadiah, son of Arnau, and father of Shechaniah in 1 Chron. iii, 21.

AB'NER.—1. **Name and Family**. (Heb. *Abner'*, אֲבִנֶר, *father of light*, that is, *enlightening*,) the son of Ner, and uncle of Saul, (being the brother of his father Kish.)

2. **Personal History**. (1) **Under Saul**. Abner was a renowned warrior, and the commander-in-chief of the army of Saul. 1 Sam. xiv, 50. B. C. 1087. He was the person who conducted David into the presence of Saul after the death of Goliath. 1 Sam. xvii, 57. B. C. 1063. He was doubtless held in high esteem by Saul, and with David and Jonathan sat at the king's table. 1 Sam. xx, 25. He accompanied Saul to Hachilah in his pursuit of David, who sarcastically reproached him for not keeping more securely his master. 1 Sam. xxvi, 1, 5, 15. (2) **Under Ish-bosheth**. After the death of Saul, B. C. 1056, Abner, taking advantage of the feeling entertained in the other tribes against Judah, took Ish-bosheth, a surviving son of Saul, to Mahanaim, and proclaimed him king, and ruled in his name. This happened five years after Saul's death, the intervening time being probably occupied in recovering land from the Philistines, (Keil and Delitzsch, *in loco*,) and in gaining influence with the other tribes. A sort of desultory

warfare was kept up for two years between the armies of David and Ish-bosheth. The only engagement of which we have an account is the battle of Gibeah, Joab and Abner commanding the opposing forces. (3) **Slays Asahel.** Abner was beaten and fled for his life, but was pursued by Asahel, (brother of Joab and Abishai.) Abner, not wishing to have a blood feud with Joab, (for, according to usage, Joab would become the avenger of his brother Asahel, in case he was slain,) begged Asahel to cease following him and pursue some other one. Asahel refused, and Abner thrust him through with a back stroke of his spear. The pursuit was kept up by Joab and Abishai until sunset, when a parley was held between the leaders, and Joab sounded the trumpet of recall. Abner retired to Mahanaim and Joab to Hebron. 2 Sam. ii, 8-30. B. C. about 1053. (4) **Breaks with Ish-bosheth.** At last Abner took a step which was so presumptuous and significant of his consciousness of power that even the feebler Ish-bosheth protested. It was the exclusive right of the successor to the throne to cohabit with the concubines of the deceased king. Yet Abner took to his own harem Rizpah, one of Saul's concubines. The rebuke of Ish-bosheth so greatly enraged him that he declared his purpose of abandoning the house of Saul, and allying himself with David. 2 Sam. iii, 6-9. To excuse his conduct he asserted that he was aware of the divine purpose concerning David. (5) **Joins David.** He made overtures through messengers to David, who required, as a preliminary, the restoration of his wife, Michal, who had been given to Phaltiel by Saul. Abner made a tour among the elders of Israel and Benjamin, advocating the cause of David. He then repaired in person to David, who showed him great attention and respect, giving him and the twenty men accompanying him a feast. In return Abner promised to gather all Israel to the standard of David, and was then dismissed in peace. 2 Sam. iii, 9, *sq.* B. C. 1048. (6) **Slain by Joab.** Joab, returning from Hebron from a military expedition, and fearing the influence of such a man as Abner, resolved to avenge his brother's death. Unknown to the king, but doubtless in his name, he sent messengers after Abner to call him back. Drawing Abner aside under the pretense of private conversation, he smote him under the fifth rib so that he died. 2 Sam. iii, 6-30. B. C. 1048. Abner was buried at Hebron with the honors due to a prince and chieftain, David himself following the bier. Verses 31, 32. David's lamentation over Abner exonerated him in public opinion from any blame, and his declaration to his servants (2 Sam. iii, 38, 39) showed that he could properly estimate the character even of an enemy, and also that he would have punished his murderer had he only possessed the power.

A'BRAHAM, (Heb. *Abraham'*, אַבְרָהָם, *father of a multitude.*) Up to Gen. xvii, 5, also in 1 Chron. i, 27; Neh. ix, 7, he is uniformly called Abram, (Heb. *Abram'*, אַבְרָם, *high father.*)

1. Family. Abraham was a native of Chaldea, and descendant in the ninth generation from Shem, the son of Noah. His father's name was Terah, and he was born in Ur, B. C. about 1996. Gen. xi, 27.

2. Personal History. "The life of Abraham, from his call to his death, consists of four periods, the commencement of each of which is marked by a divine revelation of sufficient importance to constitute a distinct epoch."
—*Keil.*

I. THE FIRST PERIOD.—*The Call.* (1) **Removal to Charran.** When Abraham was about 70 years of age he, with his father Terah, his nephew Lot, and his wife Sarah, went and abode in Charran. Gen. xi, 27–31. B.C. 1923. The reason for this movement is given in Acts vii, 2, 3: “The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out from thy country, and from thy kindred, and come into the land which I shall show thee.” (2) **Leaves Charran.** At the death of his father the call to Abraham was renewed. “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee.” Gen. xii, 1–3. A condition was annexed to the call that he should separate from his father’s house, and leave his native land. He left his brother Nahor’s family (who had also come to Charran, comp. Gen. xxii, 20, 23; xxiv, 29, and xxvii, 43) and departed, taking with him Lot, probably regarded as his heir, (Josephus, *Ant.*, i, 7, 1,) and all his substance, to go “not knowing whither.” Heb. xi, 8. (3) **Reaches Canaan.** He traveled until he came into the land of Canaan, and formed his first encampment in the vale of Moreh, between the mountains of Ebal and Gerizim, where his strong faith was rewarded by the *second promise* that his seed should possess this land. Here Abraham built “an altar to the Lord, who appeared unto him.” It is probable that the Canaanites were jealous of Abraham, and that he therefore soon removed to the mountainous district between Bethel and Ai, where he also built an altar to Jehovah. (4) **In Egypt.** He still moved southward until, at length, compelled by a famine, he went into Egypt. Fearing that the beauty of Sarah would tempt the Egyptians and endanger his life, he caused her to pass for his sister, a term used in Hebrew, as in many other languages, for a niece, which she really was. (Smith’s *History of the Old Testament*, p. 72.) Sarah was taken to the royal harem and Abraham loaded with valuable gifts, that could not be refused without an insult to the king, which he did not deserve. Warned of his mistake Pharaoh summoned Abraham, and indignantly rebuked him for his subterfuge. He then dismissed Abraham, who went out of Egypt, taking his wife and Lot and his great wealth with him. Gen. xii. (5) **Return to Canaan.** Having reached his former encampment between Bethel and Ai, he again establishes the worship of Jehovah. Gen. xiii, 3, 4. The increased wealth of Abraham and Lot became the cause of their separation. The country did not furnish sufficient pasture for the flocks and herds of Abraham and Lot, and dissensions arose between their herdsmen. In order to avoid strife and consequent weakness before their enemies, Abraham proposed that they occupy different districts. He gave the choice of locality to Lot, who selected the plain of Jordan, and went thither and pitched his tent. The childless Abraham was rewarded with a *third blessing*, in which God reiterated his promise to give him the land and a posterity like the dust of the earth for number. Then Abraham removed his tent, and came and dwelt in Mamre, near Hebron, and built an altar. Gen. xiii. B.C. about 1917. (6) **Rescues Lot.** Lot was now involved in danger. The five cities of the plain had become tributary to Chedorlaomer, king of Elam. In the thirteenth year of their subjection they revolted, and Chedorlaomer marched against them with three allied kings. The kings of Sodom and Gomorrah fell, their cities were spoiled, and Lot and his goods were carried off. Gen. xiv, 1–12. Word was brought to Abraham, who immediately armed his

dependents, 318 men, and with his Amorite allies overtook and defeated them at Dan, near the springs of Jordan. Abraham and his men pursued them as far as the neighborhood of Damascus, and then returned with Lot and all the men and goods that had been taken away. B. C. about 1913. (7) **Meets Melchizedek.** Arrived at Salem on their return, they were met by Melchizedek, king of Salem, and "priest of the most high God," who brought him refreshments. He also blessed Abraham in the name of the most high God, and Abraham presented him with a tenth of the spoils. By strict right, founded on the war usages still subsisting in Arabia, Abraham had a claim to all the recovered goods. The king of Sodom recognized this right, but Abraham refused to accept any thing, even from a thread to a shoe-latchet, lest any should say, "I have made Abram rich." Gen. xiv.

II. THE SECOND PERIOD.—*The promise of a lineal heir and the conclusion of the covenant.* Gen. xv, xvi. (1) **Vision of Abraham.** Soon after this Abraham's faith was rewarded and encouraged by a distinct and detailed repetition of former promises, and by a solemn covenant contracted between himself and God. He was told, and believed, that his seed should be as the stars of heaven for number, and that his posterity should grow up into a nation under foreign bondage, and that after four hundred years they should come up and possess the land in which he sojourned. Gen. xv. (2) **Birth of Ishmael.** Ten years Abraham had dwelt in Canaan, and still he had no child. Sarah, being now seventy-five years of age, and probably despairing of bearing children herself, persuaded Abraham to take Hagar, her Egyptian handmaid, who bore him Ishmael. Gen. xvi. B.C. 1910.

III. THE THIRD PERIOD.—*The establishment of covenant, change of name, and the appointment of the covenant sign of circumcision.* Gen. xvii-xxi. (1) **Change of name.** Thirteen years more pass by, and Abraham reached his ninety-ninth year. God appeared to him, and favored him with still more explicit declarations of his purpose. He changed his name from Abram to Abraham, renewed his covenant, and in token thereof commanded that he and his should receive circumcision. Abraham was assured that Sarah, then ninety years old, should a year hence become the mother of Isaac, the heir of the special promises. Abraham wavered in faith and prayed for Ishmael, whom God promised abundantly to bless, but declared that he would establish his covenant with Isaac. (2) **Circumcision.** That very day Abraham, his son Ishmael, and all the males of his household, were circumcised. Gen. xvii. (3) **Visit of angels.** Abraham was favored, shortly after, with another interview with God. Sitting in his tent door under the oaks of Mamre, he saw three travelers approaching, and offered them his hospitality. They assented, and partook of the fare provided, Abraham standing in respectful attendance, according to Oriental custom. These three persons were, doubtless, the "Angel Jehovah" and two attending angels. The promise of a son by Sarah was renewed, and her incredulity rebuked. The strangers continued their journey, Abraham walking some way with them. (4) **Destruction of Sodom.** The Lord revealed to him the coming judgment upon Sodom and Gomorrah; and then followed that wondrous pleading in behalf of the cities. Gen. xviii. Abraham rose early the next morning to see the fate of the cities, and saw their smoke rising "up as the smoke of a furnace." Gen. xix, 27-29. B. C.

1898. (5) **Sarah taken by Abimelech.** After this Abraham journeyed southward, and dwelt between Kadesh and Shur, and sojourned in Gerar. Abimelech, king of Gerar, sent and took Sarah, but was warned of God in a dream, and sent her back the next morning to Abraham, whom he reproved for the deceit he had employed. He was healed in answer to Abraham's prayer. Gen. xx. (6) **Isaac born.** At length, when Abraham was one hundred years old, and Sarah ninety, the long-promised heir was born. B.C. 1897. The altered position of Ishmael in the family excited the ill-will



ABRAHAM'S OAK.

of himself and his mother. This was so apparent in the mocking behavior of Ishmael at the weaning of Isaac, that Sarah insisted that he and Hagar should be sent away, to which Abraham reluctantly consented. Abraham, after settling a dispute concerning a well taken by Abimelech's servants, made a treaty with him. Gen. xxi.

IV. THE FOURTH PERIOD. (1) **Abraham's great trial.** Gen. xxii-xxv, 11. B. C. 1872. When Isaac was nearly grown (twenty-five years old, says Josephus, *Ant.*, i, 13, 2.) God subjected Abraham to a terrible trial of his faith and obedience. He commanded him to go to mount Moriah, (prob-

ably where the temple afterward stood,) and there offer up Isaac, whose death would nullify all his hopes and the promises. Probably human sacrifices already existed, and therefore the peculiar trial lay in the singular position of Isaac and the improbability of his being replaced. Abraham decided to obey, "accounting (lit., *reasoning*) that God was able to raise him up, even from the dead." Heb. xi, 19. Assisted by his two servants he made preparations for the journey, and started early the next morning. On the third day he saw the place, and told his servants that he and his son would proceed on further to worship and return. Upon Isaac's asking "Where is the lamb for a burnt-offering?" Abraham replied, "The Lord will provide himself a lamb." The altar was built and Isaac placed thereon. The uplifted hand of the father was arrested by the angel of Jehovah, and a ram caught in the thicket was substituted for Isaac. Abraham called the name of the place "Jehovah-jireh, *the Lord will provide.*" The promises formerly made to Abraham were then confirmed in the most solemn manner. Abraham returned unto his young men, and with them went to Beer-sheba and dwelt there. Gen. xxii, 1-19. (2) **Death of Sarah.** The next event recorded in Abraham's life is the death of Sarah, aged one hundred and twenty-seven years, at or near Hebron. B. C. 1860. Abraham purchased, of Ephron the Hittite, the cave of Machpelah, the field in which it stood, and all the trees in the field, and there he buried Sarah. Gen. xxiii. (3) **Marriage of Isaac.** His next care was to procure a suitable wife for Isaac. He commissioned his eldest servant to go to Haran, where Nahor had settled, and get a wife for his son from his own family. He went, and, directed by God, chose Rebekah, the daughter of Bethuel, son of Nahor. In due time he returned, and Rebekah was installed in Sarah's tent as chief lady of the camp. Gen. xxiv. B. C. 1857. Some time after Abraham took another wife, Keturah, by whom he had several children. These, together with Ishmael, seem to have been portioned off by their father in his life-time, and sent away to the east, that they might not interfere with Isaac. (4) **Death.** Abraham died, aged one hundred and seventy-five years, and was buried, by Isaac and Ishmael, in the cave of Machpelah. Gen. xxv. B. C. 1822.

3. **Character.** In studying the life of Abraham one is deeply impressed with several beautiful traits of his character. Where, for example, do we find such an example of *courteousness* as Abraham furnishes for our imitation in his entertainment of the strangers in Mamre? How promptly he offers his hospitality; with what delicate regard for the feelings of his guests would he make it appear that they will oblige him more by accepting than he does them by offering his hospitality. Gen. xviii, 3-5. Nor was Abraham's *generosity* less apparent, so graciously shown, in his treatment of Lot. He insists neither upon the obligations due him as Lot's adopted father nor his advanced age; neither does he claim his rights under the promise of God to give him the land. He allows his nephew to have the first choice, uttering these noble words: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren." The *tenderness* of Abraham is no less remarkable than his other virtues. Aware of the sin of Sodom, his heart is stirred by the contemplation of its impending doom. As he patiently, earnestly pleads with the Lord to spare the wretched inhabitants, we are reminded of Him who wept over the Holy City, and cried, "O Jerusalem, Jerusalem, how would I have gathered thy children, as a hen gathereth her chickens under

her wings, but ye would not." But it is as an example of *faith* that Abraham shines pre-eminent. How severe its tests—called to leave his country, and go he knew not where—to sojourn in the land of promise as in a strange country—to expect an heir when his wife was past age—he never wavers. This faith culminates on Moriah, where he is to slay his promised heir, but falters not, expecting, by reason of his faith, that God would from the ashes of sacrifice restore him his son. "In Paul's catalogue of immortals Abraham shines a star of greatest magnitude." Yet Abraham had his failings, as who has not? He trusted God to restore the life of his son, yet he did not trust him to protect the honor of his wife, and was thus twice led into falsehood.

DIFFICULTIES.—(1) **Sacrifice of Isaac.** Some have found it difficult to reconcile God's command to sacrifice Isaac with his prohibition of human sacrifices. Lev. xviii, 21; xx, 2. We answer, "God's design was not to secure a certain *outward act*, but a certain *state of mind*, a willingness to give up the beloved object to Jehovah."—*Haley*. "The divine command was given in such a form that Abraham could not understand it in any other way than as requiring an outward burnt-offering, because there was no other way in which Abraham could accomplish the complete surrender of Isaac than by an actual preparation for really offering the desired sacrifice." (Keil, *Commentary*.) (2) Gen. xii, 5, states that Abraham "went forth to go into the land of Canaan," but Heb. xi, 8, that "he went out, not knowing whither he went." At first the *name* of the country was not revealed to him. It is designated simply as "a land that I will show thee." Gen. xii, 1. But even if the name "Canaan" had been mentioned at the outset, it might still be true that he went forth "not knowing whither he went." For, in those days of slow transit, imperfect intercommunication, and meager geographical knowledge, the mere name of a country several hundred miles distant would convey almost no idea of the country itself. (*Haley*.)

AB'SALOM.—1. **Name and Family.** (Heb. *Abshalom'*, אֲבִישָׁלוֹם, *Abishalom'*, אֲבִישָׁלוֹם, *father of peace*.) The third son of David, and his only one by Maacah, the daughter of Talmai, king of Geshur. 2 Sam. iii, 3. Born B. C. about 1053.

2. **Personal History.** (1) **Avenges Tamar.** Absalom's sister, Tamar, became the object of the lustful desire of Amnon, her half brother. David's eldest son, and was violated by him. 2 Sam. xiii, 1–18. B. C. about 1032. According to Eastern notions the duty of avenging his sister's wrong fell upon Absalom. He, therefore, took Tamar and kept her secluded in his own house, saying nothing to Amnon, "neither good nor bad." After two years had passed he found an opportunity for revenge. He then invited all his brethren, including Amnon, to a great sheep-shearing at Baal-hazor, and, to lull suspicion, requested the presence of his father also. Amid the mirth of the feast, while they were warm with wine, the servants of Absalom, at a preconcerted signal, fell upon Amnon and slew him. 2 Sam. xiii, 23–29. B. C. 1030. Absalom fled to his grandfather, Talmai, and remained there three years. Vers. 37, 38. (2) **Return to Jerusalem.** David, yearning for his exiled son Absalom, (ver. 39,) yielded easily to the scheme of Joab, and permitted Absalom to return to Jerusalem, but not to appear before him. B. C. 1027. Absalom dwelt for two whole years in Jerusalem, and then sent for Joab, who refused to see him, until Absalom ordered his servants to burn his (Joab's) barley-field. Then Joab secured for him an interview with the king. 2 Sam. xiv. B. C. 1027. (3) **Preparations for revolt.** But Absalom proved himself false and faithless. He secretly plotted a revolt, propitiating the populace by the beauty of his person and

the magnificence of his surroundings, riding in a chariot with fifty outriders. He also fostered the discontent of the people by insinuations against his father's justice. Other causes, doubtless, were favorable for Absalom: the affair of Bathsheba, the probable disaffection of Judah for being merged in one common Israel, and less attention on the part of David, through age, to individual complaints. 2 Sam. xv, 1-6. B. C. 1024. (4) **Revolt.** When the plot was ripe, Absalom sought and obtained leave to go to Hebron, to pay a vow which he had made at Geshur in case he should be permitted to return to Jerusalem. He had sent spies throughout all the tribes of Israel, summoning those favorable to his cause to assemble at Hebron, whither he went attended by two hundred unsuspecting adherents. 2 Sam. xv, 7-11. B. C. 1023. His next step was to send for Ahithophel, David's counselor, and secure his approval and advice, (2 Sam. xv, 12,) he being an oracle in Israel. 2 Sam. xvi, 23. (5) **Entry into Jerusalem.** When David heard the sad tidings of revolt he at once prepared for flight, and, leaving Jerusalem, repaired to Mahanaim, beyond Jordan. 2 Sam. xv, 13, *sq.* Absalom now entered Jerusalem, (2 Sam. xv, 37,) and, through the advice of Ahithophel, publicly took possession of the portion of his father's harem left in the city. The motive in this latter act was the more unreserved support of the people, from the assurance that any reconciliation between Absalom and his father would hereafter be impossible. 2 Sam. xvi, 20-22. Absalom had already met Hushai, who had been sent to join him by David, that he might be instrumental in thwarting the counsels of Ahithophel. 2 Sam. xv, 33-37; xvi, 16-19. A council of war was held to consider the course to be pursued against David. Ahithophel advised the immediate pursuit and death of the king—that one death would close the war. Hushai, to gain time for David, urged his skill and bravery, the number and might of his warriors, the possibility and disastrous consequences of defeat, and advised a general gathering against David, and the total annihilation of him and his followers. The advice was accepted by Absalom. Information was secretly sent to David, who then went beyond Jordan, and there collected force sufficient to oppose Absalom. 2 Sam. xvii, 1-14, 21-24. (6) **Anointed king.** Absalom was formally anointed king, (2 Sam. xix, 10,) appointed Amasa captain of his host, and crossed over Jordan in pursuit of his father. 2 Sam. xvii, 25, 26. A battle was fought in the wood of Ephraim. The army of Absalom was defeated, twenty thousand were slain, and a still greater number perished in the defiles of the forest. (7) **Death.** Absalom fled on a swift mule, and, riding through the forest, his long locks became entangled in the boughs of a great terebinth, (or oak,) and he was left suspended. Joab, being informed of this, hastened to the spot and slew him, notwithstanding David's request that he should be spared. The body was taken down and cast into a pit, over which the people raised a great heap of stones as a mark of abhorrence, a burial which the historian contrasts with the splendid monument prepared by Absalom for himself in the "King's Dale." 2 Sam. xviii, 1-18. B. C. 1023. Absalom had three sons and one daughter, the latter named Tamar, (2 Sam. xiv, 27,) who alone survived him, (2 Sam. xviii, 18,) and became the mother of Maachah, the wife of Rehoboam. 2 Chron. xi, 20, 21.

DIFFICULTIES.—(1) **Weight of hair.** "At every year's end." Literally, *From the end of days to days*; that is, from time to time. Though Absalom's hair was doubtless very heavy, and thus was considered beautiful, the weight given, 200

shekels, is too much. There is evidently an error in the text, (Keil.) 2 Sam. xiv, 26. (2) After forty years. "This is an error in the text, for David reigned but forty years in all, (1 Kings ii, 11,) and he certainly had reigned many years before Absalom's rebellion. The Syriac and Arabic versions read *four years*, and with this agrees Josephus." (Whedon, *Commentary*.)

ACHA'ICUS, (Gr., *an Achæan*,) a Christian of Corinth who had rendered Paul personal aid, and by him was kindly commended to the Corinthian church. 1 Cor. xvi, 17. A. D. 54.

A'CHAN, (Heb. *Akan'*, עָכָן, *troubler*,) a son of Carmi, of the tribe of Judah; called also **ACHAR**. 1 Chron. ii, 7.

Personal History. (1) **Achan's sin.** By one incident of his life Achan attained a disgraceful notoriety. Jericho, before it was taken, was put under that awful ban, whereby all the inhabitants (excepting Rahab and her family) were devoted to destruction; all the combustible goods to be burned, and the metals consecrated to God. Deut. vii, 16, 23-26; Josh. vi, 17-19. After Jericho fell, (B. C. 1451,) the whole nation kept the vow of devotement, with the exception of Achan. His covetousness made him unfaithful, and, the opportunity presenting, he took a goodly Babylonish garment, two hundred shekels of silver, and an ingot of gold of fifty shekels' weight. Josh. vii, 21. (2) **Result of Achan's sin.** Ai had been visited by spies, who declared that it could easily be taken. An expedition of three thousand men, sent against the city, was repulsed, and returned to Joshua, who inquired of the Lord concerning the cause of the disaster. The answer was that "Israel had sinned, . . . for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." Josh. vii, 11. This was the reason for Israel's defeat; and Joshua was commanded to sanctify the people, and on the morrow to cast lots for the offender. Achan was chosen, and being exhorted by Joshua, made a confession of his guilt; which was verified by the finding of the spoil in his tent. (3) **Achan's punishment.** Achan was conveyed, with his family, property, and spoils, to the valley, (afterward called Achor, *trouble*,) where they "stoned him with stones, and burned them with fire." Josh. vii, 25.

DIFFICULTIES.—(1) Objection has been urged against the use of the lot to discover the guilty party. We answer that the decision by lot, when ordered by God, involved no chance, but was under his special direction, as is evident from the expression, "Which the Lord taketh," (Josh. vii, 14;) "The lot is cast into the lap, but the whole disposing thereof is of the Lord." Prov. xvi, 33. (2) The severity of the punishment of Achan, as regards his family, has excited considerable comment. Some vindicate it by saying that Achan, by his sin, had fallen under the ban pronounced against Jericho, and was exposed to the same punishment as a town which had fallen away into idolatry, (Deut. xiii, 16, 17;) others believe that the family of Achan were privy to his crime, and therefore were deserving of a share in his punishment, (Keil and Delitzsch, *Commentary*;) others, again, consider it as the result of one of those sudden impulses of indiscriminate popular vengeance to which the Jewish people were exceedingly prone.—*Kitto*.

A'CHAR, (Heb. *Akar'*, עָכָר, *troubler*,) another form of the name **ACHAN**, and given to that person in 1 Chron. ii, 7.

A'CHAZ, (Matt. i, 9,) elsewhere **AHAZ**, (q. v.)

ACH'BOR, (Heb. *Akbor'*, עֶכְבֹּר, *mouse, gnawing*.)

1. The father of Baal-hanan, the seventh Edomitish king mentioned in Gen. xxxvi, 38, 39. B. C. before 1450.

2. The son of Michaiah, and one of the courtiers whom Josiah sent to Huldah to inquire the course to be pursued respecting the newly discovered book of the law. 2 Kings xxii, 12, 14. B. C. 624. In the parallel passage (2 Chron. xxxiv, 20) he is called ABDON, the son of Micah. He is doubtless the same person whose son, Elnathan, was courtier of Jehoiakim. Jer. xxvi, 22; xxxvi, 12.

A'CHIM, (perhaps the same word as Jachin, *whom God makes firm*.) the son of Sadoc, and father of Eleazar, among the paternal ancestors of Christ. Matt. i, 14. B. C. after 410.

A'CHISH, (Heb. *Akish'*, אֲכִישׁ, perhaps *angry*.) probably a general title of royalty, like ABIMELECH, (q. v.,) another Philistine kingly name, with which, indeed, it is interchanged in the title of Psa. xxxiv.

1. A Philistine king of Gath with whom David sought refuge from Saul. 1 Sam. xxi, 10-15. The servants of Achish soon recognized David as the successful champion of Israel against Goliath, and he only escaped by pretending madness, "well knowing that the insane were held inviolable, as smitten but protected by the Deity." (*History of Israelites*, De Rothschild, *in loco*.) B. C. 1061. The same person is likely meant by Achish to whom David again repaired. Achish received him kindly, probably considering their common enmity against Saul as a strong bond of union. After living awhile at Gath, David received from Achish the town of Ziklag for a possession. 1 Sam. xxvii, 2-6. He made numerous forays against the neighboring nomads, which he persuaded Achish were as much in his interest as his own. 1 Sam. xxvii, 8-12. Achish still had great confidence in David, and he proposed making him chief of his body-guard. 1 Sam. xxviii, 1, 2. He took David and his men with him when he went up to the battle which sealed the fate of Saul, but was led to dismiss them by the jealousy and opposition of the Philistine leaders. Thus David was spared from participating in the battle. 1 Sam. xxix, 2-11. B. C. about 1056.

2. Another king of Gath, the son of Maachab, to whom two servants of Shimei fled. Shimei went to reclaim them, and thus, by leaving Jerusalem, broke his parole and met his death. 1 Kings ii, 39, 40. B. C. 1011.

ACH'SA, a less correct mode (1 Chron. ii, 49) of anglicizing the name ACHSAH, (q. v.)

ACH'SAH, (Heb. *Aksah'*, אֶכְסָה, *anklet*.) the name of Caleb's daughter. 1 Chron. ii, 49. Caleb offered her in marriage to the man who should capture the city of Debir. B. C. 1444. His own nephew, Othniel, won the prize, and on her way to her future home she asked of her father an addition to her dower of lands. She received the valley full of springs situated near to Debir. Her request was probably secured the more readily as it was considered ungracious to refuse a daughter under such circumstances. Josh. xv, 16, 17; Judges i, 12, 13.

A'DAH, (Heb. *Adah'*, אֲדָה, *ornament, beauty*.)

1. One of the two wives of Lamech, and mother of Jabel and Jubel. Gen. iv, 19-23. B. C. about 3875.

2. Daughter of Elon the Hittite, the first of the three wives of Esau, and mother of Eliphaz. Gen. xxxvi, 2, 4, 10, 12, 16. B. C. about 1796. She is elsewhere (Gen. xxvi, 34) confounded with BASHEMATH.

ADA'IAH, (Heb. *Adayah'*, אָדַיָּה, *whom Jehovah adorns.*)

1. A native of Boscath, (Bozkath, in the Valley of Judah, Josh. xv, 39.) and father of Jedidah, the mother of Josiah, king of Judah, (2 Kings xxii, 1,) the latter born B. C. 649.

2. The son of Ethni and father of Zerah, of the Levitical family of Gershom, in the ancestry of Asaph, the celebrated musician. 1 Chron. vi, 41. Probably the same with Iddo. Ver. 21. B. C. about 1280.

3. A son of Shimhi, and one of the chief Benjaminites resident in Jerusalem before the captivity. 1 Chron. viii, 21. B. C. about 1400.

4. A priest, son of Jeroham, who, after the return from Babylon, was employed in the work of the sanctuary. 1 Chron. ix, 12; Neh. xi, 12. B. C. about 536.

5. Father of Maaseiah, who was one of the "captains of hundreds" during the protectorate of Jehoiada. 2 Chron. xxiii, 1. B. C. 878.

6. A "son of Bani," an Israelite who divorced his Gentile wife after the captivity. Ezra x, 29. B. C. 456.

7. Another of the sons of Bani (probably not the same Bani) who put away his Gentile wife. Ezra x, 39. B. C. 456.

8. Son of Joiarib and father of Hazaiah, of the tribe of Judah, (Neh. xi, 5,) some of whose posterity dwelt in Jerusalem after the captivity. B. C. 445.

ADA'LIA, (Heb. *Adalya'*, אָדַלְיָה, probably of Persian origin.) one of the ten sons of Haman, the enemy of the Jews. He was slain by the Jews under the royal edict at Shushan. Esth. ix, 8. B. C. about 509.

AD'AM. 1. **Name and Family.** (Heb. אָדָם, *Adam'*, *red*; hence *Adamah*, the *ground*.) The first man and "son of God" (Luke iii, 38) by special creation. The name which God gave him (Gen. v, 2) is founded upon the earthly side of his being: Adam from *Adamah*, earth, the earthly element, to guard him from self-exaltation, not from the red color of his body, since this is not a distinctive characteristic of man, but common to him and to many other creatures. (Keil and Delitzsch, *Commentary*, ii, 7.)

2. **Personal History.** (1) **Creation.** In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first (i, 1–ii, 3) records the creation; the second (ii, 4–iv, 26) gives an account of paradise, the original sin of man, and the immediate posterity of Adam; the third (v, 1–ix, 29) contains mainly the history of Noah, referring to Adam and his descendants principally in relation to that patriarch. "The Almighty formed man of the dust of the earth, breathed into his nostrils the breath of life, and man became a living soul." Chap. ii, 7. (2) **In Eden.** He gave him dominion over all the lower creatures, (chap. i, 26,) and placed him in Eden that he might cultivate it and enjoy its fruits. Chap. ii, 15, 16. The beasts of the field and the birds of the air were brought to Adam, who examined them and gave them names. This examination gave him an opportunity of developing his intellectual capacity, and also led to this result, that there was not found a helpmeet for man. (3) **Creation of Eve.** "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man." The design of God in the creation of the woman is perceived by Adam, when she is

brought to him by God, and he said, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man." Thus we find Adam appointed lord of the earth and its inhabitants, endowed with every thing requisite for the development of his nature and the fulfillment of his destiny. In the fruit of the trees he found sustenance; in "the tree of life," preservation from death; in "the tree of knowledge," a positive law for the training of his moral nature; in the care of the garden, exercise of his physical strength; in the animal and vegetable kingdom, a capacious region for the development of his intellect; and in the woman, a suitable companion and help. "The first man was a true man, with the powers of a man and the innocence of a child." (4) **Fall.** But Eve, having been beguiled by the Tempter to eat of the forbidden fruit, persuaded her husband to do the same. When called to judgment before God, Adam blamed his wife, who in turn blamed the tempter. God punished the tempter by degradation and dread, the woman by painful travail and submission, (see EVE,) and the man by a life of labor. With the loss of innocence came a feeling of shame, and they sought to hide their nakedness with leaves, but were afterward taught of God to make clothing of the skins of animals. Adam and Eve were expelled from the garden, at the eastern side of which cherubim and a sword of flame turning every way were placed. The object of these were to guard the way of the tree of life, and prevent Adam's return to it. Gen. iii. (5) **Subsequent History.** It is not known how long Adam lived in Eden, and therefore we cannot determine the length of his life after the expulsion. Shortly after leaving Eden, Eve gave birth to Cain. Gen. iv, 1. Scripture gives the names of only three sons of Adam, Cain, Abel, and Seth, but contains an allusion (Gen. v, 4) to "sons and daughters." He died B. C. 3074, aged 930 years.

DIFFICULTIES.—Many questions of deep interest and of difficult solution arise in connection with our first parents. And yet it is wise for us to accept the scriptural account as a literal statement of facts, and dismiss the rationalistic theories and speculations to which it has given rise. (1) **Antiquity of Man.** The Scriptures teach that man has been in existence about sixty centuries, and his creation an act of the personal God. There are many who maintain a much greater antiquity for man, and his descent from the lower order of animals, and they from inorganic matter. Faith, however, against all this opposition, has no reason as yet to feel ashamed of its confession that in the creation of man, a *new*, a separate, word has here been spoken by the Almighty Creator. "The descent of man from apes cannot be demonstrated, either from history, since nowhere is there a record that during thousands of years one beast has developed itself into a man; or from natural science, since it cannot show the indispensable links by means of which the transition from beast to man is explicable."—Van Oosterzee, *Dog.*, vol. i, p. 362. (2) **Unity of the Human Race.** This question has given rise to much discussion of late. "Did the Almighty Creator produce only one man and one woman, from whom all other human beings are descended? or did he create several human pairs, from whom distinct stocks of men have been derived?" Deitzsch has given this admirable summary of the proofs of unity: "That the races of men are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all, by the similarity in the anatomical structure, in the fundamental powers, traits of the mind, in the limits to the duration of life, in the normal temperature of the body, and the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages between the various races."—Keil and Deitzsch, *Commentary*, Gen. ii, 18–25.

AD'BEEL, (Heb. *Adbeel'*, אֲדִבְעֵל, probably *miracle of God*,) the third-named of the twelve sons of Ishmael. Gen. xxv, 13; 1 Chron. i, 29. B. C. about 1800.

AD'DAN, (Heb. *Addan*ʹ, אֲדָן, another form (Ezra ii, 59) of the name (Neh. vii, 61) **ADDON**, (q. v.)

AD'DAR, (Heb. *Addar*ʹ, אֲדָר, *threshing-floor*, or *wide, open place*,) a son of Bela, and grandson of Benjamin, (1 Chron. viii, 3,) elsewhere (Gen. xlvi, 21) called Ard.

AD'DI, (for Heb. *Adi*, אֲדִי, *ornament*,) the son of Cosam and father of Melchi, in the maternal ancestry of Jesus. Luke iii, 28.

AD'DON, (Heb. *Addon*ʹ, אֲדוֹן, *master*, or *lord*,) the name of the second of three persons (Neh. vii, 61) who, on returning from the captivity to Palestine, were unable to “show their father’s house, nor their seed, whether they were of Israel.” B. C. 536. In Ezra ii, 59, he is called Addan. Kiito and others think this is the name of one of the places in the land of captivity from which persons returned to Palestine.

A'DER, (Heb. *E'der*, עֶדֶר, *a flock*,) a chief Benjamite, son of Beriah, resident at Jerusalem. 1 Chron. viii, 15.

A'DIEL, (Heb. *Adiël*ʹ, אֲדִיֵּאל, *ornament of God*.)

1. One of the family heads of the tribe of Simeon, who seem to have dispossessed the aborigines of Gedor. 1 Chron. iv, 36. B. C. about 711.

2. A priest, son of Jahzerah and father of Maasiai, which last was very active in reconstructing the temple after the captivity. 1 Chron. ix, 12. B. C. 536.

3. The father of Azmaveth, which latter was treasurer under David. 1 Chron. xxvii, 25. B. C. about 1015.

A'DIN, (Heb. *Adin*ʹ, אֲדִין, *effeminate*.)

1. The head of one of the Israelitish families, of which a large number returned with Zerubbabel to Jerusalem from Babylon. B. C. 536. The number is given, in Ezra ii, 15, as 454; in Neh. vii, 20, as 655—the discrepancy being occasioned by an error in the hundreds and the including or excluding of himself. (M'Clintock and Strong's *Cyclopædia*, s. v.) Fifty more of the family returned (with Ebed, the son of Jonathan) under Ezra. Ezra viii, 6. B. C. 457.

2. One of those who sealed the covenant made by Nehemiah and the people after their return to Jerusalem. Neh. x, 16. B. C. about 445.

AD'INA, (Heb. *Adina*ʹ, אֲדִינָא, *slender, delicate*,) the son of Shiza, a Reubenite, captain of thirty of his tribesmen—one of David's mighty men. 1 Chron. xi, 42. B. C. 1047.

AD'INO, (Heb. *Adino*ʹ, אֲדִינוֹ,) the name given, in 2 Sam. xxiii, 8, as one of David's mighty men. Much difference of opinion respecting it exists. Some think the passage has been corrupted. “It is clear that these words ‘Adino the Ezuite’ are not proper names, although their grammatical construction is not very easy.” (M'Clintock and Strong's *Cyclopædia*, s. v.) See also the parallel passage. 1 Chron. xi, 11.

AD'LAI, (Heb. *Adlay*ʹ, אֲדַלַי, *just*,) the father of Shaphat, which latter was a chief herdsman under David. 1 Chron. xxvii, 29. B. C. 1015.

AD'MATHA, (Heb. *Admatha'*, אֲדַמְתָּה, perhaps *earthy, dark-colored.*)

the third-named of the princes or courtiers of Ahasuerus. Esther i, 14. B. C. about 519.

AD'NA, (Heb. *Adna'*, אֲדָנָה, *pleasure.*)

1. An Israelite of the family of Pahath-moab, who divorced his Gentile wife after the captivity. Ezra x, 30. B. C. 456.

2. A chief priest, son of Harim, and contemporary with Joiakim. Neh. xii, 15. B. C. about 536.

AD'NAH, (Heb. *Adnah'*, אֲדָנָה, *pleasure.*)

1. One of the captains of the tribe of Manasseh who joined David at Ziklag. 1 Chron. xii, 20. B. C. 1056.

2. A warrior of the tribe of Judah, and principal general under Jehoshaphat. 2 Chron. xvii, 14. B. C. 912.

ADONI'-BE'ZEK, (Heb. *Adoni'-Be'zek*, אֲדֹנִי-בֶזֶק, *lord of Bezek.*) king or lord of Bezek, a city of the Canaanites. He had subdued seventy of the petty kings around him, and, after having cut off their thumbs and great toes, compelled them to gather their food under his table. At the head of the Canaanites and Perizzites he opposed the men of Judah and Simeon, and, being defeated, was served in the same manner as he had treated his own captives. B. C. about 1425. He died of his wounds at Jerusalem, whither he was carried by his captors. Judg. i, 5-7.

ADONI'JAH, (Heb. *Adoniyah'*, אֲדֹנִיָּה, *my lord is Jehovah.*)

1. The fourth son of David and second by Haggith, born in Hebron while his father reigned over Judah only. 2 Sam. iii, 4. B. C. about 1053. According to Oriental usages Adonijah might have considered his claim superior to that of his eldest brother, Amnon, who was born while his father was in a private station; but not to that of Absalom, who was not only his elder brother, and born while his father was a king, but was of royal descent on the side of his mother. When Amnon and Absalom were dead, Adonijah became heir-apparent to the throne. But this order had been set aside in favor of Solomon, who was born while his father was king over *all* Israel. (1) **Anointed king.** Adonijah aspired to the throne, prepared a guard of chariots and horsemen and fifty foot-runners, and gained over to his side Joab and Abiathar, the priest. He was also a man of handsome appearance and likely to win the people. Waiting until David seemed to be at the point of death, he called around him his brothers (excepting Solomon) and other influential men, and was proclaimed king at Zoheleth. The plot was defeated by the prompt action of the aged king, who, through the influence of Nathan and Bathsheba, caused Solomon to be proclaimed king and to be anointed by Zadok, the priest. (2) **Pardoned.** Adonijah fled for refuge to the altar, which he refused to leave until pardoned by Solomon. He received pardon, but was told that a future attempt of the same kind would be fatal to him. 1 Kings i, 5-53. B. C. 1015. (3) **Death.** Some time after David's death he covertly asserted his claim in asking for ABISHAG (the virgin widow of his father, q. v.) in marriage. Adonijah was immediately put to death by the order of Solomon. 1 Kings ii, 23-25. B. C. 1014. The execution of Adonijah by Solomon must not

be judged of by the standards of the present day. According to the custom of Eastern princes, a thousand years before Christ, Solomon would probably have slain all his brothers upon ascending the throne, whereas we learn of the death of Adonijah alone, and that only after his second treasonable attempt.

2. One of the Levites sent by King Jehoshaphat to assist in teaching the law to the people of Judah. 2 Chron. xvii, 8. B. C. 912.

3. A chief Israelite after the captivity, (Neh. x, 16,) probably the same elsewhere (Ezra ii, 13; viii, 13; Neh. vii, 18) called ADONIKAM, (q. v.)

ADONI'KAM, many **ADON'IKAM**, (Heb. *Adonikam'*, אֲדוֹנִיקָם, *whom the Lord sets up, or lord of the enemy*,) one whose descendants, to the number of 666, returned to Jerusalem with Zerubbabel. Ezra ii, 13. B. C. 536. He himself is included in Neh. vii, 18. Somewhat later three of his immediate descendants, with 60 male followers, came with Ezra. Ezra viii, 13. B. C. 445. He appears (from the identity of the associated names) to have been the Adonijah who joined in the religious covenant of Nehemiah. Neh. x, 16.

ADONI'RAM, (Heb. *Adoniram'*, אֲדוֹנִירָם, *lord of height, that is, high lord*,) the son of Abda, and receiver-general of the imposts in the reigns of David, Solomon, and Rehoboam. 1 Kings iv, 6. During his extended term of office he rendered both himself and the tribute so odious to the people, in sustaining the immense public works of Solomon, that when Rehoboam rashly sent him to enforce the collection of the taxes the exasperated populace rose upon him and stoned him to death. This was the signal for the revolt under Jeroboam. 1 Kings xii, 18. B. C. 975. Adoniram is called, by contraction, Adoram (2 Sam. xx, 24; 1 Kings xii, 18) and Hadoram. 2 Chron. x, 18.

ADON'I-ZE'DEK, (Heb. *Adoni'-Tse'dek*, אֲדוֹנִי־צֶדֶק, *lord of justice, that is, just lord*,) the king of Jerusalem when the Israelites invaded Palestine. Josh. x, 1. B. C. 1451. After Jericho and Ai were taken, and the Gibeonites had succeeded in forming a treaty with the Israelites, Adonizedek induced the Amorite kings of Hebron, Jarmuth, Lachish, and Eglon to join him in a confederacy against the enemy. They began operations by besieging the Gibeonites, who sent to Joshua for help. Joshua marched all night from Gilgal, and, falling unexpectedly upon the besiegers, put them to utter rout. The five kings took refuge in a cave at Makkedah, but were detected, and the cave's mouth was closed by placing huge stones against it. When the Israelites returned from the pursuit the cave was opened and the kings taken out. The chief men of Israel then set their feet upon the necks of the prostrate monarchs—an ancient mark of triumph. The five kings were then slain, and their bodies hung on trees until evening, when, as the law forbade a longer exposure of the dead, (Deut. xxi, 23,) they were taken down and cast into the cave, the mouth of which was filled up with large stones, which remained long after. Josh. x, 1-27. In considering the severe treatment of these kings we must remember that the war was one of extermination, and that the war usage of the Jews was neither better nor worse than those of the people with whom they fought. (Kitto.)

ADO'RAM, (Heb. *Adoram'*, אֲדוֹרָם,) an officer in charge of the tribute, (2 Sam. xx, 24; 1 Kings xii, 18,) elsewhere called ADONIRAM, (q. v.)

ADRAM'MELECH, (Heb. *Adramme'lek*, אֲדַרְמֶלֶךְ, *glory of the king*,) a son of Sennacherib, king of Assyria. The king was dwelling at Nineveh after his disastrous expedition against Hezekiah. While worshiping in the house of Nisroch, his god, he was murdered by Adrammelech and his brother Shareza. B. C. 709. Having accomplished the crime, the two brothers fled into Armenia. 2 Kings xix, 36, 37.

A'DRIEL, (Heb. *Adriël*, אֲדִרְיָאֵל, *flock of God*,) a son of Barzillai the Meholathite. Saul gave to him in marriage his daughter Merab, who had been promised to David. 1 Sam. xviii, 17-19. B. C. 1063. His five sons were among the seven descendants of Saul whom David surrendered to the Gibeonites (2 Sam. xxi, 8) in satisfaction for the endeavors of Saul to extirpate them, although a league had been made between them and the Israelites. Josh. ix, 15. In 2 Sam. xxi, 8, the name of *Michal* occurs as the mother of these sons of Adrial. In explanation, see MICHAL.

AG'ABUS, (Gr. *Ag'abos*, *locust*, or *to love*,) a prophet, supposed to have been one of the seventy disciples of Christ. He with others came from Jerusalem to Antioch while Paul and Barnabas were there, and predicted an approaching famine, which actually occurred the following year. The expression "throughout all the world" was probably used in a national sense, and by it Judea was probably meant, and the words must be understood to apply to that famine which, in the fourth year of Claudius, overspread Palestine. The poor Jews in general were then relieved by the queen of Adiabne, who sent to Egypt to purchase corn for them. Josephus, *Ant.*, xx, 2, 5; 5, 2. For the relief of the Christians in Judea contributions were raised by their brethren in Antioch, and taken to Jerusalem by Paul and Barnabas. Acts xi, 28-30. Many years after, this same Agabus met Paul at Cesarea, and warned him of the sufferings which awaited him if he prosecuted his journey to Jerusalem. Acts xxi, 10-12. Agabus took the girdle of St. Paul, and fastened it round his own hands and feet, and said, "Thus saith the Holy Ghost: so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

A'GAG, (Heb. *Agag'*, אָגָג, *flame*,) probably a common name of all the Amalekite kings, like Pharaoh in Egypt, etc.

1. The king, apparently, of one of the hostile neighboring nations at the time of the Exode. B. C. 1452. He is referred to by Balaaam (Num. xxiv, 7) in a manner implying that the king of the Amalekites was, then at least, a great monarch, and his people a greater people, than is commonly imagined. (M'Clintock and Strong's *Cyclopædia*, s. v.)

2. The king of the Amalekites who, being taken prisoner by Saul, was spared by him, contrary to the solemn vow of devotement to destruction whereby the nation, as such, had of old precluded itself from giving any quarter to that people. Exod. xvii, 14; Deut. xxv, 19. When Samuel came to the camp of Saul he chided him and told him of his rejection, and ordered Agag to be brought to him. Agag came "delicately," that is, in a joyous state of mind, thinking that his life would still be spared to him. (Keil and Delitzsch, *in loc.*) But the prophet ordered him to be cut in pieces; and in the expression which he employed—"As thy sword hath made

women childless, so shalt thy mother be childless among women"—indicates that, apart from the obligations of the vow, some such example of retributive justice was intended as had been exercised in the case of ADONI-BEZEK. (q. v.) Perhaps Agag had treated prisoners in the same way he was now treated by Samuel. 1 Sam. xv, 8-33. B. C. 1079. (Kitto, *s. v.*) See SAMUEL.

A'GAR, a Greek form (Gal. iv, 24, 25) of the name HAGAR, (q. v.)

AG'EE, (Heb. *Age'*, אָגִי, *fugitive*,) a Hararite, father of Shammah, which latter was one of David's chief warriors. 2 Sam. xxiii, 11. B. C. 1018.

AGRIP'PA, (signification unknown,) the name of two of the members of the Herodian family. See HEROD.

A'GUR, (Heb. *Agur'*, אָגוּר, *gatherer*,) the author of the sayings contained in Prov. xxx, which the inscription describes as composed of the precepts delivered by "Agur the son of Jakeh." Beyond this every thing that has been stated of him, and of the time in which he lived, is pure conjecture. (Kitto, *s. v.*)

A'HAB, (Heb. *Achab'*, אַחָאב, *father's brother*.)

1. The son of Omri, eighth king of Israel, and second of the dynasty of Omri, succeeded his father in the 38th year of Asa, king of Judah, and reigned twenty-two years in Samaria, B. C. 918-897. His wife was Jezebel, a heathen princess, daughter of Ethbaal, king of Zidon. (1) **Idolatry**. Jezebel was a decided and energetic character, and soon acquired complete control over her husband, so that he eventually established the worship of the Phœnician idols, and especially of the sun-god Baal. Ahab built him a temple and an altar in Samaria, and made a grove for the impure orgies of the goddess Ashtoreth. 1 Kings xvi, 29-33. So strong was the tide of corruption that it appeared as if the knowledge of the true God would be lost among the Israelites. But a man suited to this emergency was raised up in the person of Elijah, (1 Kings xviii,) who opposed the royal power, and succeeded in retaining many of his countrymen in the worship of the true God. See ELIJAH. Ahab had a taste for splendid architecture, which he indulged by building an ivory house and several cities. 1 Kings xxii, 39. He erected his royal residence at Jezreel, in the plain of Esdraelon, still keeping Samaria as capital of his kingdom. (2) **Death of Naboth**. Refused a neighboring vineyard, which he desired to add to his pleasure-grounds, Ahab, through the influence of Jezebel, caused its proprietor, Naboth, to be put to death on a false charge of blasphemy. For this crime Elijah prophesied the total extinction of the house of Ahab. The execution of the sentence was delayed in consequence of Ahab's repentance. 1 Kings xxi. B. C. 899. (3) **Wars**. Ahab undertook three campaigns against Benhadad II., king of Damascus, two defensive and one offensive. In the first Benhadad had laid siege to Samaria, and Ahab, encouraged by God's prophets, made a sudden attack upon him while at a banquet, and totally routed the Syrians. Benhadad was the next year again defeated by Ahab, who spared his life and released him on condition of restoring the cities of Israel he had held, and allowing Ahab certain commercial and political privileges. 1 Kings xx, 34. For three years Ahab enjoyed peace, when, with Jehoshaphat, king of Judah, he attacked Ramoth in Gilead. Michaiah

told Ahab that the expedition would fail. The prophet was imprisoned for giving this warning, but Ahab was so impressed that he took the precaution of disguising himself when he went into battle. (4) **Death.** He was slain by a man who "drew a bow at a venture," and although stayed up in his chariot for a time he died at even, and his army was dispersed. 1 Kings xxii. When he was brought to be buried in Samaria, the dogs licked up his blood as a servant was washing his chariot, thus fulfilling the prophecy of Elijah. 1 Kings xxi, 19.

2. A false prophet who deceived the Israelites at Babylon, and was threatened by Jeremiah, who foretold that he should be put to death by the king of Babylon, in the presence of those whom he had beguiled; and that in following times it should become a common malediction to say, "The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire." Jer. xxix, 21, 22. B. C. 606. (Kitto.)

AHAR'AH, (Achrach', אַחֲרָח, after the brother,) the third son of Benjamin, (1 Chron. viii, 1;) elsewhere called EHI, (Gen. xlvi, 21,) AHIRAM, (Num. xxvi, 38,) and AHER. 1 Chron. vii, 12.

AHAR'HEL, (Heb. Acharchel', אַחֲרֵחֵל, behind the breastwork,) a son of Harum, whose families are named among the lineage of Coz, a descendant of Judah. 1 Chron. iv, 8. B. C. 1300.

AHAS'AI, (Heb. Achzay', אַחַזַּי, perhaps a prolonged form of Ahaz, possessor, or contracted form of Ahaziah, whom Jehovah holds,) a grandson of Immer, and one whose descendants dwelt in Jerusalem after the return from Babylon. Neh. xi, 13. Gesenius thinks him the same with JAHZERAH, (q. v.) who is made the grandson of Immer. 1 Chron. ix, 12.

AHAS'BAI, (Heb. Achasbay', אַחַסְבַּי, I take refuge in Jehovah—Gesenius,) a Maachathite, father of Eliphelet, one of David's warriors. 2 Sam. xxiii, 34. In 1 Chron. xi, 35, he is apparently called UR, (q. v.)

AHASUE'RUS, (Heb. Achashverosh, אַחַשְׁוֵרֶשׁ, probably Lion king,) the title of three Median and Persian monarchs mentioned in the Bible.

1. The Persian king to whom the enemies of the Jews sent an accusation against them, the result of which is not mentioned. Ezra iv, 6. He was probably Cambyses, son of Cyrus, who came to the throne B. C. 529, and died after a reign of seven years and five months.

2. The Persian king mentioned in the Book of Esther. He is probably identical with Xerxes, whose regal state and affairs tally with all that is here said of Ahasuerus. His kingdom was very extensive, extending from India even unto Ethiopia. Esther i, 1. (1) **Divorces Vashti.** In the third year of his reign, B. C. 519, he made a sumptuous banquet for his nobility, and prolonged the feast for one hundred and eighty days. On one occasion, being partially intoxicated, he ordered Vashti, his wife, to be brought before him, that he might exhibit her beauty to his courtiers. She, however, refused to appear; for, in fact, it was contrary to Persian etiquette as well as to female propriety. Thereupon Ahasuerus indignantly divorced her, and published a royal decree asserting the superiority of husbands over their wives. (2) **Marries Esther.** In the seventh year of his reign (chap. ii, 16) he married Esther, the beautiful Jewess, who, however, concealed her

parentage. (3) **Haman's plot.** His prime minister, Haman, was enraged with Mordecai, the Jew, because he did not do him reverence; and, in the *twelfth* year of the king's reign, offered him 10,000 talents of silver for the privilege of ordering a general massacre of the Jews in the kingdom on an appointed day. The king refused the money, but granted the request. Couriers were dispatched to the most distant parts of the realm to order the execution of the decree. Mordecai immediately sent word to Esther of the impending danger, and, through her intercession, the decree was so far annulled as to empower the Jews to defend themselves against their enemies. Ahasuerus disgraced and hanged Haman and his ten sons, (chap. vii, 10; ix, 14,) and made Mordecai his prime minister. Chap. x, 3. (4) **Identity.** The following evidence is in favor of the identity of Ahasuerus and Xerxes. (1) In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war; in the third year of Ahasuerus was held a great feast and assembly in Shushan, the palace. (2) In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself in the pleasures of his harem; in the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther.

3. The father of Darius, the Mede. Dan. ix, 1. It is generally agreed that the person here referred to is the Astyages of profane history, but some identify him with Cyaxeres.

A'HAZ, (Heb. *Achaz'*, אֲחָז, *possessor*.)

1. The twelfth king of the separate kingdom of Judah, being the son and successor of Jotham. **Personal History.** He reigned sixteen years, (according to some authorities, two years as viceroy.) B. C. 742-726.

(1) **Wars.** At the time of his accession Pekah, king of Israel, and Rezin, king of Syria, were in league against Judah. They proceeded to lay siege to Jerusalem, intending to place on the throne Ben-Tabeal, probably a Syrian noble. Isa. vii, 6. Isaiah hastened to announce to him the destruction of the allied monarchs, who failed in their attack upon Jerusalem, although they inflicted serious damage on him elsewhere. Rezin, king of Syria, captured Elath, (2 Kings xvi, 6;) Zichri, an Ephraimite, slew the king's son, the governor of his house and his prime minister; and Pekah, king of Israel, gained a great advantage over him in a battle in Judah, killing 120,000 men, and taking captive 200,000 of his people. These, however, were returned through the remonstrance of the prophet Oded. 2 Chron. xxviii, 6-15.

(2) **Becomes a vassal.** In his extremity Ahaz applied to Tiglath-pilezer, king of Assyria, for assistance, who freed him from his most formidable enemies by invading Syria, taking Damascus, and killing Rezin. He purchased this help at great cost, becoming tributary to Tiglath-pilezer. He sent him the treasures of the temple and of his own palace, and even appeared before him at Damascus as his vassal. (3) **Idolatry.** While he was there his idolatrous propensities induced him to take the pattern of a heathen altar and have one like it built in Jerusalem. Upon his return he offered upon the altar, closed the temple, removed its sacred utensils, and raised shrines to heathen deities every-where. (4) **Death.** He died unlamented, and his body was not deposited in the sacred sepulchers. Vers. 16-27.

DIFFICULTY.—In 2 Kings xvi, 2, the age of Ahaz, at his accession, is given as twenty years. This probably refers to some earlier viceroyship, otherwise he

would have been only eleven years old at the birth of his son Hezekiah. Compare 2 Kings xvi, 2, 20; xviii, 2. (M'Clintock and Strong's *Cyclopædia*, s. v.; Cox, *Sacred History*.)

2. A great-grandson of Jonathan, son of King Saul, being one of the four sons of Micah, and father of Jehoadah or Jarah. 1 Chron. viii, 35, 36; ix, 42.

AHAZI'AH, (Heb. *Achazyah'*, אַחֲזִיָּהּ, *held by Jehovah*.)

1. The son of Ahab, king of Israel, whom he succeeded in every sense, being as completely under the control of Jezebel and idolatry as was his father. 1 Kings xxii, 51-53. He was the ninth king of Israel, and reigned two years, (897, 896.) The most signal public event of his reign was the revolt of the vassal king of the Moabites, who took the opportunity of the defeat and death of Moab to discontinue the tribute which he had paid to the Israelites, consisting of 100,000 lambs, and as many rams with their wool. 2 Kings i, 1; iii, 4, 5. Ahaziah became a party with Jehoshaphat to revive the maritime traffic of the Red Sea. Because of this alliance God was displeased with Jehoshaphat, the vessels were destroyed, and the enterprise blasted. 2 Chron. xx, 35-37. Soon after Ahaziah was injured by falling from the roof-gallery of his palace in Samaria, (the "lattice" of the text probably meaning a balustrade to keep persons from falling.) He sent to inquire of Baal-zebub, the idol of Ekron, what should be the result of his injury. But the messengers were met and sent back by Elijah, who announced that he should rise no more from the bed upon which he lay. He died shortly after, and was succeeded by his brother Jehoram. 2 Kings i, 17; iii, 1.

2. The son of Jehoram by Athaliah, and sixth king of Judah. B. C. 895-884. He is also called *Jehoahaz* (2 Chron. xxi, 17; xxv, 23) and *Azariah*. 2 Chron. xxii, 6. He followed the example of his father-in-law, Ahab, and was given to idolatry. 2 Kings viii, 25-27; 2 Chron. xxii, 1-4. He joined his uncle, Jehoram, of Israel, in an expedition against Hazael, king of Syria, which proved disastrous. The king of Israel was wounded, and Ahaziah visited him in Jezreel. During this visit Jehu was secretly anointed king of Israel, and conspired against Jehoram. The two kings rode out in their several chariots to meet Jehu, and when Jehoram was shot through the heart, Ahaziah attempted to escape, but was pursued as far as the pass of Gur, and being there mortally wounded, had only strength to reach Megiddo, where he died. His body was conveyed by his servants to Jerusalem for burial. 2 Kings ix, 1-28.

DIFFICULTIES.—In 2 Kings viii, 26, Ahaziah is said to have been twenty-two years old when he began to reign; but in 2 Chron. xxii, 2, his age is stated to be forty-two years. The former is undoubtedly correct, as in 2 Chron. xxi, 5, 20, we see that his father was forty when he died, which would have made him younger than his son. 2 Chron. xxii, 7-9, informs us that "the destruction of Ahaziah was of God," since, by fraternizing with the house of Ahab, he was included in the commission given to Jehu to root them out.

AH'BAN, (Heb. *Achban'*, אַחְבָּן, *brother of the wise*,) the first-named of the two sons of Abishur by Abihail, of the descendants of Judah. 1 Chron. ii, 29. B. C. about 1471.

A'HER, (Heb. *Acher'*, אַחֵר, *after*,) a descendant of Benjamin, (1 Chron. vii, 12;) probably the same person as *Ahiram*. Num. xxvi, 38. Some translators consider it as not a proper name at all, and render it literally "another." (Smith, *Dictionary*, s. v.)

A'HI, (Heb. *Achi'*, אֲחִי, *my brother*.)

1. A son of Abdiel, and chieftain of the tribe of Gad, resident in Bashan. 1 Chron. v, 15.

2. The first-named of the four sons of Shamer, a chieftain of the tribe of Asher. 1 Chron. vii, 34.

AHI'AH, (Heb. *Achijah'*, אֲחִיהָ, *brother, that is, friend of Jehovah*, another mode of Anglicising the name Ahijah.)

1. The son of Ahitub, and high-priest in the reign of Saul. 1 Sam. xiv, 3, 18. B. C. about 1087. He is here described as being "the Lord's priest in Shiloh, wearing an ephod." In chap. xiv, 18, it appears that the ark was under his care. There is some difficulty in reconciling this with the statement (1 Chron. xiii, 3) that they inquired not at the ark in the days of Saul. Some avoid the difficulty by inserting "ephod" for "ark." (Keil and Delitzsch, *in loco*.) Others, by interpreting the *ark*, in this case, to mean a chest for carrying about the ephod in. Others apply the expression only to all the latter years of the reign of Saul, when we know that the priestly establishment was at Nob, and not at Kirjath-jearim, where the ark was. But probably the last time that Ahiah inquired of the Lord before the ark was on the occasion related in 1 Sam. xiv, 36, when Saul marred his victory over the Philistines by his rash oath, which nearly cost Jonathan his life. But God returned no answer in consequence, as it seems, of Saul's rash curse. If, as is commonly supposed, Ahiah is the same person as Ahimelech, this failure to obtain an answer may have led to an estrangement between the king and the high-priest, and predisposed him to suspect Ahimelech's loyalty, and to take that terrible revenge upon him for his favor to David. (M'Clintock and Strong's *Cyclopaedia*, s. v.) Gesenius supposes (*Thes. Heb.*, p. 65,) that Ahimelech may have been a brother to Ahiah, and that they officiated simultaneously, the one at Gibeah, or Kirjath-jearim, and the other at Nob. (Smith.)

2. Son of Shisha, and secretary of King Solomon. 1 Kings iv, 3. B. C. 1014.

3. One of the sons of Bela, son of Benjamin, (1 Chron. viii, 7,) elsewhere (ver. 4) called אֲחֹאֵה, (q. v.)

AHI'AM, (Heb. *Achiam'*, אֲחִיָּאֵם, perhaps for *Achiab'*, *father's brother*,) a son of Sharar, the Hararite, and one of David's thirty heroes. 2 Sam. xxiii, 33; 1 Chron. xi, 35. B. C. 1047.

AHI'AN, (Heb. *Achyan'*, אֲחִיָּאֵן, *brotherly*,) the first-named of the four sons of Shemidah, of the tribe of Manasseh. 1 Chron. vii, 19. B. C. about 1444.

AHIE'ZER, (Heb. *Achiezer'*, אֲחִיעֶזֶר, *brother of help, that is, helpful*.)

1. The son of Ammishaddai, and chief of the tribe of Dan when the people were numbered at Sinai. Num. i, 12. B. C. 1490. He made an offering for the service of the tabernacle, like the other chiefs. Num. vii, 66.

2. The chief of the Benjamite warriors who joined David at Ziklag. 1 Chron. xii, 3. B. C. 1058.

AHI'HUD.

1. (Heb. *Achihud'*, אֲחִיהוּד, *brother of renown*.) The son of Shelomi, and prince of the tribe of Asher. He was one of those appointed by Moses to oversee the partition of Canaan. Num. xxxiv, 27. B. C. 1452.

2. (Heb. *Achichud'*, אֲחִיחֻד, *brother of union*,) the second-named of the two latter sons of Bela, the son of Benjamin. 1 Chron. viii, 7.

AHI'JAH, (Heb. *Achiyah'*, אֲחִיָּה, *brother of Jehovah*.)

1. A prophet of Shiloh, (1 Kings xiv, 2,) and hence called the Shilomite. Chap. xi, 29. There are two remarkable prophecies of him extant; the one in 1 Kings xi, 31-39, addressed to Jeroboam, B. C. 980. In this he foretold the rending of the kingdom of Solomon, in punishment for his idolatries, and the transference of ten tribes after his death to Jeroboam. Solomon, hearing of this prophecy, sought to kill Jeroboam, who fled to Shishak, king of Egypt, and remained there until Solomon's death. The other prophecy (1 Kings xiv, 6-16) was delivered to the wife of Jeroboam, who came to him in disguise (B. C. 956) to inquire concerning the king's son, who was sick. In this he foretold the death of the son, the destruction of Jeroboam's house on account of the images he had set up, and the captivity of Israel. In 2 Chron. ix, 29, reference is made to a record of the events of Solomon's reign contained in the "prophecy of Ahijah the Shilomite."

2. An Israelite of the tribe of Issachar, father of Baasha, king of Israel. 1 Kings xv, 27. B. C. before 953.

3. The last-named of the five sons of Jerahmeel by his first wife. 1 Chron. ii, 25. B. C. about 1471.

4. A Pelonite, one of David's famous heroes, (1 Chron. xi, 36,) apparently the same called ELIAM, (q. v.,) the son of Ahithophel the Gilonite in the parallel passage. 2 Sam. xxiii, 34.

5. A Levite appointed, in the arrangement by David, over the sacred treasury of dedicated things at the temple. 1 Chron. xxvi, 20. B. C. 1015.

6. One of those who subscribed the covenant, drawn up by Nehemiah, to serve the Lord. Neh. x, 26. B. C. 445.

AHI'KAM, (Heb. *Achikam'*, אֲחִיקָם, *brother of support*, that is, *helper*; according to Gesenius, *brother of the enemy*,) one of the four persons sent by King Josiah to inquire of the prophetess Huldah concerning the proper course to be pursued in relation to the acknowledged violations of the newly-discovered book of the law. 2 Kings xxii, 12-14; 2 Chron. xxxiv, 20. B. C. 624. He afterward protected the prophet Jeremiah from the persecuting fury of Jehoiakim. Jer. xxvi, 24. B. C. about 609. His son, Gedaliah, showed Jeremiah a like kindness. Jer. xxxix, 14. He was the son of Shaphan, and father of Gedaliah, the viceroy of Judea after the capture of Jerusalem by the Babylonians. 2 Kings xxv, 22; Jer. xl, 5-16.

AHI'LUD, (Heb. *Achilud'*, אֲחִילֹד, *brother of one born*,) father of Jehoshaphat, recorder under David and Solomon, (2 Sam. viii, 16; xx, 24; 1 Kings iv, 3,) and also of Baana, one of Solomon's purveyors. 1 Kings iv, 12. B. C. 1014.

AHIM'AAZ, (Heb. *Achima'ats*, אֲחִימָעַץ, *brother of anger*.)

1. The father of Ahinoam, wife of King Saul. 1 Sam. xiv, 50. B. C. *ante* 1087.

2. The son and successor of Zadok (1 Chron. vi, 8, 53) in the high-priesthood. When Absalom revolted, David refused to allow the ark to be removed from Jerusalem, believing that God would bring him back to the

city. The high-priests, Zadok and Abiathar, necessarily remained in attendance upon it; but their sons, Ahimaaz and Jonathan, concealed themselves outside the city to be in readiness to bear off to David any important movements and designs of Absalom which they might receive from within. When, therefore, Hushai informed the priests that Absalom had preferred his own counsel to that of Ahithophel, they sent word to Ahimaaz and Jonathan by a girl, doubtless to avoid suspicion. A lad saw the transaction and informed Absalom, who dispatched servants after them. They were hid by a woman in a dry well, the mouth of which was covered and strewn over with corn. She told the pursuers that the messengers had passed on in haste, and when all was safe released them, and they made their way to David. 2 Sam. xv, 24-27; xvii, 15-22. B. C. 1023. After the death of Absalom, Ahimaaz prevailed upon Joab to let him run after the Cushite who had been sent to inform David. He outstripped him, being doubtless swift of foot and taking another route, and proceeded to break the news gently to David, telling him at first only of the victory. While speaking the Cushite entered and bluntly revealed the truth. The estimate in which he was held by David is shown in his answer to the watchman who announced his coming, "He is a good man, and cometh with good tidings." 2 Sam. xviii, 19-32.

3. Solomon's purveyor in Naphtali, who married Basmath, daughter of Solomon. 1 Kings iv, 15. B. C. 1014.

AHI'MAN, (Heb. *Achiman'*, אַחִימָן, *brother of a gift*, that is, *liberal*.)

1. One of the three famous giants of the race of Anak, who dwelt at Hebron when the Hebrew spies explored the land, (Num. xiii, 22; B. C. 1490,) and who (or their descendants) were afterward expelled by Caleb, (Josh. xv, 14; B. C. 1444,) and eventually slain by the Judaites. Judg. i, 10. B. C. 1425.

2. A Levite who was one of the porters (wardens) of the temple. 1 Chron. ix, 17.

AHIM'ELECH, (Heb. *Achime'lek*, אַחִימֶלֶךְ, *brother of the king*.)

1. High-priest of the Jews, son of Ahitub (1 Sam. xxii, 16) and father of Abiathar, (1 Sam. xxii, 20,) probably the same with AHIAH, (q. v.) He was a descendant of the line of Ithamar through Eli. 1 Chron. xxiv, 3, 6. Josephus, *Ant.*, v, 11, 5; viii, 1, 3. When David fled from Saul, (B. C. 1062,) he went to Nob, where the tabernacle then was. His unexpected appearance alarmed Ahimelech, whose anxious inquiry was answered by David's falsehood, "The king hath commanded me a business." Under this pretext Ahimelech was induced to give him bread and the sword of Goliath. 1 Sam. xxi, 1-9. A servant of Saul, Doeg, an Edomite, witnessed the transaction, and informed King Saul, who immediately sent for Ahimelech and the other priests then at Nob, and charged them with treason. But they declared their ignorance of any hostile designs on the part of David. This, however, availed them nothing, for the king ordered his guard to slay them. Upon their refusing to do so, he commanded Doeg, who slew the priests, eighty-five in number. He then marched to Nob and put to the sword every thing it contained. 1 Sam. xxii, 9-20. The only priest that escaped was Abiathar, Ahimelech's son, who fled to David, and afterward became high-priest. 1 Sam. xxiii, 6; xxx, 7. The names

in 2 Sam. viii, 17, and 1 Chron. xxiv, 6, are commonly regarded as having been transposed by a copyist.

2. A Hittite, one of David's warriors, whom David invited to accompany him at night into the camp of Saul in the wilderness of Ziph, but Abishai seems alone to have gone with him. 1 Sam. xxvi, 6, 7. B. C. about 1060.

AHI'MOTH, (Heb. *Achimoth*, אַחִימוֹת, *brother of death*, that is, *destructive*,) one of the sons of Elkanah, a Levite. 1 Chron. vi, 25. In ver. 26 he is called Mahath.

AHIN'ADAB, (Heb. *Achinadab*', אַחִינָדָב, *liberal brother*,) son of Iddo, and one of the twelve purveyors of Solomon. His district was Mahanaim, the southern half of the region beyond Jordan. 1 Kings iv, 14. B. C. 1014.

AHIN'OAM, (Heb. *Achino'am*, אַחִינֵעַם, *brother of pleasantness*, that is, *pleasant*.)

1. The daughter of Ahimaaz, and wife of King Saul. 1 Sam. xiv, 50. B. C. about 1087.

2. A Jezreelitess, and one of David's wives while he was yet a private person. 1 Sam. xxv, 43. B. C. 1060. She and his other wife, Abigail, lived with him at the court of Achish, (chap. xxvii, 3;) were taken prisoner by the Amalekites when they plundered Ziklag, (chap. xxx, 5,) but were rescued by David. Ver. 18. She went with him to Hebron and resided with him while he remained there as king of Judah, (2 Sam. ii, 2,) and was mother of his eldest son, Amnon. Chap. iii, 2.

AHI'O, (Heb. *Achy'o*', אַחִי, *brotherly*.)

1. One of the sons of the Levite Aminadab, to whom, with his brother, was intrusted the care of the ark when David first attempted to remove it to Jerusalem. Ahio probably guided the oxen, while his brother Uzzah walked by the cart. 2 Sam. vi, 3, 4; 1 Chron. xiii, 7. B. C. 1042.

2. A Benjamite, one of the sons of Beriah. 1 Chron. viii, 14. B. C. 1400.

3. One of the sons of Jehiel, a Gibeonite, by Maachah. 1 Chron. viii, 31; ix, 37. B. C. about 1400.

AHI'RA, (Heb. *Achira*', אַחִירָע, *brother of evil*, that is, *unlucky*,) the son of Enan, and chief of the tribe of Naphtali. Num. ii, 29. He was appointed as "head man" of his tribe to assist Moses in numbering the people, (chap. i, 15,) and made his contribution to the sacred service on the twelfth day of offering. Chap. vii, 78, 83; x, 27. B. C. 1490.

AHI'RAM, (Heb. *Achiram*', אַחִירָם, *brother of the height*, or *high*,) a son of Benjamin, from whom one of the families of the Benjamites was named. Num. xxvi, 38. B. C. 1452. He was, apparently, the same with Ehi, (Gen. xlv, 21,) Aher, (1 Chron. vii, 12,) and Aharah. 1 Chron. viii, 1.

AHISA'MACH, (Heb. *Achisa'mak*, אַחִיסָמַךְ, *brother of help*,) father of one of the famous workers upon the tabernacle, Aholiab, the Danite. Exod. xxxi, 6; xxxv, 34; xxxviii, 23. B. C. 1491.

AHISH'AHAR, (Heb. *Achisha'char*, אַחִישָׁחַר, *brother of the dawn*, that is, *early*,) a warrior, last-named of the sons of Bilhan, of the tribe of Benjamin. 1 Chron. vii, 10. B. C. 1444.

AHI'SHAR, (Heb. *Achishar'*, אֲחִישָׁר, *brother of song, or of the upright*),

the officer who was "over the household" of Solomon, (1 Kings iv, 6,) that is, steward, or governor of the palace—a place of great importance and influence in the East. B. C. 1014.

AHITH'OPHEL, (Heb. *Achito'phel*, אֲחִיתָפֶל, *brother of folly*), a coun-

selor of David, whose wisdom was so highly esteemed that his advice had the authority of a divine oracle. 2 Sam. xvi, 23. Absalom, when he revolted, sent to Ahithophel, who was at Giloh, his native city, and secured his adhesion. He, perhaps, thought to wield a greater sway under the prince than he had done under David, and also resented David's conduct to his granddaughter, Bathsheba. (Compare 2 Sam. xi, 3, with chap. xxiii, 34.) When David heard of Ahithophel's defection, he prayed God to turn his counsel "to foolishness," (doubtless alluding to his name,) and induced Hushai, his friend, to go over to Absalom to defeat the counsels of this now dangerous enemy. Chap. xv, 31-37. Ahithophel's advice to Absalom was to show that the breach between him and his father was irreparable by publicly taking possession of the royal harem. Chap. xvi, 20-23. He also recommended immediate pursuit of David, and would probably have succeeded, had not Hushai's plausible advice been accepted by the council. When Ahithophel saw that his counsel was rejected for that of Hushai, the far-seeing man gave up the cause of Absalom for lost; and he forthwith returned to his home in Giloh, hanged himself, and was buried in the sepulcher of his father. 2 Sam. xvii. B. C. 1023. (Kitto, Smith, *s. v.*)

AHI'TUB, (Heb. *Achitub'*, אֲחִיטוב, *brother of goodness*.)

1. The son of Phinehas and grandson of Eli. He, probably, succeeded the latter in the high-priesthood, his father being slain in battle. B. C. 1141. He was succeeded by his son Ahiah, or Ahimelech. 1 Sam. xiv, 3; xxii, 9, 11, 20. B. C. about 1097.

2. The son of Amariah and father of Zadok, who was made high-priest by Saul after the death of Ahimelech. 2 Sam. viii, 17; 1 Chron. vi, 8. B. C. 1040. It is not probable that this Ahitub was ever high-priest. The coincidence of names (1 Chron. vi, 8, 11, 12) would lead us to infer that the latter list was spurious, or that by the Ahitub found therein is meant Azariah. 2 Chron. xxxi, 10. Of the Ahitub mentioned in 1 Chron. ix, 11; Neh. xi, 11, nothing definite is known, save that he was "ruler of the house of God."

AH'LAI, (Heb. *Achlay'*, אַחֲלִי, *Oh that! perhaps ornamental*.)

1. The daughter of Sheshan, a descendant of Judah, married to her father's Egyptian slave, JARHA, (q. v.,) by whom she had Attai. 1 Chron. ii, 31, 34, 35.

2. The father of one of David's valiant men. 1 Chron. xi, 41. B. C. 1047.

AHO'AH, (Heb. *Acho'ach*, אֲחוּחַ, *brotherly*), the son of Bela, the son of Benjamin, (1 Chron. viii, 4;) called also *Ahiah*, (ver. 7,) and perhaps *Iri*. 1 Chron. vii, 7. B. C. probably about 1600. It is probably he whose descendants are called Ahohites. 2 Sam. xxiii, 9, 28.

AHO'LAH, (Heb. *Aholah'*, אֲהוּלָהּ, *she has her own tent*), the name of a probably imaginary harlot, used by Ezekiel (chap. xxiii, 4. 5. 36. 44) as a

symbol of the idolatry of Samaria, the apostate branch of Judah being designated by *Aholibah*. The terms indicate respectively that, while the worship of Samaria had been self-invented, and never sanctioned by Jehovah, that at Jerusalem was divinely instituted, but now degraded and abandoned for foreign alliances. They are both graphically described as lewd women, adulteresses, prostituting themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; wherefore the allegory is an epitome of the history of the Jewish Church, (Kitto, *s. v.*)

AHO'LIAB, (Heb. *Oholiab'*, אֹהֵלִיאָב, *tent of his father*,) the son of Ahisamach, of the tribe of Dan, an expert workman in the precious metals and other materials, and, together with Bezaleel, appointed to superintend the preparation of such articles for the tabernacle. *Exod.* xxxi, 6; xxxv, 34; xxxvi, 1, 2; xxxviii, 23. B. C. 1491.

AHOL'IBAH, (Heb. *Oholibah'*, אֹהֵלִיבָה, *my tent is in her*,) a symbolical name given to Jerusalem, (*Ezek.* xxiii, 4, 11, 22, 36, 44,) under the figure of an adulterous harlot, as having once contained the true worship of Jehovah, but having prostituted herself to foreign idolatries. (See **AHOLAH**.)

AHOLIBA'MAH, (Heb. *Aholib'amah*, אֹהֵלִיבָמָה, *tent of the height*.)

1. The granddaughter of Zibeon, the Hivite, and one of the wives of Esau. *Gen.* xxxvi, 2. B. C. about 1800. In the earlier narrative (*Gen.* xxvi, 34) Aholibamah is called Judith, the daughter of Beer, the Hittite. The probable explanation is, that her proper name was Judith, and that Aholibamah was the name that she received as the wife of Esau and foundress of the three tribes of his descendants.

2. One of the dukes who sprang from Esau. *Gen.* xxxvi, 41; 1 *Chron.* i, 52. The list of names in which this is included is probably of places, and not of persons. This would seem to be evident from the expression in the heading, "*after their places by their names*," (*ver.* 40.) as compared with *ver.* 43, "*according to their habitations in the land of their possession*." (Keil, *in loco*. Smith, *Dictionary*, *s. v.*)

AHU'MAI, (Heb. *Achumay'*, אַחֻמַּי, *brother of water*,) the son of Jahath, a descendant of Judah, and of the family of the Zorathites. 1 *Chron.* iv, 2. B. C. about 1300.

AHU'ZAM, (Heb. *Achuzzam'*, אַחֻזָּם, *their possession*,) the first-named of the four sons of Ashur ("father of Tekoa") by one of his wives, Naarah, of the tribe of Judah. 1 *Chron.* iv, 6. B. C. about 1300.

AHUZ'ZATH, (Heb. *Achuzzath'*, אַחֻזָּת, *possession*,) one of the friends (perhaps "favorite") of the Philistine king Abimelech, who accompanied him on his visit to Isaac. *Gen.* xxvi, 26. B. C. about 1800.

AI'AH, (Heb. *Ayah'*, אֵיָה, *a cry*, often *hawk*.)

1. The first-named of the two sons of Zibeon, the Horite, or rather Hivite. *Gen.* xxxvi, 24, where the name is Anglicised *Ajah*. 1 *Chron.* i, 40. B. C. about 1840.

2. The father of Rizpah, Saul's concubine. 2 *Sam.* iii, 7; xxi, 8, 10, 11. B. C. about 1053.

A'KAN, (Heb. *Akan'*, אֶקָן, *twisted*,) the last-named of the three sons of Ezer, the son of Seir, the Horite, (Gen. xxxvi, 27,) called also (1 Chron. i, 42) Jakan.

AK'KUB, (Heb. *Akkub'*, אֶקֶב, *insidious*.)

1. The fourth-named of the seven sons of Elioenai, or Esli, a descendant of David. 1 Chron. iii, 24.

2. One of the Levitical gate-keepers of the temple after the captivity. 1 Chron. ix, 17; Ezra xi, 19; xii, 25. B. C. 536. Perhaps the same who assisted Ezra in expounding the law to the people. Neh. viii, 7. His descendants appear to have succeeded to the office. Ezra ii, 42.

3. The head of one of the families of Nethinim that returned from Babylon. Ezra ii, 45. B. C. 536.

AL'AMETH, (less correct form of ALEMETH, q. v.,) the last-named of the nine sons of Becher, the son of Benjamin. 1 Chron. vii, 8. B. C. 1444.

ALE'METH, (Heb. *Ale'meth*, אֶלְמֶת, *covering*,) the first-named of the sons of Jehoadah, or Jarah, the son of Ahaz, of the posterity of Saul. 1 Chron. viii, 36; ix, 42. B. C. after 1056.

ALEXAN'DER, (Gr. *Ἀλέξανδρος*, *helper of men*.)

1. A man, whose father, Simon, a Cyrenian Jew, was compelled to bear the cross of Jesus. Mark xv, 21.

2. A kinsman, probably, of the high-priest, and one of the chief men in Jerusalem, present at the examination of Peter and John before the Sanhedrin for the cure of the lame man. Acts iv, 6. A. D. 33.

3. A Jew of Ephesus, known only from the part he took in the uproar about Diana, which was raised there by the preaching of Paul. Acts xix, 33. A. D. 58. He was probably put forward by the Jews to defend them from any connection with the Christians. His appeal to them for opportunity was in vain, an uproar following for two hours.

4. A coppersmith or brazier, who, with Hymenæus and others, apostatized. 1 Tim. i, 20. It is not certain, but not at all improbable, that he is the same person as the one mentioned in 2 Tim. iv, 14, who seems to have opposed and hindered Paul.

ALI'AH, (Heb. *Aliah'*, perhaps *evil*,) a less correct form of ALVAH, (q. v.) The second-named of the dukes of Edom, descended from Esau. 1 Chron. i, 51.

ALI'AN, (Heb. *Alvan'*, *tall*,) a less correct form of the name ALVAN, (q. v.) The first-named of the five sons of Shobal, a descendant of Seir. 1 Chron. i, 40. B. C. about 1853.

AL'LON, (Heb. *Allon'*, אֶלֶן, *an oak*,) the son of Jedaiah and father of Shiphi, a chief Simeonite, of the family of those who expelled the Hamites from the Valley of Gedor. 1 Chron. iv, 37. B. C. about 715.

ALMO'DAD, (Heb. *Almodad'*, אֶלְמוֹדָד, meaning unknown,) the son of Joktan, of the family of Shem. Gen. x, 26; 1 Chron. i, 20. B. C. about 2247. He is supposed to have been the founder of an Arabian tribe, the locality of which is unknown.

ALPHÆ'US, (Gr. *Ἀλφᾶιος*.)

1. The putative father of James the Less, (Matt. x, 3; Mark iii, 18; Luke vi, 15; Acts i, 13,) and husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion. John xix, 25. By comparing John xix, 25, with Luke xxiv, 10, and Matt. x, 3, it appears that *Alphæus* is the Greek, and *Cleophas*, or *CLOPAS*, (q. v.) the Hebrew or Syraic, name of the same person. (Smith, *Dictionary*, s. v.)

2. The father of the evangelist Levi, or Matthew. Mark ii, 14.

AL'VAH, (Heb. *Alvah'*, אֵלְוָה, perhaps *evil*,) the second-named of the Edomitish chieftains descended from Esau. Gen. xxxvi, 40. The name is translated *Aliah* in 1 Chron. i, 51. B. C. about 1496.

AL'VAN, (Heb. *Alvan'*, אֵלְוָן, *tall*,) the first-named of the five sons of Shobal, the Horite, of Mount Seir, (Gen. xxxvi, 23;) called also *Alian*. 1 Chron. i, 40. B. C. about 1853.

A'MAL, (Heb. *Amal'*, אִמָּל, *toil*,) the last-named of the four sons of Helem, of the tribe of Asher. 1 Chron. vii, 35. B. C. about 1444.

AM'ALEK, (Heb. *Amalek'*, אִמְלֵק, *dweller in a valley*,) the son of Eliphaz (the first-born of Esau) by his concubine, Timna, (Gen. xxxvi, 12; 1 Chron. i, 36,) and chieftain of an Idumæan tribe. Gen. xxxvi, 16. B. C. about 1740. This tribe was probably not the same with the Amalekites so often mentioned in Scriptures, for Moses speaks of the Amalekites long before this Amalek was born. Gen. xiv, 7.

AMARI'AH, (Heb. *Amaryah'*, אֲמַרְיָה, *said* [that is, promised] *by Jehovah*.)

1. A person mentioned in 1 Chron. vi, 7, 52, in the list of the descendants of Aaron by his eldest son, Eleazer, as the son of Meraioth and father of Ahitub. B. C. about 1300. There is no means of determining whether Amariah was ever high-priest, but it is probable that he was the last of the high-priests of Eleazer's line prior to its transfer to the line of Ithamar in the person of ELI, (q. v.) Josephus calls him Arophæus, and says he lived in private, the pontificate being at the time in the family of Ithamar.

2. A high-priest at a later date, (B. C. probably 740,) son of another Azariah, and father of another Ahitub. 1 Chron. vi, 11; Ezra vii, 3.

3. A Levite, second son of Hebron and grandson of Kohath, and of the lineage of Moses. 1 Chron. xxxiii, 19; xxiv, 23. B. C. 1015.

4. A chief priest active in the reforms instituted by King Jehoshaphat. 2 Chron. xix, 11. B. C. 896.

5. One of the Levites appointed by Hezekiah to superintend the distribution of the temple dues among the sacerdotal cities. 2 Chron. xxxi, 15. B. C. 726.

6. A Jew, son of Bani, who divorced his Gentile wife, whom he had married after the return from Babylon. Ezra x, 42. B. C. 456.

7. One of the priests who returned from Babylon with Zerubbabel, (Neh. xii, 2; B. C. 536,) and probably the same person who years after (B. C. 445) sealed the covenant with Nehemiah. Neh. x, 3. He appears to have been identical with the chief priest, the father of Jehohanan. Neh. xii, 13.

8. The son of Shephatiah and father of Zechariah. His descendant,

Athaiah, was one of the Judahite residents in Jerusalem after the captivity. Neh. xi, 4. B. C. 445.

9. The great-grandfather of the prophet Zephaniah. Zeph. i, 1. B. C. long before 630.

AM'ASA, (Heb. *Amasa'*, אִמָּסָא, *burden*.)

1. The son of Abigail, a sister of King David, by Jether, or ITHRA, (q. v.,) an Ishmaelite. 1 Chron. ii, 17; 2 Sam. xvii, 25; 1 Kings ii, 5, 32. His paternity probably led David to neglect him in comparison with the more honored sons of David's other sister, Zeruiah. He joined Absalom in his rebellion, and was by him appointed commander-in-chief in the place of Joab, by whom he was totally defeated in the forest of Ephraim. 2 Sam. xviii, 6, 7. David afterward gave him command of his army in the room of Joab, who had incurred displeasure by his overbearing conduct and his slaying of Absalom. 2 Sam. xix, 13. B. C. 1023. On the breaking out of Sheba's rebellion, Amasa was so tardy in his movements (probably from the reluctance of the troops to follow him) that David dispatched Abishai with the household troops in pursuit of Sheba, and Joab joined his brother as a volunteer. Amasa overtook them at the great stone of Gibeon, and Joab, while in the act of saluting him, smote him dead with his sword, thus ridding himself of a dangerous rival. Joab continued the pursuit of Sheba, and, by his popularity with the army, prevented David from removing him from command, or calling him to account for his bloody deed. 2 Sam. xx, 4-13. B. C. 1022. Whether Amasa be identical with the *Amasai* who is mentioned among David's commanders (1 Chron. xii, 18) is uncertain.

2. A son of Hadlai and chief of Ephraim, who with others vehemently and successfully resisted the retention as prisoners of the persons whom Pekah, king of Israel, had taken captive in a campaign against Ahaz, king of Judah. 2 Chron. xxviii, 12. B. C. about 738.

AM'ASAI, (Heb. *Amasai'*, אִמָּסַי, *burdensome*.)

1. A Levite, son of Elkanah, and father of Mahath, of the ancestry of Samuel. 1 Chron. vi, 25, 35. B. C. about 1300.

2. One of the chief captains of Judah who, with a considerable body of men from Judah and Benjamin, joined David while an outlaw at Ziklag. He with others was made captain of David's band. 1 Chron. xii, 18. B. C. about 1058. This is the *Amasai* who is supposed by some to be identical with AMASA.

3. One of the priests appointed to precede the ark with blowing of trumpets on its removal from the house of Obed-edom to Jerusalem. 1 Chron. xv, 24. B. C. about 1042.

4. Another Levite, and father of the Mahath who assisted Hezekiah in restoring the worship of God, and was active in cleansing the temple. 2 Chron. xxix, 12. B. C. 726.

AM'ASHAI, (probably an incorrect form of the name *Amasai*,) the son of Azareel, and one of the priests appointed by Nehemiah to reside at Jerusalem and do the work of the temple. Neh. xi, 13. B. C. 445.

AM'ASIAH, (Heb. *Amasyah'*, אִמָּסְיָה, *burden of Jehovah*,) the son of Zichri, a chieftain of Judah, who volunteered to assist King Jehoshaphat in his religious reform, with 200,000 chosen troops. 2 Chron. xvii, 16. B. C. 912.

AMAZI'AH. (Heb. *Amatsyah'*, אִמְצִיָּה, *whom Jehovah strengthens.*)

1. The son and successor of Jehoash or Joash, and the ninth king of Judah. He ascended the throne at the age of 25 years, and reigned 29 years. 2 Kings xiv, 1, 2; 2 Chron. xxv, 1. B. C. 839-810. He commenced his reign by slaying the persons who had murdered his father, but spared their children, according to the Mosaic injunction. Deut. xxiv, 16. In the twelfth year of his reign he prepared a great expedition for the recovery of Edom, which had revolted from Jehoram. He raised a large army (300,000) of his own, and increased it by hiring 100,000 Israelites, the first example of a mercenary army that occurs in the history of the Jews. At the command of the prophet he dismissed these mercenaries, who returned in anger and sacked several of the cities of Judah. The obedience of Amaziah was rewarded by a great victory over the Edomites, 10,000 of whom were slain in battle, and 10,000 more dashed to pieces from the rocks of Selah, which Amaziah took, and called Jokteel. Among the spoil which he took were the idols of Mount Seir, in the worship of which Amaziah suffered himself to be engaged. Then began his disasters. A prophet was sent to reprove him, and he resented his faithful admonition. The prophet then foretold his downfall. Urged by arrogance, or provoked by the conduct of the disbanded mercenaries, he sent a challenge to the king of Israel to meet him in battle. The king returned him a scornful reply through a parable, and advised him to remain at home. Amaziah, still belligerent, was met by Jehoash, and by him defeated, taken prisoner, and brought to Jerusalem, his own metropolis. The north city wall was broken down, the temple and palace despoiled, and hostages taken. Amaziah was allowed to remain upon the throne and survived about fifteen years, when a conspiracy was formed against him, and he was slain at Lachish. His body was brought "upon horses" to Jerusalem, and buried in the royal sepulcher. 2 Kings xiv, 3-20; 2 Chron. xxv, 2-28.

2. The father of Joshah, which latter was one of the Simeonite chiefs who expelled the Amalekites from the valley of Gedor in the time of Hezekiah. 1 Chron. iv, 34. B. C. about 775.

The son of Hilkiah and father of Hashabiah, a Levite of the ancestry of Ethan, a singer of the temple. 1 Chron. vi, 45. B. C. considerably before 1014.

4. The priest of the golden calves at Bethel, in the time of Jeroboam II. He complained to the king of Amos's prophecies of coming evil, and urged the prophet to withdraw into the kingdom of Judah and prophesy there. Amos in reply told him of the severe degradation his family should undergo in the approaching captivity of the northern kingdom. Amos vii, 10-17. B. C. 787.

A'MI, (Heb. *Ami'*, אֲמִי,) one of the servants of Solomon, whose descendants went up from Babylon. Ezra ii, 57. In Neh. vii, 59, he is called *Amon*.

AMIN'ADAB, a Greek form (Matt. i, 4; Luke iii, 33) of AMMINADAB, (q. v.)

AMIT'TAI, (Heb. *Amittay'*, אִמִּיטַי, *true*,) a native of Gath-hepher, of the tribe of Zebulun, and father of the prophet Jonah. 2 Kings xiv, 25; Jonah i, 1. B. C. before 820.

AM'MIEL, (Heb. *Ammiel'*, עֲמִיֵּאל, *people* [that is, *friend*] of *God*.)

1. The son of Gemalli, of the tribe of Dan, one of the twelve spies sent by Moses to explore the land of Canaan. Num. xiii, 12. B. C. 1490. He was, of course, one of the ten who perished by the plague for their "evil report." Num. xiv, 37.

2. The father of Machir of Lo-debar, which latter entertained Mephibosheth until he was befriended by David. 2 Sam. ix, 4, 5; xvii, 27. B. C. before 1040.

3. The father of Bathsheba, wife of Uriah, and afterward of David. 1 Chron. iii, 5. B. C. before 1030. In 2 Sam. xi, 3, he is called ELIAM, (q. v.,) by the transposition of the first and last syllables.

4. The sixth son of Obed-edom, and one of the door-keepers of the temple. 1 Chron. xxvi, 5. B. C. 1015.

AMMIH'UD, (Heb. *Ammihud'*, עֲמִיהוּד, *people* of *glory*.)

1. An Ephraimite, whose son, Elishama, was appointed chief of the tribe at the time of the Exodus. Num. i, 10; ii, 18; vii, 48, 53; x, 22; 1 Chron. vii, 26. B. C. before 1490.

2. The father of Shemuel, which latter was the Simeonite chief who was appointed for the division of the Promised Land. Num. xxxiv, 20. B. C. before 1452.

3. A man of the tribe of Naphtali, whose son, Pedahel, was prince of the tribe, and was appointed for the division of the land. Num. xxxiv, 28. B. C. before 1452.

4. The father of Talmai, king of Geshur, to whom Absalom fled after his murder of Amnon. 2 Sam. xiii, 37. B. C. before 1030.

5. The son of Omri, and descendant of Pharez, and father of Uthai, which last was one of the first to live at Jerusalem on the return from Babylon. 1 Chron. ix, 4. B. C. before 536.

AMMIN'ADAB, (Heb. *Amminadab'*, עֲמִינָדָב, *kindred* of the *prince*.)

1. Son of Ram, or Aram, and father of Nashon, (or Naasson, Matt. i, 4; Luke iii, 32,) who was prince of the tribe of Judah at the first numbering of Israel in the second year of the Exodus. Num. i, 7; ii, 3. B. C. before 1490. He was the fourth in descent from Judah, the sixth in ascent from David, (Ruth iv, 19, 20; 1 Chron. ii, 10,) and one of the ancestors of Jesus Christ. Matt. i, 4; Luke iii, 33. He is the same Amminadab, probably, whose daughter, Elisheba, was married to Aaron. Exod. vi, 23.

2. A son of Kohath, the second son of Levi. 1 Chron. vi, 22. In verses 2 and 18 he seems to be called IZHAR, (q. v.)

3. A Levite of the sons of Uzziel, who, with 112 of his brethren, was appointed by David to assist in bringing up the ark to Jerusalem. 1 Chron. xv, 10, 11. B. C. 1042.

AMMIN'ADIB, (Heb. עֲמִינָדִיב, perhaps another form of *Amminadab*,) a person whose chariots are mentioned as proverbial for their swiftness, (Song of Sol. vi, 12;) from which he appears to have been, like Jehu, one of the most celebrated charioteers of his day.

AMMISHAD'DAI, (Heb. *Ammishadday'*, עֲמִישַׁדַּי, *people* (*servants*) of the *Almighty*,) the father of Ahiezer, chief of the tribe of Dan at the

time of the Exodus. Num. i, 12; ii, 25; vii, 66, 71; x, 25. B. C. before 1490.

AMMIZ'ABAD, (Heb. *Ammizabad'*, עֲמִיזָבָד, *people of the Giver*, that is, *servant of Jehovah*,) the son and subaltern of Benaiah, which latter was David's captain of the host commanding in the third month. 1 Chron. xxvii, 6. B. C. 1015.

AM'MON, (Heb. *Ammon'*, עַמּוֹן, another form of BEN-AMMI, q. v.,) the son of Lot by his youngest daughter. Gen. xix, 38. B. C. 1897. His descendants were called Ammonites, (Deut. ii, 20,) children of Ammon, (Gen. xix, 38,) and sometimes simply Ammon. Neh. xiii, 23.

AM'NON, (Heb. *Amnon'*, אֲמֹנִי, *faithful*.)

1. The eldest son of David by Ahinoam, the Jezreelitess, born in Hebron. 2 Sam. iii, 2; 1 Chron. iii, 1. B. C. about 1053. By the advice and assistance of Jonadab, he violated his half-sister Tamar, (B. C. about 1032,) which her brother Absalom revenged two years after by causing him to be assassinated. 2 Sam. xiii.

2. The first-named of the four sons of Shimon, or Shammai, of the children of Ezra, the descendant of Judah. 1 Chron. iv, 20.

A'MOK, (Heb. *Amok'*, עֲמֹק, *deep*,) the father of Eber, and a chief among the priests who went up from Babylon with Jerubbabel. Neh. xii, 7, 20. B. C. 536.

A'MON, (Heb. *Amon'*, אֲמֹן, *builder*.)

1. The governor of "the city" (probably Samaria) in the time of Ahab, who was charged to keep Micaiah till the king should return from the siege of Ramoth-Gilead. 1 Kings xxii, 26; 2 Chron. xviii, 25. B. C. 897.

2. The fifteenth king of Judah, who succeeded his father Manassch at the age of twenty-two years, (B. C. 643,) and reigned two years. He followed Manassch's idolatries without sharing his repentance. Falling a victim to a court conspiracy, the people avenged his death by slaying the conspirators and placing upon the throne his son Josiah, aged eight years. Amon was buried with his father in the garden of Uzza. 2 Kings xxi, 19-25; 2 Chron. xxxiii, 20-25; Jer. i, 2; xxv, 3; Zeph. i, 1.

2. The head, or ancestor, of one of the families of the Nethinims who returned from Babylon with Zerubbabel after the captivity. Neh. vii, 59. B. C. *ante* 536.

A'MOS, (Heb. *Amos'*, עֲמוֹס, *borne up, sustained*.)

1. One of the twelve minor prophets and a native of Tekoah, a town about six miles south of Bethlehem. He belonged to the shepherds there, and was not trained in any school of the prophets. And yet, without dedicating himself to the calling of a prophet, he was called by the Lord to prophesy concerning Israel in the reigns of Uzziah, king of Judah, and Jeroboam, king of Israel, two years before the earthquake. Amos i, 1. B. C. about 797. The exact date of his appearing, or the length of his ministry, cannot be given. The two kingdoms were at the summit of their prosperity. Idleness, luxury, and oppression were general, and idolatry prevalent. It was at such a time as this that the plain shepherd of Tekoah was sent

into Israel, and prophesied at Bethel. This is almost a solitary instance of a prophet being sent from Judah into Israel, and, doubtless, attracted universal attention. His prophetic utterances were directed against Judah as well as Israel, and close with promises of divine mercy and returning favor to the chosen race. He was charged with a conspiracy against Jeroboam, the king, and threatened by Amaziah, the high-priest of Bethel. After fulfilling his mission, he probably returned to Judah. The time and manner of his death are unknown.

2. The ninth in the line of ascent from Christ, being the son of Naum and father of Mattathias. Luke iii, 25. B. C. about 400.

A'MOZ, (Heb. *Amots'*, אֲמוֹץ, *strong*,) the father of the prophet Isaiah.

2 Kings xix, 2; Isa. i, 1. B. C. before 760. According to Rabbinical tradition, he is also the brother of King Amaziah, and a prophet; but of this there is no proof.

AM'PLIAS, a Christian at Rome, and mentioned by Paul as one whom he particularly loved. Röm. xvi, 8. A. D. 60.

AM'RAM, (Heb. *Amram*, עֲמֶרָם, *kindred of the High*.)

1. The first-named of the sons of Kohath, a Levite. He married his father's sister, Jochebed, and by her became the father of Miriam, Aaron, and Moses. Exod. vi, 18, 20; Num. xxvi, 59. He died aged 137 years, probably before the Exode. The marrying of a father's sister was forbidden in the law given at Sinai. Lev. xviii, 12.

2. A son of Dishon and descendant of Esau. 1 Chron. i, 41. In Gen. xxxvi, 26, he is called more correctly HEMDAN, (q. v.)

3. One of the sons of Bani, who, after the return from Babylon, separated from his Gentile wife. Ezra x, 34. B. C. 456.

AM'RAPHEL, (Heb. *Amraphel'*, אֲמֶרָפֶל, *keeper of the gods*,) a king of Shinar, (that is, Babylonia,) who, with CHEDORLAOMER, king of Elam, (q. v.,) and two other kings, made a victorious incursion against Sodom, Gomorrah, and the three neighboring cities, which they plundered. Among the captives whom they carried off was Lot, who was afterward retaken by Abraham. Gen. xiv, 1, 9, 16. B. C. about 1913.

AM'ZI, (Heb. *Amtsi'*, אֲמִצִּי, *strong*.)

1. Son of Bani, of the family of Merari, and in the ancestry of Ethan, who was appointed one of the leaders of the temple music. 1 Chron. vi, 46. B. C. long before 1018.

2. Son of Zechariah and ancestor of Adaiah, which latter was actively engaged in the building of the second temple. Neh. xi, 12. B. C. before 445.

A'NAH, (Heb. *Anah'*, עֲנָה, *speech or affliction*,) the son of Zibeon and grandson of Seir. His daughter Aholibamah is the second-named of Esau's wives. Gen. xxxvi, 2, 14, 25. An Anah is mentioned in Gen. xxxvi, 20, as one of the sons of Seir, and head of an Idumæan tribe. Both passages probably refer to the same person, the word "son" being used, in ver. 20, in the larger sense of descendant. While feeding his father's asses in the desert he discovered warm springs, from which circumstance he probably obtained the name Beeri, "the man of the wells." Gen. xxvi, 24.

ANAI'AH, (Heb. *Anayah'*, עֲנִיָּה, *whom Jehovah answers*.) one of the persons (probably priests) who stood at the right hand of Ezra, while he read the law to the people, (Neh. viii, 4,) and perhaps the same with one of the chiefs of the people who joined Nehemiah in a sacred covenant. Neh. x, 22. B. C. 445.

A'NAK, (Heb. *Anak'*, עֲנָק, *long-necked*, that is, *a giant*.) the son of Arba, the founder of Kirjath-Arba. He was the progenitor of a race of giants called Anakim. These Anakim were a terror to the children of Israel. (Num. xiii, 22, 28,) but were driven out by Caleb, who came into possession of Hebron. Jos. xv, 13, 14. B. C. before 1490.

A'NAN, (Heb. *Anan'*, עֲנַן, *a cloud*.) one of the chief Israelites that sealed the covenant on the return from Babylon. Neh. x, 26. B. C. 445.

ANA'NI, (Heb. *Anani'*, עֲנָנִי, *protected*, probably a shortened form of *Ananiah*.) the last-named of the seven sons of Elioenai, a descendant of David, after the captivity. 1 Chron. iii, 24. B. C. about 400.

ANANI'AH, (Heb. *Ananyah'*, עֲנַנְיָה, *protected by Jehovah*.) the father of Maaseiah, and grandfather of Azariah. The latter repaired a portion of the wall of Jerusalem after the return from exile. Neh. iii, 23. B. C. about 445.

ANANI'AS, (*Ἀνανίας*, Greek form of *Ananiah*, *protected by Jehovah*.)

1. A member of the early Christian Church at Jerusalem, who, conspiring with his wife, Sapphira, to deceive and defraud the brethren, was overtaken by sudden death, and immediately buried. Acts v, 1, *sq.* The members of the Jerusalem Church had a common fund, which was divided by the apostles among the poor. Those who carried into full effect the principle that "nought of the things which he possessed was his own," sold their lands and houses and laid the price at the apostles' feet. One Joses, surnamed Barnabas, had done this, and, it would seem, had received hearty commendation therefor. Probably incited thereby, and desirous of applause, Ananias, in concert with his wife, Sapphira, sold a possession, and brought the pretended price to the apostle. Either their covetousness or fear of want influenced them to keep back part of the price—an acted lie. Peter was moved by the Spirit to uncover the deceit; and instead of extenuating it because the lie had not been uttered, he passed on all such prevarication the awful sentence, "Thou hast not lied unto men, but unto God." Upon hearing these words Ananias "fell down and gave up the ghost," and was carried out and buried by the young men present. See SAPPHIRA.

DIFFICULTIES.—"They had all things common." Acts v, 32. "By becoming Christians the Jewish converts suffered the loss of all things, unless they had property independent of the will, favor, or patronage of others, and the proportion of these was few. So deep an offense against Jewish prejudices cast them loose from Jewish charities, and involved loss of employment to such as were traders, and dismissal from their employments to such as were workmen and servants, producing a state of destitution which rendered extraordinary exertions necessary on the part of the more prosperous brethren. This is illustrated and proved by what we actually see in operation-at this day in Jerusalem."—Kitto, *Med.* The first Christians did not adopt the fantastical and impracticable theory known in modern times by the name of *communism*, divesting themselves of individual property, and throwing all they had and earned into a common stock. They had a common fund, but that it was not binding upon all to contribute every

thing thereto is evident from what Peter said to Ananias, that he might have kept the land if he had chosen, or even have used its price after it was sold. The principle universally accepted was, that none should want while any of their brethren had the means of helping them.

2. A devout and honored Christian of Damascus, to whom the Lord appeared in a vision, and bade him go to a street called Straight, and inquire at the house of Judas for Saul of Tarsus. Ananias at first hesitated, because of his knowledge of his former character and conduct. But, assured of Saul's conversion and God's purpose concerning him, he consented. He went his way, and entered the house; and putting his hands on him said, "Brother Saul, the Lord, even Jesus, that appeared unto thee, as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell down from his eyes as it had been scales," and recovering his sight which he had lost when the Lord appeared to him on the way to Damascus, Paul, the new convert, arose, was baptized, and preached Jesus in the synagogues. Acts ix, 10-20; xxii, 12. A. D. 35. Tradition makes Ananias to have been afterward bishop of Damascus, and to have suffered martyrdom.



STRAIGHT STREET, DAMASCUS.

3. The high-priest before whom Paul was brought previous to being taken to Felix. Acts xxiii. He was made high-priest by Herod, king of Chalcis, who for this purpose removed Joseph, son of Camydus. (Josephus, *Ant.*, xx, 1, 3.) Being implicated in the quarrels of the Jews and the Samaritans, he with others was sent to Rome to answer for his conduct before Claudius Caesar. (Josephus, *Ant.*, xx, 6, 2.) The emperor decided in favor of the accused party, and Ananias returned with credit, and remained in office until Agrippa gave it to Ismael. (Josephus, *Ant.*, xx, 8, 8.) When Paul appeared before Ananias he made the declaration, "I have lived in all good conscience before God until this day." Thereupon the high-priest ordered the apostle to be smitten in the face. Paul, indignant at so unprovoked an assault, replied, "God shall smite thee, thou whited wall." Being asked, "Revilest thou God's high-priest?" Paul said, "I wist not

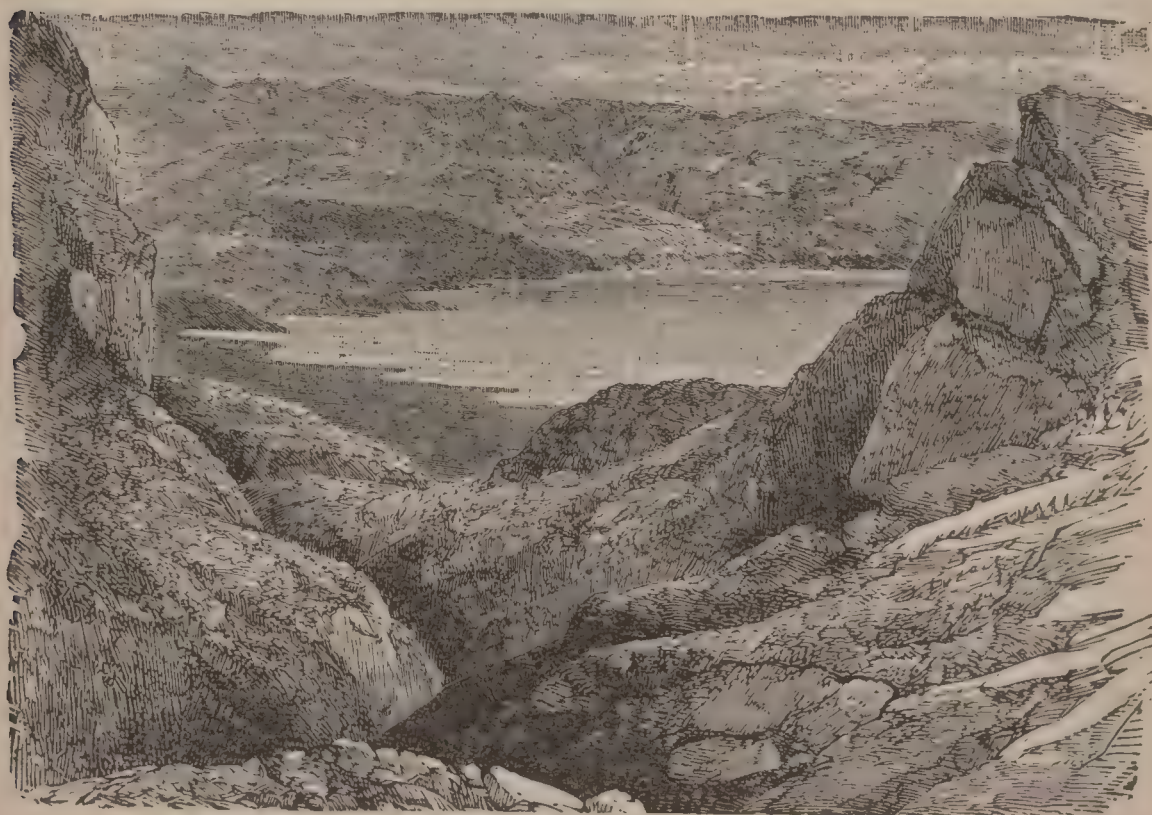
that he was the high-priest," perhaps, having overlooked in his warmth the honor due him in his official station. A plot having been formed against Paul, he was sent by Claudius Lysias to Felix, whither he was followed by Ananias, (accompanied by the orator, Tertullus,) who appeared against him. Ananias was deposed shortly before Felix quitted his government, and was finally assassinated. (Josephus, *War*, ii, 17, 9. B. C. 67. M'Clin-tock and Strong's *Cyclopædia*, s. v.)

A'NATH, (Heb. *Anath'*, עֲנָת, *an answer*, that is, to prayer,) the father of Shamgar, the third of the judges of Israel after the death of Joshua. Judges iii, 31; v, 6. B. C. 1336.

AN'ATHOTH, (Heb. *Anathoth'*, עֲנַתוֹת, *answers*, that is, to prayer,) the name of two men.

1. One of the sons of Becher, the son of Benjamin. 1 Chron. vii, 8. B. C. before 1490.

2. One of the chief Israelites who sealed the covenant after the return from Babylon. Neh. x, 19. B. C. about 445.



SEA OF GALILEE.

AN'DREW. 1. Name and Family. (Ἀνδρέας, from ἀνὴρ, *a man*.) A native of the city of Bethsaida in Galilee, (John i, 44,) the son of Jonas, (John xxi, 15,) and brother of Simon Peter. Matt. iv, 18; x, 2; John i, 40.

2. Personal History. (1) Receives Christ. At first a disciple of John Baptist. Andrew was led to receive Jesus by John pointing him out as "the Lamb of God." John i, 36-40. He then brought his brother Simon to the Master, telling him that he had "found the Messiah." Ver. 41. They both returned to their occupation as fishermen on the Sea of Galilee, and there

remained until, after John Baptist's imprisonment, they were called by Jesus to follow him. Matt. iv, 18, *sq.*; Mark i, 14–18. (2) **As apostle.** The further mention of him in the gospels is, his being ordained as one of the twelve, (Matt. x, 2; Mark iii, 18; Luke vi, 14;) his calling the attention of our Lord to the lad with the loaves and fishes at the feeding of the five thousand, (John vi, 8;) his introducing to Jesus certain Greeks who desired to see him, (John xii. 20–22;) and his asking, along with his brother Simon and the two sons of Zebedee, for a further explanation of what the Master had said in reference to the destruction of the temple. Mark xiii, 3. He was one of those who, after the ascension, continued at Jerusalem in the "upper room." Acts i, 13. Scripture relates nothing of him beyond these scattered notices. (3) **Traditions.** The traditions about him are various. Eusebius makes him preach in Scythia; Jerome and Theodoret in Achaia, (Greece;) Nicephorus in Asia Minor and Thrace. It is supposed that he founded a church in Constantinople, and ordained STACHYS, (q. v.) named by Paul. (Rom. xvi, 9) as its first bishop. At length, the tradition states, he came to Patræ, a city of Achaia, where Ægeas, the proconsul, enraged at his persisting to preach, commanded him to join in sacrificing to the heathen gods; and upon the apostle's refusal, he ordered him to be severely scourged and then crucified. To make his death more lingering he was fastened to the cross, not with nails, but with cords. Having hung two days, praising God, and exhorting the spectators to embrace, or adhere to, the faith, he is said to have expired on November 30, but in what year is uncertain. The cross is stated to have been of the form called *Cruz decussata*, and commonly known as "St. Andrew's cross, X." Some ancient writers speak of an apocryphal Acts of Andrew.

ANDRONI'CUS, (Gr. Ἀνδρόνικος, *man-conquering*), a Jewish Christian, kinsman and fellow-prisoner of Paul. He was converted before Paul, and was of note among the apostles. Rom. xvi, 7. A. D. 60. According to Hippolytus, he became bishop of Pannonia; according to Dorotheus, of Spain. (M'Clintock and Strong's *Cyclopædia*, s. v.)

A'NER, (Heb. *Aner'*, עֲנֵר, *a youth, an exile*), a Canaanitish chief near Hebron who, with Eshcol and Mamre, was confederate with Abraham. He joined in pursuit of Chedorlaomer and shared in the spoil, not following the example of Abraham. Gen. xiv, 13, 24. B. C. 1913.

A'NIAM, (Heb. *Aniam'*, אֲנִיָּאִם, *sighing of the people*), the last-named of the sons of Shemidah, of the tribe of Manasseh. 1 Chron. vii, 19.

AN'NA, (*Avva*, Greek form of *Hannah*), the prophetess, and daughter of Phanuel, of the tribe of Asher. Married in early life she, after seven years, lost her husband. From that time she devoted herself to attendance upon the temple services, and probably by reason of her great piety was allowed to reside in some one of the chambers of the women's court. Anna was 84 years old when the infant Jesus was presented to the Lord. Entering as Simeon was thanking God, Anna also broke forth in praise for the fulfillment of the divine promises. Luke ii, 36.

AN'NAS, (a contracted form of *Ananias*), a high-priest of the Jews. He is called by Josephus *Ananus*, the son of Seth; and was first appointed high priest by Quirinus, pro-consul of Syria, about A. D. 7, but was removed

after seven years (Kitto says fifteen years) by Valerius Gratus, procurator of Judea, (Josephus, *Ant.*, xviii, 2, 1 and 2.) Annas is mentioned in Luke iii, 2, as being high-priest *along with* Caiaphas. Our Lord's first hearing was before Annas, (John xviii, 13,) who sent him bound to Caiaphas. Verse 24. In Acts iv, 6, he is plainly called high-priest. He had four sons who filled that office, besides his son-in-law, Caiaphas. There have been several theories advanced to reconcile the application of high-priest to Annas and Caiaphas at the same time. Kitto thinks that Annas was regarded as being high-priest *jure divino*, and having authority in spiritual matters, while Caiaphas was the pontiff recognized by the government. The probability is that his great age, abilities, and influence, and his being the father-in-law of Caiaphas, made him practically the high-priest, although his son-in-law held the office. (Whedon's *Commentary*. M'Clintock and Strong's *Cyclopædia*, s. v.)

AN'TIPAS, (Gr. Ἀντίπας.)

1. HEROD ANTIPAS was the son of Herod the Great by Malthace, a Samaritan. He inherited of his father's dominions Galilee and Perea, as tetrarch. He was the Herod who executed John the Baptist. (See HEROD.)

2. A "faithful martyr" mentioned in Rev. ii, 13. A. D. *ante* 100. He is said to have been one of our Saviour's first disciples and a bishop of Pergamus, and to have been put to death in a tumult there by the priests of Æsculapius, who had a celebrated temple in that city. Tradition relates that he was burned in a brazen bull under Domitian. (M'Clintock and Strong's *Cyclopædia*, s. v.)

ANTOTHI'JAH, (Heb. *Anthothiyah'*, עֲנֹתִיָּה, *answers from Jehovah*), a Benjamite, one of the sons of Jeroham. 1 Chron. viii, 24.

A'NUB, (Heb. *Anub'*, עֲנוּב, *bound together, confederate*), son of Coz and descendant of Judah through Ashur. 1 Chron. iv, 8.

APEL'LES, a Christian in Rome, whom Paul salutes in his epistle to the church there, (Rom. xvi, 10,) and calls him "approved in Christ." A. D. 60. According to the old Church traditions, Apelles was one of the seventy disciples, and bishop either of Smyrna or Heracleia. (Kitto, s. v.)

APHI'AH, (Heb. *Aphi'ach*, אֶפְיָה, *blown upon, that is, refreshed*), the father of Bechorath, a Benjamite and ancestor of Saul. 1 Sam. ix, 1. B. C. before 1095.

APH'SES, (Heb. *Hap-Pitsets*, הַפִּצֵּץ, *dispersion*), the head of the eighteenth sacerdotal family of the twenty-four into which the priests were divided by David. 1 Chron. xxiv, 15. B. C. 1015.

APOL'LOS, (Gr. Ἀπολλῶς,) a learned (or eloquent) Jew of Alexandria, well acquainted with the Scriptures and the Jewish religion. Acts xviii, 24. About A. D. 56 he came to Ephesus, where he began to teach in the synagogue "the things of the Lord, knowing only the baptism of John." Verse 25. Here he met Aquila and Priscilla, who "expounded unto him the way of God more perfectly," and Apollos preached Christ with great zeal and power. Ver. 26. After this he preached in Achaia, and especially at Corinth, (chap. xviii, 27, 28 ; xix, 1,) having been recommended by the brethren in Ephesus. Ver. 27. On his arrival at Corinth he was useful in wa-

tering the seed which Paul had sown. 1 Cor. iii, 6. Many of the Corinthians became so much attached to him as to well-nigh produce a schism in the Church, some saying "I am of Paul," others, "I am of Apollos." 1 Cor. iii, 4-7. That this party feeling was not encouraged by Apollos is evident from the manner in which Paul speaks of him, and his unwillingness to return to Corinth. 1 Cor. xvi, 12. Apollos was, doubtless, at this time with Paul in Ephesus. Paul again mentions Apollos kindly in Tit. iii, 13, and recommends him and Zenas, the lawyer, to the attention of Titus, knowing that they designed to visit Crete, where Titus was. Jerome thinks that Apollos remained there until he had heard that the divisions in the Church at Corinth had been healed by Paul's letter, and then returned and became bishop of that city. Other authorities make him bishop of Duras, of Colophon, of Iconium, (in Phrygia,) of Cæsarea. (Conybeare and Howson, *Life of St. Paul*, ii, 13, sq.; Kitto, s. v.)

APPA'IM, (Heb. *Appa'yim*, אִפִּימ, *the nostrils*,) the second-named of the sons of Nadab, and the father of Ishi, of the posterity of Jerahmeel, of the tribe of Judah. 1 Chron. ii, 30.

APPHIA, (pronounced *Affia*, Gr. Ἀφία,) the name of a female affectionately saluted by Paul (A. D. 64) as a Christian at Colossae. (Phil. 2.) supposed by Chrysostom and Theodoret to have been the wife of Philemon, with whom, according to tradition, she suffered martyrdom. (See PHILEMON.)

AQ'UILA, (Gr. Ἀκύλας, *an eagle*,) a Jew and a native of Pontus, and by occupation a tent-maker. Fleeing from Rome in consequence of an order of Claudius commanding all Jews to leave that city, he went to Corinth, where he was living when Paul found him; and, being of the same handicraft, abode with him. B. C. 54. Some time after, being opposed by the Jews, and perhaps to remove any obstacle to his acceptance by the Gentiles, Paul left the house of Aquila and dwelt with one Justus. It is not certain when Aquila and his wife, Priscilla, were converted to Christianity, but it was before Paul left Corinth, for they accompanied him to Ephesus. While there they instructed Apollos in "the way of God more perfectly," (Acts xviii,) and appear to have been zealous promoters of the Christian cause in that city. 1 Cor. xvi, 19. At the time of Paul's writing to Corinth Aquila and his wife were still at Ephesus, (1 Cor. xvi, 19,) but in Rom. xvi, 3, we find them again at Rome, and their house a place of assemblage for Christians. Some years after they appear to have returned to Ephesus, for Paul sends salutations to them during his second imprisonment at Rome, (2 Tim. iv, 19,) as being with Timothy. Nothing further concerning them is known. Tradition reports that he and his wife were beheaded.

A'RA, (Heb. *Ara'*, אֶרָא, *lion*,) the last-named of the three sons of Jether, of the tribe of Asher. 1 Chron. vii, 38.

A'RAD, (Heb. *Arad'*, אֶרָד, perhaps *to flee*.) In Numbers xxi, 1, "king Arad" should read "king of Arad." One of the "sons" of Beriah, of the tribe of Benjamin. 1 Chron. viii, 15.

A'RAH, (Heb. *Arach'*, אֶרָח, *wayfaring*.)

1. The first-named of the three sons of Ulla, of the tribe of Asher. 1 Chron. vii, 39. B. C. perhaps about 1000.

2. An Israelite, whose posterity (variously stated as 775 and 652 in number) returned from Babylon with Zerubbabel. Ezra ii, 5; Neh. vii, 10. B. C. 536. He is probably the same with the Arah whose son, Shechaniah, was father-in-law of Tobiah. Neh. vi, 18. (Smith, *s. v.*)

A'RAM, (Heb. *Aram'*, אֲרָם, *high region.*)

1. The fifth-named of the sons of Shem, and father of the people inhabiting Syria, who, from him, were called Arameans, or Aramites. Gen. x, 22. B. C. about 2218.

2. The son of Kemuel and grandson of Nahor. Gen. xxii, 21. B. C. about 1900. According to Smith, (*s. v.*) he is probably identical with Ram. Job xxxii, 2.

3. The last-named of the sons of Shamer, of the tribe of Asher. 1 Chron. vii, 34. B. C. 1400.

4. The son of Ezrom and father of Aminadab, among the ancestors of Christ. Matt. i, 3, 4; Luke iii, 33. The Greek form of *Ram*. 1 Chron. ii, 9.

A'ARAN, (Heb. *Aran'*, אָרָן, *wild goat,*) the second-named of the two sons of Dishon, and grandson of Seir, the Horite. Gen. xxxvi, 28; 1 Chron. i, 42. B. C. 1853.

ARAU'NAH, (Heb. *Aravnah'*, אֲרֻנָּה, meaning doubtful,) a Jebusite who had a threshing-floor on Mount Moriah, which he sold to David as a



ANCIENT THRESHING-FLOOR.

site for an altar to Jehovah. B. C. 1017. The angel of pestilence, sent to punish King David for taking a census of the people, was stayed in the work of death near the plot of ground belonging to this person. When David desired to purchase it, he liberally offered the ground to him as a free gift. David insisted upon paying Araunah, giving him, according to 2 Sam. xxiv, 24, fifty shekels of silver, and according to 1 Chron. xxi, 25, six hundred shekels of gold.

DIFFICULTY.—Many efforts have been made to reconcile this difference, some saying that the fifty shekels were given for the oxen, and the six hundred shekels for the land; others, that the fifty shekels were for the threshing-floor and oxen, and the six hundred shekels for additional ground. This land was the site of the temple. 2 Chron. iii, 1. Araunah's name is sometimes written *Ornan*. (See Chronicles.)

AR'BA, (Heb. *Arba'*, אַרְבַּע, *four,*) a giant, father of Anak. From him Hebron derived its early name of Kirjath-Arba, that is, *city of Arba*. Gen. xxxv, 27; Josh. xiv, 15; xv, 13; xxi, 11.

ARCHELA'US, (Gr. Ἀρχέλαος, *ruler of the people*,) son of Herod the Great by a Samaritan woman, Malthace, (Josephus, *War*, i, 28, 4,) and brought up, with his brother Antipas, at Rome, (Josephus, *War*, i, 31, 1.) Upon his father's death, Cæsar divided his kingdom, giving to Archelaus (B. C. 4) Idumea, Judea, and Samaria, with the important cities, Cæsarea, Sebaste, Joppa, and Jerusalem. His share of the kingdom brought him a yearly income of 600 talents. He was made ethnarch, with promise of becoming king if he ruled virtuously, (Josephus, *Ant.*, xvii, 11, 4.) After Herod's death, and previous to going to Rome to receive the government, Archelaus ordered his soldiers to attack the Jews, who were becoming very tumultuous, at the temple. The attack resulted in the death of about 3,000 Jews. On his going to Rome the Jews sent a deputation of the principal citizens protesting against his cruelty, and asking to be permitted to live according to their own laws, under a Roman governor. Some have thought that our Lord alludes to this circumstance in Luke xix, 12-27. Archelaus returned to Judea, and, under pretense that he had countenanced the seditions against him, he deprived Joazar of the high-priesthood, and gave that dignity to his brother Eleazar. He governed Judea with so much violence that, in the tenth (ninth according to Dio Cassius) year of his reign he was dethroned, deprived of his property, and banished to Vienna, in Gaul, (Josephus, *Ant.*, xvii, 13, 2.) His cruelty was manifested toward Samaritans as well as Jews. The parents of our Lord turned aside, from fear of him, on their way back from Egypt, and went to Nazareth, in Galilee, in the domain of his gentle brother Antipas. Matt. ii, 22. Archelaus illegally married Glaphyra, the wife of his brother Alexander, during the life-time of the latter.

ARCHIP'PUS, (Gr. Ἀρχιππος, *master of the horse*,) a Christian minister at Colossæ, to whom Paul sends a salutation, calling him "our fellow-soldier," (Philem. 2,) and whom he exhorts to increased activity. Col. iv, 17. B. C. 64. In the Epistle to Philemon he is addressed jointly with Philemon and Apphia, from which it has been inferred that he was a member of Philemon's family. Tradition states that he was one of Jesus's seventy disciples, and suffered martyrdom at Chonæ, near Laodicea.

ARD, (Heb. אֲרָד, perhaps, *fugitive*, or *descent*,) named in Gen. xlvi, 21, as a son of Benjamin, and in Num. xxvi, 40, as a son of Bela, and grandson of Benjamin. B. C. about 1700. Both passages probably refer to the same person, the former mentioning him as a descendant, the latter giving the exact relationship. In 1 Chron. viii, 3, he is called *Addar*. His descendants were called *Ardites*.

AR'DON, (Heb. אֲרֹדֹן, *fugitive*, or *descendant*,) the last-named of the three sons of Caleb, but whether by Azubah or Jerioth is uncertain. 1 Chron. ii, 18. B. C. about 1471.

ARE'LI, (Heb. אֲרֵלִי, *heroic*,) the last-named of the seven sons of Gad, and founder of the family of Arelites. Gen. xlvi, 16; Num. xxvi, 17. B. C. about 1706.

AR'ETAS, (Gr. Ἀρέτας, *graver*,) the father-in-law of Herod Antipas. Herod afterward married the wife of his brother Philip, and in consequence of this the daughter of Aretas returned to her father. Enraged at the

conduct of Herod, Aretas instituted hostilities against him, and destroyed his army. Complaint being made to the emperor, he sent Vitellius to punish Aretas; but while on the march news was received of the death of Tiberius, and the Roman army was withdrawn. It is probable that Caligula gave Damascus to Aretas as a free gift, (A. D. 38.) and he is mentioned as being king of that city by the apostle Paul. 2 Cor. xi, 32.

AR'GOB, (Heb. *Argob'*, אֲרֻגֹב, *stone-heap*,) either an accomplice of Pekah in the murder of Pekahiah, or with Arieḥ, a prince of Pekahiah, whose influence Pekah feared, and whom he therefore slew with the king. 2 Kings xv, 25. B. C. 759.

ARID'ĀI, (Heb. *Ariday'*, אֲרִידַי, perhaps *strong*,) the ninth of the ten sons of Haman, slain by the Jews in Babylonia. Esth. ix, 9. B. C. about 509.

ARID'ATHA, (Heb. *Aridatha'*, אֲרִידַתָּא, *strong*,) the sixth son of Haman, slain by the Jews. Esth. ix, 8. B. C. about 509.

ARI'EH, (Heb. *Aryeh'*, הָאֲרִיָּה, *the lion*,) either one of the accomplices of Pekah in his conspiracy against Pekahiah, king of Israel, or one of the princes of Pekahiah, who was put to death with him. 2 Kings xv, 25. B. C. 759.

A'RIEL, (Heb. *Ariël'*, אֲרִיאֵל, *lion of God*,) one of the "chief men" sent by Ezra to Iddo at Casiphia to bring ministers for the house of God to go with the people to Jerusalem. Ezra viii, 16. B. C. about 457.

A'RIOCH, (Heb. *Aryok'*, אֲרִיֹךְ, *venerable, lion-like*.)

1. A king of Ellasar, confederate with Chedorlaomer against Sodom and Gomorrah. With Chedorlaomer and his other allies Arioch was slain by the force under Abraham. Gen. xiv, 1, 9, 17. B. C. 1913.

2. The captain of the royal guard at the court of Babylon, who was ordered by Nebuchadnezzar to slay the wise men because they could not reveal and interpret his dream. Arioch delayed carrying out the king's command at the request of Daniel, who told both the dream and its interpretation. Dan. ii, 14, 15, 24, 25. B. C. 603.

ARIS'AI, (Heb. *Arisay'*, אֲרִיסַי, *arrow of Aria*,) the eighth of the ten sons of Haman, slain by the Jews in Babylonia. Esth. ix, 9. B. C. about 509.

ARISTAR'CHUS, (Gr. Ἀρίσταρχος, *the best ruler*,) a native of Thessalonica, and a faithful adherent of the apostle Paul in his labors. He became the companion of Paul in his third missionary tour, accompanying him to Ephesus, where he was seized and nearly killed in the tumult raised by the silversmiths under Demetrius. Acts xix, 29. B. C. 59. He left that city accompanying Paul to Greece, thence to Asia, (Acts xx, 4,) and subsequently to Rome, (Acts xxvii, 2,) whither he was sent as a prisoner, or became such while there, (Philem. 24,) for Paul calls him "his fellow-prisoner." Col. iv, 10. Tradition makes him to have suffered martyrdom in the time of Nero.

ARISTOBU'LUS, (Gr. Ἀριστόβουλος, *best counselor*,) a person to whose household at Rome Paul sends salutation. Rom. xvi, 10. A. D. 60.

Tradition represents him as a brother of Barnabas, ordained a bishop by Barnabas or Paul, and as laboring and dying in Britain.

ARMO'NI, (Heb. *Armoni'*, אֲרֻמִּי, of a *fortress*,) the first-named of the two sons of Saul, by Rizpah, who was given up by David to be hanged by the Gibeonites. He was slain with six of his brethren in the beginning of the barley harvest. 2 Sam. xxi, 8, *sq.* B. C. 1021.

AR'NAN, (Heb. *Arnan'*, אֲרָנָן, *nimble*,) probably the great-grandson of Zerubbabel, in the line of David's descendants, (1 Chron. iii, 21,) perhaps the same with *Joanna*, (Luke iii, 27,) an ancestor of Jesus.

A'ROD, (Heb. *Arod'*, אֲרוֹד, a *wild ass*,) the sixth son of Gad, (Num. xxvi, 17,) whose descendants were called Arodites. He is called *Arodi*. Gen. xlv, 16. B. C. about 1700.

AR'ODI, the same with AROD, (q. v.)

ARPHAX'AD, (Heb. *Arpakshad'*, אֲרַפְּכַשְׁדַּר, *border or fortress of the Chaldeans*,) the first antediluvian patriarch, son of Shem, and father of Salah, born two years after the deluge, and died B. C. 1911, aged 438 years. Gen. xi, 10-13; 1 Chron. i, 17, 18.

ARTAXER'XES, (Gr. Ἀρταξέρξης, probably *the great warrior or king*.)

1. The Persian king who, at the instigation of the enemies of the Jews, obstructed the rebuilding of the temple, (Ezra iv. 7-24; B. C. 522,) which ceased until the second year of Darius. B. C. 520. He is doubtless the same with the Magian impostor, Smerdis, who seized the throne B. C. 522, and was murdered after a usurpation of eight months.

2. Probably Longimanus, who reigned over Persia forty years. B. C. 464-425. In the seventh year of his reign he commissioned Ezra to return to Jerusalem, granting large privileges to him and those accompanying him. Ezra vii, 1, *sq.* B. C. 457. About thirteen years later (B. C. 445) he granted permission to Nehemiah to assume control of the civil affairs at Jerusalem. Neh. ii, 1-8.

ARTE'MAS, (Gr. Ἀρτεμάς, *given by Diana*,) the name of a disciple mentioned in connection with Tychicus, one of whom Paul designed to send into Crete to supply the place of Titus, when he invited the latter to visit him at Nicopolis. Tit. iii, 12. A. D. 65. According to tradition, he was bishop of Lystra.

AR'ZA, (Heb. *Artsa'*, אֲרָצָא, *the earth*,) a steward over the house of Elah, king of Israel, in whose house at Tirzah, Zimri, the captain of half his chariots, conspired against Elah, and killed him during a drunken debauch. 1 Kings xvi, 8-10. B. C. 929.

A'SA, (Heb. *Asa'*, אֲסָא, *healing*, or *physician*.)

1. The son and successor of Abijah, king of Judah, who reigned forty-one years. B. C. 955-914. (1) **Religious Conduct.** On assuming the reins of government, Asa was conspicuous for his support of the worship of God, and opposition to idolatry. Even his grandmother, Maachah, was deposed from the rank of "queen mother," because she had set up an idol, which Asa overthrew and "burnt by the brook Kidron." 1 Kings xv, 13. Still, the old hill-sanctuaries were retained as places of worship. He placed in

the temple gifts dedicated by his father, and rich offerings of his own, and renewed the altar, which had apparently been desecrated. 2 Chron. xv, 8. The first ten years of his reign his kingdom enjoyed peace, which Asa improved in fortifying his frontier cities, and raising an army, which numbered at the beginning of hostilities 580,000 men, (2 Chron. xiv, 8;) though this number has been thought an exaggeration of the copyist. (2) **Wars.** In the eleventh year of his reign, Zerah, the Ethiopian, invaded Judah with an army of a million men. Asa besought God for help, and marching against Zerah, met and defeated him at Mareshah. He returned to Jerusalem with the spoil of the cities around Gerar, and with innumerable sheep and cattle. 2 Chron. xiv, 9-15. The prophet Azariah met Asa on his return, and encouraged him and the people to continue their trust in God. (3) **Reforms.** Asa carried on his reforms; a gathering of the people was held at Jerusalem, sacrifices offered, and a covenant made with Jehovah. To these ceremonies there came many from the kingdom of Israel, believing that God was with Asa. 2 Chron. xv. In the 36th year (according to some 26th) of his reign hostilities were begun by Baasha, king of Israel, who fortified Ramah, to prevent his subjects from going over to Asa. (4) **Alliance with Benhadad.** The good king then committed the great error of his life. He resorted to an alliance with Benhadad I., of Damascus, purchasing his assistance with treasures from the temple and the king's house. Benhadad made a diversion in Asa's favor by invading Northern Israel, whereupon Baasha left Ramah. Asa took the material found there and built therewith Geba and Mizpah. His want of faith was reproved by the seer Hanani, who told him that he had lost the honor of conquering the Syrians because of this alliance, and also prophesied war for the rest of his days. Asa, angered at Hanani, put him in prison, and oppressed some of the people at the same time. (5) **Sickness and Death.** In the 39th year of his reign he was afflicted with a disease in his feet, and "sought not to the Lord," but depended upon the physicians. The disease proved fatal in the 41st year of his reign. He died, greatly beloved, and was honored with a magnificent burial. 2 Chron. xv, xvi.

2. A Levite, son of Elkanah and father of Berechiah, which latter resided in one of the villages of the Netophathites after the return from Babylon. 1 Chron. ix, 16. B. C. after 536.

A'SAHIEL, (Heb. *Asah-el'*, אֲשָׁהֵל, *God's creature.*)

1. The son of David's sister, Zeruah, and brother of Joab and Abishai. 2 Sam. ii, 18; 1 Chron. ii, 16. He was an early adherent of David, being one of the famous thirty, (2 Sam. xxiii, 24,) and, with his son Zebadiah, was commander of the fourth division of the royal army. 1 Chron. xxvii, 7. He was renowned for his swiftness of foot, and after the battle of Gibeon he pursued and overtook Abner, who reluctantly, and in order to save his own life, slew Asahel with a backthrust of his spear. 2 Sam. ii, 18-23. B. C. about 1053. Joab, to revenge Asahel's death, slew Abner some years after at Hebron. 2 Sam. iii, 26, 27.

2. One of the Levites sent by Jehoshaphat into Judah to teach the law of the Lord. 2 Chron. xvii, 8. B. C. 912.

3. One of the Levites appointed by Hezekiah as overseer of the contributions to the house of the Lord. 2 Chron. xxxi, 13. B. C. 726.

4. The father of Jonathan, who was one of the elders that assisted Ezra

in putting away the foreign wives of the Jews on the return from Babylon. Ezra x, 15. B. C. 457.

ASAHIAH, (Heb. *Asayah'*, עֲשִׂיָּה, *created by Jehovah*,) an officer of Josiah, who was sent with others to consult Huldah, the prophetess, concerning the book of the law found in the temple. 2 Kings xxii, 12-14. B. C. 624.

ASAI'AH, (Heb. *Asayah'*, עֲשִׂיָּה, *whom Jehovah made*.)

1. A prince of one of the families of the tribe of Simeon who, in the time of Hezekiah, drove out the Hamite shepherds from the rich pastures near Gedor. 1 Chron. iv, 36. B. C. about 715.

2. The son of Haggiah, (1 Chron. vi, 30,) and chief of the 220 Levites of the family of Merari, appointed by David to remove the ark from the house of Obed-edom. 1 Chron. xv, 6, 11. B. C. about 1042.

3. The "first-born" of the Shilonites who returned to Jerusalem after the captivity. 1 Chron. ix, 5. B. C. about 536.

4. The same (2 Chron. xxxiv, 20) with ASAHIAH, (q. v.)

A'SAPH, (Heb. *Asaph'*, אֶסָפָה, *assembler*.)

1. The father (or ancestor) of Joah, which latter person was "recorder" in the time of Hezekiah. 2 Kings xviii, 18, 37; Isa. xxxvi, 3, 22. B. C. 710.

2. A Levite, son of Berachiah, of the family of Gershom, (1 Chron. vi, 39; xv, 17,) eminent as a musician, and appointed by David to preside over the sacred choral services. 1 Chron. xvi, 5. B. C. about 1042. The "sons of Asaph" are afterward mentioned as choristers of the temple, (1 Chron. xxv, 1, 2; 2 Chron. xx, 14, and elsewhere;) and this office appears to have been made hereditary in the family. 1 Chron. xxv, 1, 2. Asaph was celebrated in after times as a prophet and poet, (2 Chron. xxix, 30; Neh. xii, 46,) and the titles of twelve of the Psalms (l, lxxiii-lxxxiii) bear his name, though in some of these (lxxiv, lxxix, lxxv) the "sons of Asaph" should be understood, as matters of late occurrence are referred to. (Kitto, s. v.)

3. A "keeper of the king's forest," probably in Lebanon. Nehemiah requested Artaxerxes to give him an order on Asaph for timber to be used in the rebuilding of the temple. Neh. ii, 8. B. C. about 445.

ASA'REEL, (Heb. *Asarel'*, אֲשֶׁרֶל, *bound by God*,) the last-named of the four sons of Jehaleleel, of the tribe of Judah. 1 Chron. iv, 16. B. C. about 1300.

ASARE'LAH, (Heb. *Asharelah'*, אֲשֶׁרֶלָּה, *upright toward God*,) one of the sons of the Levite, Asaph, who was appointed by David in charge of the temple music. 1 Chron. xxv, 2. He is probably the same with *Jesarelah*, (verse 14.) and if so, was in the seventh of the (twenty-four) courses. B. C. about 1015.

AS'ENATH, (Heb. *Asenath'*, אֲסַנַּת, probably *who belongs to Neith*; that is, the Egyptian Minerva,) the daughter of Poti-pherah, priest of On, whom the king of Egypt gave in marriage to Joseph. Gen. xli, 45. B. C. 1715. She became the mother of Ephraim and Manasseh. Gen. xlvi, 20. Beyond this nothing is known concerning her.

A'SER, the Graecized form of *Asher*. Luke ii, 36; Rev. vii, 6.

ASH'BEA, (Heb. *As'beā*, אֲשֶׁבַע, *adjuration*,) the head of a family mentioned as working in fine linen, a branch of the descendants of Shelah, the son of Judah. 1 Chron. iv, 21.

ASH'BEL, (Heb. *Ashbel'*, אֲשֶׁבֶל,) the second son of Benjamin. Gen. xlv, 21; 1 Chron. viii, 1. B. C. about 1700. His descendants were called Ashbelites. Num. xxvi, 38.

ASH'CHENAZ, a less correct form of Anglicizing ASHKENAZ (q. v.) found in 1 Chron. i, 6, and Jer. li, 27.

ASH'ER, (Heb. *Asher'*, אֲשֶׁר, *happiness*,) the eighth son of Jacob, and second of Zilpah, the maid of Leah. Gen. xxx, 13. B. C. 1747.

1. Personal History. Of this we have no record.

2. The Tribe of Asher. (1) **Number.** Asher had four sons and one daughter. Upon quitting Egypt the tribe numbered 41,500, ranking *ninth*; and at the second census the number had increased to 53,400 men of war, ranking *fifth* in population. (2) **Position.** During the march through the desert Asher's place was between Dan and Naphtali, on the north side of the tabernacle. Num. ii, 27. (3) **Territory.** The general position of the tribe was on the sea-shore from Carmel northward, with Manasseh on the south, Zebulun and Issachar on the south-east, and Naphtali on the north-east. The boundaries and towns are given in Josh. xix, 24-31; xvii, 10, 11; Judg. i, 31, 32. (4) **Subsequent History.** The richness of the soil, and their proximity to the Phœnicians, may have contributed to the degeneracy of the tribe. Judg. i, 31; v, 17. In the reign of David the tribe had become so insignificant that its name is altogether omitted from the list of the chief rulers. 1 Chron. xxvii, 16-22. With the exception of Simeon, Asher is the only tribe west of the Jordan which furnished no judge or hero to the nation. "One name alone shines out of the general obscurity—the aged widow 'Anna, the daughter of Phanuel of the tribe of Aser,' who in the very close of the history departed not from the temple, but 'served God with fastings and prayers night and day.'"—Stanley, *Sinai and Palestine*.

ASH'KENAZ, (Heb. *Ashkenaz'*, אֲשֶׁכַּנַּז, signification unknown,) the first-named of the three sons of Gomer, son of Japhet. Gen. x, 3. B. C. about 2347. The name is spelled *Ashchenaz* in 1 Chron. i, 6, and Jer. li, 27. In the latter, reference is made to his descendants as constituting a kingdom in Armenia, or, at least, not far from it. "There are various conjectures as to its precise locality."

ASH'PENAZ, (Heb. *Ashpenaz'*, אֲשֶׁפַּנַּז, possibly *nose of the horse*,) master of the eunuchs, a chamberlain of Nebuchadnezzar, (B. C. about 607,) who was commanded to select certain Jewish captives to be instructed in "the learning and tongue of the Chaldeans." Dan. i, 3. Among those whom he selected were Daniel and his three companions, Hananiah, Mishael, and Azariah, whose Hebrew names he changed to Chaldee. Dan. i, 7. The request of Daniel, that he might not be compelled to eat the provisions sent from the king's table, filled Ashpenaz with apprehension. But God had brought Daniel into favor with Ashpenaz, and he did not use constraint toward him, which kindness the prophet gratefully records. Dan. i, 16.

ASH'RIEL, in 1 Chron. vii, 14, more properly ASRIËL, (q. v.)

ASH'UR, (Heb. *Ashchur'*, אֲשַׁחֲרַי, *blackness*,) a posthumous son of Hezron, (grandson of Judah, Gen. xlvi, 12,) by his wife Abiah. 1 Chron. ii, 24. B. C. about 1471. He had two wives, Helah and Naarah, by each of whom he had several sons, (1 Chron. iv, 5,) and through these he is called the "father" (founder) of Tekoa, which appears to have been the place of their eventual settlement. (M'Clintock and Strong's *Cyclopædia*, s. v.)

ASH'VATH, (Heb. *Ashvath'*, עֲשֻׂוֹת, perhaps *bright*,) the last-named of the three sons of Japhlet, great-grandson of Asher. 1 Chron. vii, 33.

A'SIEL, (Heb. *Asiël'*, עֲשִׂיָאֵל, *created by God*,) the father of Seraiah, and progenitor of one of the Simeonite chiefs that expelled the Hamites from the Valley of Gedor, in the time of Hezekiah. 1 Chron. iv, 35. B. C. before 715.

AS'NAH, (Heb. *Asnah'*, אֲסָנָה, *thorn*, or perhaps *store-house*,) the head of one of the families of the Nethinim (temple servants) that returned from the Babylonian captivity with Zerubbabel. Ezra ii, 50. B. C. about 536.

AS'NAPPER, (Heb. *Osnapper'*, אֲסַנְפָר, *the name of an Assyrian king* or satrap, who is said to have planted colonies in Samaria. Ezra iv, 10. B. C. about 678. On the supposition that a king of Assyria is meant, and by comparison with 2 Kings xvii, 24, many identify him with Shalmaneser. Others identify him with Esarhaddon and Sennacherib.

AS'PATHA, (Heb. *Aspatha'*, אֲסַפְתָּה, *given by a horse*,) the third of the sons of Haman, slain by the Jews of Babylonia. Esth. ix, 7. B. C. about 509.

AS'RIEL, (Heb. *Asriël'*, אֲשִׁרְיָאֵל, *vow of God*,) a son of Gilead and great-grandson of Manasseh. Num. xxvi, 31; Josh. xvii, 2. B. C. about 1450. In 1 Chron. vii, 14, the name is Anglicized *Ashriel*.

AS'SHUR, (Heb. *Ashshur'*, אֲשֻׁר, *a step*,) the second-named of the sons of Shem. Gen. x, 22; 1 Chron. i, 17. B. C. about 2218. His descendants peopled the land of Assyria. The word appears in Gen. x, 11, as if it were the name of a person, but the verse should be rendered as in the margin, "he went out into Assyria."

AS'SIR', (Heb. *Assir'*, אֲסִיר, *prisoner*.)

1. A Levite, son of Korah, (Exod. vi, 24; 1 Chron. vi, 22. B. C. about 1530. His descendants constituted one of the Korhite families.

2. Son of Ebiasaph, great-grandson of the preceding, and father of Tahath. 1 Chron. vi, 23, 37. There is some suspicion, however, that the name here has crept in by repetition from the preceding. (M'Clintock and Strong's *Cyclopædia*, s. v.)

3. Son of Jeconiah, a descendant of David, (1 Chron. iii, 17,) unless the true rendering is, "Jeconiah the captive," referring to the captivity of that prince in Babylon.

ASYN'CRITUS, (Gr. *Ασύγκριτος*, *not to be compared*,) the name of a Christian at Rome to whom St. Paul sends salutation. Rom. xvi, 14. A. D. 60.

A'TAD, (Heb. *Atad'*, אֶתָד, *a thorn*.) It is uncertain whether Atad is the name of a person or a descriptive appellation given to a "thorny" locality. At the threshing-floor of Atad the sons of Jacob, and the Egyptians who accompanied them, "made a mourning" for Jacob seven days. Gen. l, 10, 11. B. C. 1689.

AT'ARAH, (Heb. *Atarah'*, עֲטָרָה, *a crown*,) the second wife of Jerahmeel, of the tribe of Judah, and mother of Onam. 1 Chron. ii, 26. B. C. about 1471.

A'TER, (Heb. *Ater'*, אֶטֶר, *shut up*.)

1. A person "of" (probably descendant of) Hezekiah, whose family to the number of 98 returned from the captivity. Ezra ii, 16; Neh. vii, 21. B. C. *ante* 536.

2. The head of a family of Levitical "porters" to the temple, whose descendants went up to Jerusalem at the same time with the above. Ezra ii, 42; Neh. vii, 45. B. C. before 536.

3. One of the chief Israelites that subscribed the sacred covenant with Nehemiah. Neh. x, 17. B. C. about 445.

ATHAI'AH, (Heb. *Athayah'*, עֲתָיָה, perhaps the same as *Asaiah*,) a son of Uzziah, of the tribe of Judah, who dwelt in Jerusalem after the return from Babylon. Neh. xi, 4. B. C. 445.

ATHALI'AH, (Heb. *Athalyah'*, עֲתַלְיָה, *afflicted by Jehovah*.)

1. The daughter of Ahab, king of Israel, doubtless by his wife Jezebel. She is called (2 Chron. xxii, 2) the daughter of Omri, who was father of Ahab, but by a comparison of texts it would appear that she is so called only as being his granddaughter. (1) **Idolatry**. She was married to Jehoram, king of Judah, who "walked in the way of the house of Ahab," no doubt owing to her influence, "for he had the daughter of Ahab to wife." 2 Chron. xxi, 6. After the death of Jehoram, Ahaziah came to the throne, and he also walked in the way of Ahab's house, following the wicked counsel of his mother. 2 Chron. xxii, 2, 3. (2) **Reign**. Ahaziah reigned one year, and was slain by Jehu, whereupon Athaliah resolved to seat herself upon the throne of David. She caused all the male members of the royal family to be put to death; one only, Joash, the son of Ahaziah, escaping. 2 Kings xi, 1. B. C. 884, Athaliah usurped the throne for six years, 884-878. Joash, in the meantime, had been concealed in the temple by his aunt, Jehoshaba, the wife of Jehoiada, the high-priest. In the seventh year, Jehoiada resolved to produce the young prince, and arrangements having been made for defense in case of necessity, Joash was declared king. Athaliah, who was probably worshiping in the house of Baal, was aroused by the shouts of the people, and repaired to the temple, where her cry of "treason" only secured her own arrest. (3) **Death**. She was taken beyond the sacred precincts of the temple and put to death. The only other recorded victim of this revolution was Mattan, the priest of Baal. 2 Kings xi, 1, *sq.*; 2 Chron. xxiii, 1-17.

2. A Benjamite, one of the sons of Jeroham, who dwelt at Jerusalem. 1 Chron. viii, 26.

3. The father of Jeshaiiah, which latter was one of the "sons" of Elam

that returned with 70 dependents from Babylon under Ezra. Ezra viii, 7. B. C. about 457.

ATH'LAI, (Heb. *Athlay'*, אֶתְלִי, *oppressive*,) one of the "sons of Bebai," who put away his strange wife on the return from Babylon. Ezra x, 28. B. C. 456.

AT'TAI, (Heb. *Attay'*, אֶתַי, *opportune*.)

1. The son of a daughter of Sheshan, of the tribe of Judah, by his Egyptian servant, Jarha. He was the father of Nathan. 1 Chron. ii, 35, 36.

2. One of David's mighty men, of the tribe of Gad, who joined David at Ziklag, whither he had fled from Saul. 1 Chron. xii, 11. B. C. about 1058.

3. The second of the four sons of king Rehoboam, by his second wife, Maachah, the daughter of Absalom. 2 Chron. xi, 20. B. C. 974.

AUGUS'TUS, the imperial title assumed by Octavius, the successor of Julius Cæsar. He was born A. U. C. 691, B. C. 63, and was principally educated by his great-uncle, Julius Cæsar, who made him his heir. After the death of Cæsar, he acquired such influence that Antony and Lepidus took him into their triumvirate. He afterward shared the empire with Antony, and attained supreme power after the battle of Actium, B. C. 31, being saluted imperator by the senate, who conferred on him the title Augustus in B. C. 27. He forgave Herod, who had espoused the cause of Antony, and even increased his power. After the death of Herod (A. D. 4) his dominions were divided among his sons by Augustus, almost in exact accordance with his will. Augustus was emperor at the birth and during half the life-time of our Lord, but his name occurs only once (Luke ii, 1) in the New Testament, as the emperor who ordered the enrollment in consequence of which Joseph and Mary went to Bethlehem, the place where the Messiah was to be born.

AZALI'AH, (Heb. *Atsalya'hu*, אֶצְלִיָּהּ, *reserved by Jehovah*,) the son of Meshullam and father of Shaphan the scribe. The latter was sent with others by Josiah to repair the temple. 2 Kings xxii, 3; 2 Chron. xxxiv, 8. B. C. about 624.

AZANI'AH, (Heb. *Azanyah'*, אֶזַנְיָהּ, *whom Jehovah hears*,) the father of Jeshua, which latter was one of the Levites that subscribed the sacred covenant after the exile. Neh. x, 9. B. C. 445.

AZAR'AËL. Neh. xii, 36. See AZAREEL, (5.)

AZA'REËL, (Heb. *Azarel'*, אֶזַרְיֵאל, *helped by God*.)

1. One of the Korhites who joined David at Ziklag. 1 Chron. xii, 6. B. C. about 1058.

2. The head of the eleventh division of the musicians of the temple, (1 Chron. xxv, 18,) called *Uzziel* in verse 4. B. C. about 1015.

3. The son of Jeroham, and prince of the tribe of Dan, when David numbered the people. 1 Chron. xxvii, 22. B. C. about 1015.

4. An Israelite, descendant of Bani, who renounced his Gentile wife after the return from Babylon. Ezra x, 41. B. C. 456.

5. The son of Ahasai and father of Amashai, which last was one of the chiefs of 128 mighty men who served at the temple under the supervision of Zabdiel on the restoration from Babylon. Neh. xi, 13, 14. B. C. 445.

He is probably the same with one of the first company of priests who were appointed with Ezra to make the circuit of the newly-completed walls with trumpets in their hands, (Neh. xii, 36,) where the name is rendered *Azarael*.

AZAR'IAH, (Heb. *Azaryah'*, עֲזַרְיָה, *helped by Jehovah*,) a common name in Hebrew, and especially in the families of the priests of the line of Eleazar, whose name has precisely the same meaning as Azariah. It is nearly identical and is often confounded with Ezra, as well as with Zeraiah and Seraiah.

1. A son or descendant of Zadok, the high-priest, in the time of David and one of Solomon's princes. 1 Kings iv, 2. B. C. 1014. He is probably the same with No. 6 below.

2. A son of Nathan, and captain of King Solomon's guards. 1 Kings iv, 5. B. C. 1014.

3. Son and successor of Amaziah, king of Judah, (2 Kings xiv, 21; xv, 1, *sq.*; 1 Chron. iii, 12,) more frequently called **UZZIAH**, (q. v.)

4. Son of Ethan, and great-grandson of Judah. 1 Chron. ii, 8. B. C. about 1727.

5. The son of Jehu and father of Helez of the tribe of Judah. 1 Chron. ii, 38, 39.

6. A high-priest, son of Ahimaaz, and grandson of Zadok, (1 Chron. vi, 9,) whom he seems to have immediately succeeded. 1 Kings iv, 2. He is probably the same with No. 1 above.

7. The son of Johanan and father of Amariah, a high-priest. 1 Chron. vi, 10, 11. He was probably high-priest in the reigns of Abijah and Asa, as his son Amariah was in the days of Jehoshaphat. (Smith, *s. v.*)

8. The son of Hilkiah and father of Seraiah, which latter was the last high-priest before the captivity. 1 Chron. vi, 13, 14; ix, 11; Ezra vii, 1. B. C. about 600.

9. A Levite, son of Zephaniah and father of Joel. 1 Chron. vi, 36. In verse 24 he is called *Uzziah*. It appears from 2 Chron. xxix, 12, that his son Joel lived under Hezekiah, and was engaged in the cleansing of the temple. B. C. *ante* 726.



HIGH-PRIEST IN FULL COSTUME.

10. The prophet who met king Asa on his return from a victory over Zerah, the Ethiopian, (2 Chron. xv, 1,) where he is called the son of Oded, but Oded simply in verse 8. B. C. 941. He exhorted Asa to put away idolatry and restore the altar of God before the porch of the temple. A national reformation followed, participated in by representatives out of all Israel. Keil (*Commentary*) thinks Obed in ver. 8 is an interpolation.

11. Two sons of King Jehoshaphat. 2 Chron. xxi, 2. B. C. 839. M'Clintock and Strong (*s. v.*) conjecture that there is a repetition of name, and that there was but one son of that name.

12. A clerical error (2 Chron. xxii, 6) for AHAZIAH, (q. v.,) king of Judah.

13. A son of Jeroham, one of the "captains" who assisted Jehoiada in restoring the worship of the throne, opposing Athaliah and placing Joash on the throne. 2 Chron. xxiii, 1. B. C. 878.

14. The son of Obed, another of the "captains" who assisted in the same enterprise. 2 Chron. xxiii, 1. B. C. 878.

15. High-priest in the reign of Uzziah. When the king, elated by his success, "went into the temple of the Lord to burn incense," Azariah went in after him, accompanied by eighty of his brethren, and withstood him. 2 Chron. xxvi, 17, *sq.* B. C. about 765.

16. Son of Johanan, and a chief of the tribe of Ephraim, one of those who protested against enslaving their captive brethren, that were taken in the invasion of Judah by Pekah. 2 Chron. xxviii, 12. B. C. about 741.

17. A Merarite, son of Jehalelel, who was one of those who cleansed the temple in the time of Hezekiah. 2 Chron. xxix, 12. B. C. 726.

18. A high-priest in the time of Hezekiah. 2 Chron. xxxi, 10, 13. B. C. 726. He appears to have co-operated zealously with the king in that thorough purification of the temple and restoration of the temple services which was so conspicuous a feature in his reign.

19. The father of Amariah, and an ancestor of Ezra. Ezra vii, 3.

20. Son of Maaseiah, who repaired part of the wall of Jerusalem, (Neh. iii, 23, 24;) was one of the Levites who assisted Ezra in expounding the law, (Neh. viii, 7;) sealed the covenant with Nehemiah, (Neh. x, 2;) and assisted at the dedication of the city wall. Neh. xii, 33.

21. One of the nobles who returned from Babylon with Zerubbabel. Neh. vii, 7. B. C. 536. Called *Seraiah* in Ezra ii, 2.

22. One of the "proud men" who rebuked Jeremiah for advising the people that remained in Palestine, after their brethren had been taken to Babylon, not to go down into Egypt; and who took the prophet himself and Baruch with them to that country. Jer. xliii, 2-7. B. C. 588.

23. The Hebrew name of ABEDNEGO, (q. v.,) one of Daniel's three friends who were cast into the fiery furnace. Dan. i, 7. B. C. 606.

A'ZAZ, (Heb. *Azaz'*, אַזַּז, *strong*,) a Reubenite, the son of Shema and father of Bela. 1 Chron. v, 8.

AZAZI'AH, (Heb. *Azazyah'*, אַזַּזְיָהּ, *strengthened by Jehovah*.)

1. One of the Levites who were appointed to play the harp in the service of the tabernacle at the time when the ark was brought up from Obed-edom. 1 Chron. xv, 21. B. C. about 1042.

2. The father of Hoshea, who was prince of the tribe of Ephraim when David numbered the people. 1 Chron. xxvii, 20. B. C. about 1015.

3. One of those who had charge of the temple offerings in the time of Hezekiah. 2 Chron. xxxi, 13. B. C. 726.

AZ'BUK, (Heb. *Azbuk'*, עֲזֹבִיק, *strong devastation*,) the father of Nehemiah, who was the ruler of the half of Beth-zar, and who repaired part of the wall after the return from Babylon. Neh. iii, 16. B. C. before 445.

A'ZEL, (Heb. *Atsel'*, אֶצֶל, *noble*,) the son of Eleasah, of the descendants of King Saul. 1 Chron. viii, 37, 38; ix, 43.

AZ'GAD, (Heb. *Azgad'*, עֲזָגָד, *strong in fortune*,) an Israelite whose descendants, to the number of 1,222, (2,322 according to Neh. vii, 17,) returned from Babylon with Zerubbabel. Ezra ii, 12. A second detachment of 110, with Johanan at their head, accompanied Ezra. Ezra. viii, 12. Probably the *Azgad* (Neh. x, 15) is the same person, some of whose descendants joined in the covenant with Nehemiah.

A'ZIEL, a shortened form (1 Chron. xv, 20) for JAAZIEL, (q. v.,) in verse 18.

AZI'ZA, (Heb. *Aziza'*, עֲזִיזָא, *strong*,) an Israelite, descendant of Zattu, who divorced the Gentile wife he had married after his return from Babylon. Ezra x, 27. B. C. 456.

AZMA'VETH, (Heb. *Azma'veth*, עֲזֻמָּוֶת, *strong as death*.)

1. A Barhumite, (or Baharumite,) one of David's thirty warriors, (2 Sam. xxiii, 31; 1 Chron. xi, 33,) and father of two of his famous slingers. 1 Chron. xii, 3. B. C. about 1060.

2. The second of the three sons of Jehoadah, (1 Chron. viii, 36,) or Jarah, (ix, 42,) a descendant of Jonathan. B. C. after 1030.

3. A son of Adiel, and keeper of the royal treasury of David. 1 Chron. xxvii, 25. B. C. about 1015.

A'ZOR, (Gr. Ἀζωρ, from עֲזָר, *to help*, the son of Eliakim and father of Sadoc, in the paternal ancestry of Christ. Matt. i, 13.

AZ'RIEL, (Heb. *Azriel'*, עֲזַרְיָאֵל, *help of God*.)

1. A mighty man of valor, and one of the heads of the half-tribe of Manasseh beyond Jordan, who were taken into captivity by the king of Assyria as a punishment for their national idolatry. 1 Chron. v, 24. B. C. about 740.

2. The father of Jerimoth, which latter was ruler of the tribe of Naphtali under David. 1 Chron. xxvii, 19. B. C. about 1015.

3. The father of Seraiah, who with others was appointed by king Jehoiakim to apprehend Baruch, the scribe, and Jeremiah, for sending him a threatening prophecy. Jer. xxxvi, 26. B. C. 606.

AZ'RIKAM, (Heb. *Azrikam'*, עֲזַרְיָקָם, *help against the enemy*.)

1. The last-named of the three sons of Neariah, a descendant of Zerubbabel. 1 Chron. iii, 23. B. C. about 404. He is perhaps the same as AZOR, (q. v.)

2. The first of the six sons of Azel, of the tribe of Benjamin. 1 Chron. viii, 38; ix, 44.

3. A Levite, son of Hashabiah and father of Hasshub. 1 Chron. ix, 14; Neh. xi, 15. B. C. before 536.

4. The governor of the king's house in the time of Ahaz, slain by Zichri, a mighty man of Ephraim. 2 Chron. xxviii, 7. B. C. 741.

AZU'BAH, (Heb. *Azubah'*, עֲזוּבָה, *ruins, forsaken.*)

1. The daughter of Shilhi and mother of King Jehoshaphat. 1 Kings xxii, 42; 2 Chron. xx, 31. B. C. 949.

2. The wife of Caleb, the son of Hezron. 1 Chron ii, 18, 19. B. C. about 1471. See JERIOTH.

A'ZUR, (a less correct form of *Azzur, helper.*)

1. The father of Hananiah of Gibeon, which latter was the prophet who falsely encouraged King Zedekiah against the Babylonians. Jer. xxviii, 1. B. C. about 596.

2. The father of Jaazaniah, who was one of the men whom the prophet in vision saw devising false schemes of safety for Jerusalem. Ezek. xi, 1. B. C. 594.

AZ'ZAN, (Heb. *Azzan'*, עֶזְנָן, perhaps *a thorn*,) the father of Paltiel, the prince of the tribe of Issachar, and commissioner from that tribe in the dividing of Canaan. Num. xxxiv, 26. B. C. 1452.

AZ'ZUR, (Heb. *Azzur'*, עֶזְרָא, *helper*,) one of the chief Israelites who signed the covenant with Nehemiah on the return from Babylon. Neh. x, 17. B. C. 445.

BA'AL, (Heb. the same, בַּעַל, *lord or master.*)

1. A Reubenite, son of Reaia. His son Beerah was among the captives carried away by Tiglath-Pilezer. 1 Chron. v, 5. B. C. before 740.

2. The fourth-named of the sons of Jehiel, the founder of Gibeon, by his wife Maachah. 1 Chron. viii, 30; ix, 36. B. C. before 1200.

BA'AL-HA'NAN, (Heb. *Ba'äl-chanan'*, בַּעַל הַנָּחַל, *lord of grace.*)

1. An early king of Edom, son of Achbor, successor of Saul, and succeeded by Hadar. Gen. xxxvi, 38, 39; 1 Chron. i, 49, 50. B. C. after 1676.

2. A Gederite, David's overseer of "the olive-trees and sycamore-trees in the low plains." 1 Chron. xxvii, 28. B. C. 1017.

BA'ÄLIS, (Heb. *Baülis'*, בַּעַלִּים, *son of exultation*,) king of the Ammonites about the time of the Babylonian captivity, whom Johanan reported to Gedaliah, the viceroy, as having sent Ishmael to slay him. Jer. xl, 13, 14. B. C. 588.

BA'ANA, (Heb. *Bäüna'*, בַּעְנָא, *son of affliction.*)

1. The son of Ahilud, one of Solomon's twelve purveyors, whose district comprised Taanach, Megiddo, and all Beth-shean, with the adjacent region. 1 Kings iv, 12. B. C. 1014.

2. The father of Zadok, which latter person assisted in rebuilding the walls of Jerusalem under Nehemiah. Neh. iii, 4. B. C. 445.

BA'ANAH, (Heb. *Baanah'*, בַּעְנָה, another form of *Baana*)

1. A son of Rimmon, the Beerothite. He, with his brother Rechab, slew

Ishbosheth while he lay in his bed, and took the head to David in Hebron. For this David caused them to be put to death, their hands and feet to be cut off, and their bodies, thus mutilated, hung up over the pool at Hebron. 2 Sam. iv, 2-12. B. C. about 1048.

2. A Netophathite, father of Heleb, or Heled, which latter person was one of David's mighty men. 2 Sam. xxiii, 29; 1 Chron. xi, 30. B. C. before 1060.

3. The son of Hushai, and purveyor of King Solomon. His district was in Asher and Aloth. 1 Kings iv, 16. B. C. 1014. The name should be translated *Baana*.

BA'ARA, (Heb. *Ba'ära*, בַּעְרָא, *brutish*,) one of the wives of Shaharaim, of the tribe of Benjamin. 1 Chron. viii, 8. In verse 9, by some error, she is called *Hodesh*.

BAÄSEI'AH, (Heb. *Bäseyah'*, בַּעֲשִׂיָּה, *work of Jehovah*,) a Gershonite Levite, son of Malchiah and father of Michael, in the lineage of Asaph the singer. 1 Chron. vi, 40. B. C. about 1300.

BA'ÄSHA, (Heb. *Basha'*, בַּעֲשָׂא, *to be bad, or to work*,) the third sovereign of the separate kingdom of Israel, and the founder of its second dynasty. He reigned B. C. 953-930. Baasha was the son of Ahijah, of the tribe of Issachar, and conspired against King Nadab, the son of Jeroboam, (when he was besieging the Philistine town of Gibbethon,) and killed him and his whole family. 1 Kings xv, 27, *sq.* He was probably of humble origin, as the prophet Jehu speaks of him as being "exalted out of the dust." 1 Kings xvi, 2. In matters of religion his reign was no improvement on that of Jeroboam, and he was chiefly remarkable for his hostility to Judah. He built Ramah "that he might not suffer any to go out or come in to Asa, king of Judah." 1 Kings xv, 17. He was compelled to desist by the unexpected alliance of Asa with Benhadad I. of Damascus. Baasha died in the 24th year of his age, and was honorably buried in Tirzah, which he had made his capital. 1 Kings xv, 33; xvi, 6. For his idolatries the prophet Jehu declared to him the determination of God to exterminate his family, which was accomplished in the days of his son Elah, by Zimri. 1 Kings xvi, 10-13.

BAKBAK'KAR, (Heb. *Bakbakkar'*, בַּקְבֶּקֶר, perhaps *wasting of the mount*,) one of the Levites inhabiting the villages of the Netophathites, after the return from Babylon. 1 Chron. ix, 15. B. C. about 536.

BAK'BUK, (Heb. *Bakbuk'*, בַּקְבֹּוק, *a bottle*,) the head of one of the families of the Nethinim that returned from Babylon with Zerubbabel. Ezra ii, 51; Neh. vii, 53. B. C. about 536.

BAKBUKI'AH, (Heb. *Bakbukyah'*, בַּקְבֻקִּיָּה, probably *wasting of Jehovah*,) a Levite, "second among his brethren," who dwelt at Jerusalem on the return from Babylon. Neh. xi, 17. He was also employed on the watches, and porter of the gates. Neh. xii, 9, 25. B. C. about 536.

BALA'ÄM, (Heb. *Bilam'*, בִּלְעָם, *foreigner*,) the son of Beor, and living at Pethor, which is said, in Deut. xxxii, 4, to have been a city of Mesopotamia. Although doubtless belonging to the Midianites, (Num. xxxi, 8,) he pos-

essed some knowledge of the true God, and acknowledged that his superior powers as poet and prophet were derived from God, and were his gift. His fame was very great, and he became self-conceited and covetous. The Israelites having encamped in the plains of Moab, (B. C. 1452,) Balak, the king of Moab, entered into a league with the Midianites against them, and sent messengers to Balaam with "the rewards of divination in their hands." Num. xxii, 5, *sq.* Balaam seems to have had some misgivings as to the lawfulness of their request, for he invited them to remain over night, that he might know how God would regard it. These misgivings were confirmed by the express prohibition of God upon his journey. Balaam informed the messenger of God's answer, and they returned to Balak. A still more honorable embassy was sent to Balaam, with promises of reward and great honor. He replied that he could not be tempted by reward, but would speak what God should reveal. He requested them to tarry for the night, that he might know what the Lord would say unto him more. His importunity secured to him the permission to accompany Balak's messengers with the divine injunction to speak as God should dictate. Balaam in the morning proceeded with the princes of Moab. But "God's anger was kindled against him, and the angel of the Lord stood in the way for an adversary against him." Though Balaam saw not the angel, the ass which he rode was aware of his presence. At first it turned into the field; again, in its terror, it pressed against the wall, squeezing Balaam's foot; upon the third appearance of the angel, there being no way of escape, it fell down. This greatly enraged Balaam, who smote her with a stick, whereupon the ass questioned Balaam as to the cause of the beating. He soon became aware of the presence of the angel, who accused him of perverseness. Balaam offered to return, the angel, however, told him to go on, but to speak only as God should tell him. Meeting Balak he announced to him his purpose of saying only what the Lord should reveal. According to his directions seven altars were prepared, upon each of which Balak and Balaam offered a bullock and a ram. Thrice Balaam essayed to speak against Israel, but his utterances were overruled by God, so that, instead of cursings, there were blessings and magnificent prophecies, reaching forward until they told of "a star" rising "out of Jacob." Num. xxiv, 17. Balaam advised the expedient of seducing the Israelites to commit fornication. Num. xxxi, 16. The effect of this is recorded in chap. xxv. A battle was afterward fought with the Midianites, in which Balaam sided with them, and was slain. Num. xxxi, 8. B. C. 1452.

BA'LAC, another form of Balak. Rev. ii, 14.

BAL'ADAN, (Heb. *Baladan'*, בַּלְאֲדָן, *worshiper of Bel, or wealthy.*)

1. The father of Merodach-baladan, king of Babylon in the time of Hezekiah, king of Judah. 2 Kings xx, 12; Isa. xxxix, 1. B. C. before 713.

2. A surname of Merodach-baladan, (Isa. xxxix, 1,) or Berodach-baladan himself. 2 Kings xx, 12.

BA'LAK, (Heb. *Balak'*, בָּלָק, *empty, emptier,*) the son of Zippor, and king of the Moabites. Num. xxii, 2, 4. He was so terrified at the approach of the victorious army of the Israelites, who, in their passage through the desert, had encamped near the confines of his territory, that he applied to Balaam to curse them. B. C. 1452. His designs being frustrated in this

direction, he acted upon Balaam's suggestion, and seduced the Israelites to commit fornication. Num. xxv, 1; Rev. ii, 14. (Kitto.)

BA'NI, (Heb. *Bani'*, בָּנִי, *built*.)

1. A Gadite, one of David's mighty men. 2 Sam. xxiii, 36. B. C. 1046.
2. A Levite, son of Shamer and father of Amzi, a descendant of Merari. 1 Chron. vi, 46. B. C. before 1300.

3. A descendant of Pharez and father of Imri, one of whose descendants returned from Babylon. 1 Chron. ix, 4. B. C. long before 536.

4. One whose "children," (descendants or retainers,) to the number of 642, returned from Babylon with Zerubbabel. Ezra ii, 10. He is elsewhere (Neh. vii, 15) called *Binnui*. He is probably the one mentioned (Neh. x, 14) as having sealed the covenant.

5. The name of Bani is given (Ezra x, 29, 34, 38) three times as one who, either himself or his descendants, had taken strange wives after the captivity.

6. A Levite, whose son, Relum, repaired a portion of the wall of Jerusalem. Neh. iii, 17. Apparently the same Bani was among those who were conspicuous in all the reforms on the return from Babylon. Nehemiah viii, 7; ix, 4, 5; x, 13. He had another son named Uzzi, who was appointed overseer of the Levites at Jerusalem; his own father's name was Hashabiah. Neh. xi, 22.

BARAB'BAS, (Gr. *Bapaβbās*, for Chald. בַּר אֲבָא, *son of Abba*,) a robber who had committed murder in an insurrection (Mark xv, 7; Luke xxiii, 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate. A. D. 29. The latter, in his anxiety to save Jesus, proposed to release him to the people, in accordance with their demand that he should release one prisoner to them at the Passover. Barabbas was guilty of the crimes of murder and sedition, making him liable to both Roman and Jewish law. But the Jews were so bent on the death of Jesus, that of the two they preferred pardoning this double criminal. Matt. xxvii, 20; Mark xv, 11; Luke xxiii, 18; John xviii, 40. "Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus . . . to be crucified." Mark xv, 15.

BAR'ACHEL, (Heb. *Barakel'*, בְּרַכְיָאֵל, whom *God has blessed*,) the father of Elihu, the Buzite, one of the three "friends" who visited Job in his affliction. Job xxxii, 2, 6. B. C. about 1520.

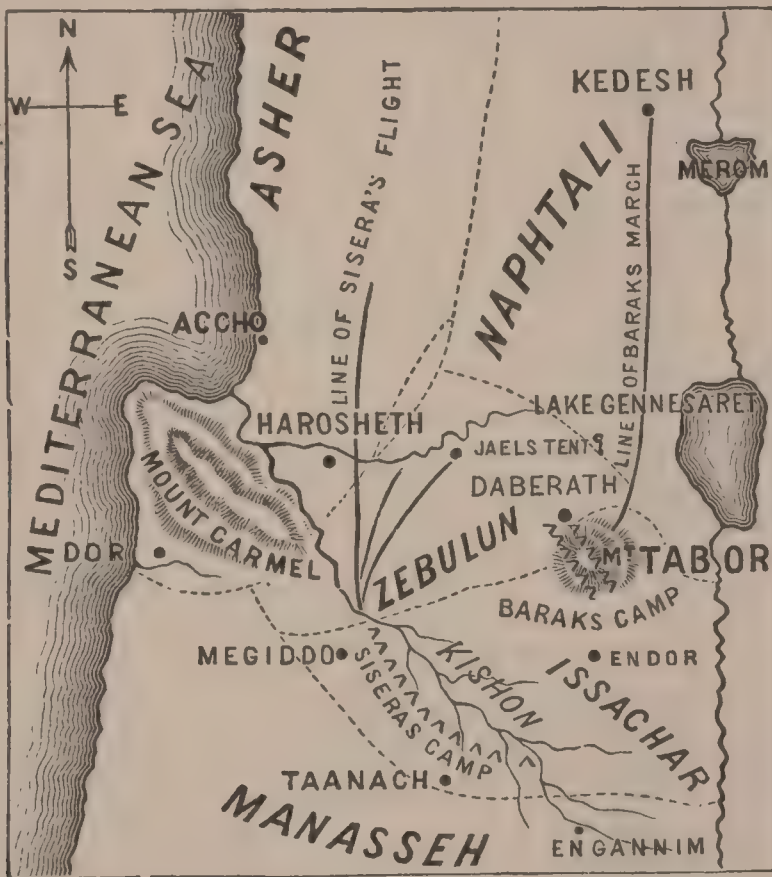
BARACHI'AH. See BERECHIAH.

BARACHI'AS, (Gr. *Bapaxias* = *Barachiah*,) the father of the Zechariah (Zacharias) mentioned in Matt. xxiii, 35, as having been murdered by the Jews. See ZECHARIAH.

BA'RAK, (Heb. *Barak'*, בָּרַק, *lightning*,) the son of Abinoam of Kadesh, a city of refuge in the tribe of Naphtali.

Personal History. He was summoned by the prophetess Deborah to take the field against the army of the Canaanitish king, Jabin, commanded by Sisera, with a force of 10,000 men from the tribes of Naphtali and Zebulun. He was further instructed to proceed to Mount Tabor, for Jehovah would draw Sisera and his host to meet him at the river Kishon, and

deliver him into his hand. Barak consented only on the condition that Deborah would go with him, which she readily promised. Sisera, being informed of Barak's movements, proceeded against him with his whole army, including 900 chariots. At a signal given by the prophetess, the little army, seizing the opportunity of a providential storm, boldly rushed down the hill and utterly routed the host of the Canaanites. The victory was decisive: Harosheth was taken, Sisera murdered, and Jabin ruined. Judges iv. B. C. 1296. The victory was celebrated by the beautiful hymn of praise composed by Barak in conjunction with Deborah. Judges v. Barak is included in the list of the faithful worthies of the Old Testament. Heb. xi, 32.



PROBABLE BATTLE GROUND OF BARAK AND SISERA.

BARIAH, (Heb. *Bari'ach*, בָּרִיחַ, *fugitive*,) one of the five sons of Shemiah, of the descendants of David, (who are counted as six, including their father.) 1 Chron. iii, 22. B. C. before 410.

BAR-JE'SUS, (*son of Joshua*.) otherwise called ELYMAS, (q. v.,) who withstood Barnabas and Paul. Acts xiii, 6.

BAR-JO'NA, (*son of Jonah*,) the patronymic of the apostle Peter. Matt. xvi, 17; comp. John i, 42.

BAR'KOS, (Heb. *Barkos'*, בָּרְקוֹס, probably *painter*,) the head of one of the families of Nethinim that returned from the captivity with Zerubbabel. Ezra ii, 53; Neh. vii, 55. B. C. 536.

BAR'NABAS, (Gr. *Βαρναβας*, *son of prophecy*,) the name given by the apostles to Joses, (Acts iv, 36,) probably on account of his eminence as a Christian teacher.

Personal History. Barnabas was a native of Cyprus, and a Levite by extraction. (1) **Charity.** Being possessed of land, he generously disposed of it for the benefit of the Christian community, and laid the money at the apostles' feet. Acts iv, 36, 37. As this transaction occurred soon after the day of Pentecost, he must have been an early convert to Christianity. (2) **Associated with Paul.** When Paul made his first appearance in Jerusalem, Barnabas brought him to the apostles and attested his sincerity. Acts ix, 27. Word being brought to Jerusalem of the revival at Antioch, Barnabas (who is described as "a good man, and full of the Holy Ghost and of faith") was sent to make inquiry. Finding the work to be genuine, he labored among them for a time, fresh converts being added to the Church through his personal efforts. He then went to Tarsus to obtain the assistance of Saul, who returned with him to Antioch, where they labored for a whole year. Acts xi, 19-26. In anticipation of the famine predicted by Agabus, the Christians at Antioch made a contribution for their poor brethren at Jerusalem, and sent it by the hands of Barnabas and Saul. Acts xi, 27-30. A. D. 44. They, however, speedily returned, bringing with them John Mark, a nephew of the former. Acts xii, 25. (3) **First Missionary Journey.** By divine direction (Acts xiii, 2) they were separated to the office of missionaries, and as such visited Cyprus and some of the principal cities in Asia Minor. Acts xiii, 14. At Lystra, because of a miracle performed by Paul, they were taken for gods, the people calling Barnabas Jupiter. Chap. xiv, 8-12. Returning to Antioch, they found the peace of the Church disturbed by certain from Judea, who insisted upon the Gentile converts being circumcised. Paul and Barnabas, with others, were sent to Jerusalem to consult with the apostles and elders. They returned to communicate the result of the conference, accompanied by Judas and Silas. Chap. xv, 1-32. (4) **Second Missionary Journey.** Preparing for a second missionary journey, a dispute arose between Paul and Barnabas on account of John Mark. "Barnabas determined to take Mark with them; Paul thought it not good to take him." The contention became so sharp that they separated, Barnabas with Mark going to Cyprus, while Paul and Silas went through Syria and Cilicia. Chap. xv, 36-41. At this point Barnabas disappears from the record of the Acts. Several times he is mentioned in the writings of St. Paul, but nothing special is noted save that Barnabas was at one time led away by Judaizing zealots. All else is matter of inference.

BAR'SABAS, (Gr. *Βαρσαβας*,) a surname.

1. Of JOSEPH, a disciple who was nominated along with Matthias to succeed Judas Iscariot in the apostleship. Acts i, 23.

2. Of JUDAS, who, with Silas, was sent to Antioch in company of Paul and Barnabas. Acts xv, 22.

BARTHOL'OMEW, (Gr. *Βαρθολομαιος*, *son of Tolmai*,) one of the twelve apostles of Jesus, and generally supposed to have been the same person who, in John's gospel, is called Nathanael.

1. **Name and Family.** In the first three gospels (Matt. x, 3; Mark iii, 18; Luke vi, 14) Philip and Bartholomew are constantly named together,

while Nathanael is nowhere mentioned. In the fourth gospel Philip and Nathanael are similarly combined, but nothing is said of Bartholomew. Nathanael must therefore be considered as his real name, while Bartholomew merely expresses his filial relation. (Kitto.)

2. Personal History. If this may be taken as true, he was born in Cana of Galilee. John xxi, 2. Philip having accepted Jesus, told Bartholomew that he had "found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." To his question, "Can there any good thing come out of Nazareth?" Philip replied, "Come and see." His fastidious reluctance was soon dispelled. Jesus, as he saw him coming to him, uttered the eulogy, "Behold an Israelite indeed, in whom is no guile!" John i, 45, *sq.* He was anointed with the other apostles, (Matt. x, 3; Mark iii, 18; Luke vi, 14,) was one of the disciples to whom the Lord appeared after the resurrection, (John xxi, 2,) a witness of the ascension, and returned with the other apostles to Jerusalem. Acts i, 4, 12, 13. Tradition only speaks of his subsequent history. He is said to have preached the Gospel in India, (probably Arabia Felix;) others say in Armenia, and report him to have been there flayed alive and then crucified with his head downward.

3. Character. Nathanael "seems to have been one of those calm, retiring souls, whose whole sphere of existence lies not here, but

Where, beyond these voices, there is peace.

It was a life of which the world sees nothing, because it was '*hid* with Christ in God.'"—*Furrar*.

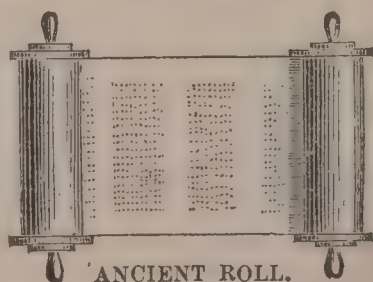
BARTIME'US, (Gr. *Βαρτιμαῖος*, son of *Timmai*,) a blind beggar of Jericho, who sat by the way-side begging as our Lord went out of the city on his last journey to Jerusalem. Mark x, 46. Hearing that Jesus was passing, he cried for mercy, and in answer to his faith he was miraculously cured, and "followed Jesus in the way."

BA'RUCH, (Heb. *Baruk'*, בְּרֻךְ, *blessed*.)

1. The son of Zabbai. He repaired (B. C. 445) that part of the walls of Jerusalem between the north-east angle of Zion and the house of Eliashib, the high-priest, (Neh. iii, 20,) and joined in Nehemiah's covenant. Neh. x, 6.

2. The son of Col-hozeh, a descendant of Perez, son of Judah. His son, Maaseiah dwelt in Jerusalem after the captivity. Neh. xi, 5.

3. The son of Neriah and brother of Seraiah, who held an honorable office in the court of Zedekiah. Jer. xxxii, 12; xxxvi, 4; li, 59. Baruch was the faithful friend and amanuensis of Jeremiah. In the fourth year of the reign of Jehoiachim, king of Judah, (B. C. about 607,) Baruch was directed to write all the prophecies delivered by Jeremiah up to that period, and to read them to the people, which he did in the temple, both this and the succeeding year. He afterward read them privately to the king's counselors, and, in answer to inquiry, told how he had written them from the dictation of the prophet. They ordered him to leave the roll, and advised him and Jeremiah to conceal themselves. They then informed the king, who ordered the roll to be brought and read to him; upon which he cut it with his pen-knife and threw it into the fire. He ordered the arrest of Jeremiah and



Baruch, but they could not be found. Baruch wrote another roll, including all that was in the former and an additional prediction of the ruin of Jehoiakim and his house. Jer. xxxvi. Terrified by the threats in the prophetic roll, he received the assurance that he should be spared from the calamities which would befall Judah. Jer. xlv. During the siege of Jerusalem Jeremiah purchased the territory of Hanameel, and deposited the deed with Baruch. Jer. xxxii, 12. B. C. 590. Baruch was accused of influencing Jeremiah in favor of the Chaldeans, (Jer. xliii, 3; compare xxxvii, 13,) and he was thrown into prison with that prophet, where he remained until the capture of Jerusalem. (Josephus, *Ant.*, x, 9, 1.) By the permission of Nebuchadnezzar he abode with Jeremiah at Mizpeh, but was afterward forced to go to Egypt. Chap. xliii, 6. Nothing certain is known of the close of his life. According to one tradition, he went to Babylon upon the death of Jeremiah, where he died the twelfth year after the destruction of Jerusalem. There are two apocryphal books which purport to be the productions of Baruch.

BARZIL'LAI, (Heb. *Barzillay'*, בַּרְזַי, of iron.)

1. A wealthy and aged Gileadite of Rogelim, who showed great hospitality to David when he fled beyond Jordan from his son Absalom. B. C. 1023. He sent in a liberal supply of provisions, beds, and other conveniences for the use of the king's followers. 2 Sam. xvii, 27. On the king's triumphant return Barzillai accompanied him over Jordan, but declined, on the score of age, (being eighty years old,) and perhaps from a feeling of independence, to proceed to Jerusalem and end his days at court. He, however, recommended his son Chimham to the royal favor. 2 Sam. xix, 31-39. On his death-bed David recalled to mind this kindness, and commended Barzillai's children to the care of Solomon. 1 Kings ii, 7.

2. A Meholathite, father of Adriel, which latter was the husband of Michal, Saul's daughter. 2 Sam. xxi, 8. B. C. before 1021.

3. A priest who married a descendant of BARZILLAI, (1,) and assumed the same name. His genealogy became so confused that his descendants, on the return from captivity, were set aside as unfit for the priesthood. Ezra ii, 61; Neh. vii, 63. B. C. before 536.

BASH'EMATH, (Heb. *Basmath'*, בַּשְׁמַת, elsewhere, more correctly, "Basmath," *fragrant*,) a daughter of Ishmael, the last married of the three wives of Esau (Gen. xxxvi, 3, 4, 13,) from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called Mahalath, (Gen. xxviii, 9,) while, on the other hand, the name Bashemath is in the narrative (Gen. xxvi, 34) given to another of Esau's wives, the daughter of Elon the Hittite. It may be that the name (Bashemath) has been assigned to the wrong person in one or other of the passages. Or it may have been the original name of one, and the name given to the other upon her marriage, for "as a rule, the women received new names when they were married."

BAS'MATH, (Heb. *Basmath'*, בַּשְׁמַת, *fragrant*,) a daughter of Solomon, who became the wife of Ahimaas, one of the king's purveyors. 1 Kings iv, 15. B. C. 1014.

BATH'SHEBA, (Heb. *Bath-She'ba*, בַּת־שֶׁבַע, *daughter of the oath*,) daughter of Eliam, (2 Sam. xi, 3,) or Ammiel, (1 Chron. iii, 5,) the grand-

daughter of Abithophel, (2 Sam. xxiii, 34,) and wife of Uriah. She had illicit intercourse with David while her husband was absent at the siege of Rabbah. B. C. about 1036. Uriah being slain by a contrivance of David, after a period of mourning for her husband Bathsheba was legally married to the king. 2 Sam. xi, 3-27. The child which was the fruit of her adulterous intercourse with David died, but she became the mother of four sons—Solomon, Shimea, (Shammuah,) Shobab, and Nathan. 2 Sam. v, 14: 1 Chron. iii, 5. When Adonijah attempted to set aside in his own favor the succession promised to Solomon, Bathsheba was employed by Nathan to inform the king of the conspiracy, and received from him an answer favorable to Solomon. 1 Kings i, 11-31. After the accession of Solomon she, as queen-mother, requested permission of her son for Adonijah to take in marriage Abishag the Shunamite. 1 Kings ii, 21. B. C. 1014. The request was refused, and became the occasion of the execution of Adonijah. Chap. ii, 24, 25.

BATH'SHUA, a variation of the name BATH-SHEBA, (q. v.) the mother of Solomon. 1 Chron. iii, 15.

BAV'AI, (Heb. *Bavay'*, בַּוַּי,) a son of Henadad, and ruler of the half part of Keilah. He repaired a portion of the wall of Jerusalem on the return from Babylon. Neh. iii, 18. B. C. 445.

BAZ'LITH, (Heb. *Batslith'*, בַּצְלִית, *nakedness*,) the head of one of the families of Nethinim that returned to Jerusalem from the exile. Neh. vii, 54. He is called *Bazluth* in Ezra ii, 52.

BAZ'LUTH, (Heb. *Batsluth'*, בַּצְלוּת, another form of BAZLITH, (q. v.)

BEÄLI'AH, (Heb. *Beälyah'*, בְּעַלְיָה, *whose Lord is Jehovah*,) one of the Benjamite heroes who went over to David at Ziklag. 1 Chron. xii, 5. B. C. about 1058.

BEB'AI, (Heb. *Bebay'*, בְּבִי, *father*.)

1. The head of one of the families that returned with Zerubbabel from Babylon (B. C. about 536) to the number of 623 (Ezra ii, 11) or 628. Neh. vii, 16. At a later period 28 more, under Zechariah, returned with Ezra. Ezra viii, 11. B. C. about 457. Several of his sons were among those who had taken foreign wives. Ezra x, 28.

2. The name of one who sealed the covenant with Nehemiah. Neh. x, 15. B. C. 445. Probably the same as No. 1.

BE'CHER, (Heb. *Be'ker*, בְּכֹר, *first-born*, or *a young camel*.)

1. The second son of Benjamin, according to the list both in Gen. xlvi, 21, and 1 Chron. vii, 6, but omitted in 1 Chron. viii, 1. Some suppose that the word "first-born" in the latter passage is a corruption of Becher; others, that Becher in the two passages above is a corruption of the word signifying "first-born." Yet 1 Chron. vii, 8, gives Becher as a person, and names his sons. He was one of the sons of Benjamin that came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled there. At the numbering of the Israelites in the plain of Moab (Num. xxvi) there is no family named after him. But there is a Becher and a family of Bachrites among the sons of Ephraim. This has given rise to the suppo-

sition that the slaughter of the sons of Ephraim by the men of Gath had sadly thinned the house of Ephraim of its males, and that Beeher, or his heir, married an Ephraimitish heiress, a daughter of Shuthelah, (1 Chron. vii, 20, 21,) and so his house was reckoned in the house of Ephraim. B. C. about 1706.

2. Son of Ephraim; his posterity were called Bachrites, (Num. xxvi, 35,) called Bered. 1 Chron. vii, 20. He is probably the same as the preceding.

BECHO'RATH, (Heb. *Bekorath'*, בְּכוֹרֶת, *first-born*;) the son of Aphiah, of the tribe of Benjamin, one of the ancestors of King Saul. 1 Sam. ix, 1. B. C. long before 1095.

BE'DAD, (Heb. *Bedad'*, בְּדַד, *separation*, or בֶּן־אָדָד, *son of Adad*;) the father of Hadad, a king in Edom. Gen. xxxvi, 35; 1 Chron. i, 46.

BE'DAN, (Heb. *Bedan'*, בְּדָן.)

1. The name of a judge of Israel, not found in Judges, but only in 1 Sam. xii, 11. It is difficult to identify him with any of the judges mentioned elsewhere, but it is probable that *Bedan* is a contracted form for the name of the judge ABDON, (q. v.)

2. The son of Ulam, the great-grandson of Manasseh. 1 Chron. vii, 17. B. C. probably after 1600.

BEDE'IAH, (Heb. *Bedeyah'*, בְּדֵיָה, *servant of Jehovah*;) one of the family of Bani, who divorced his Gentile wife on the return from Babylon. Ezra x, 35. B. C. 456.

BEËLI'ADA, (Heb. *Beëlyada'*, בְּעֵלְיָדָע, *whom Baal knows*;) one of David's sons, born in Jerusalem, 1 Chron. xiv, 7. B. C. after 1043. He is called ELIADA, 2 Sam. v, 16; 1 Chron. iii, 8.

BEË'RA, (Heb. *Beëra'*, בְּעָרָא, *well*;) the last given of the sons of Zophah, a descendant of Asher. 1 Chron. vii, 37. B. C. after 1600.

BEË'RAH, (Heb. *Beërah'*, בְּעָרָה, *the well*;) the son of Baal, a prince of the tribe of Reuben, and carried into captivity by the Assyrian Tiglath-Pileser. 1 Chron. v, 6. B. C. about 740.

BEË'RI, (Heb. *Beëri'*, בְּעָרִי, *of a fountain, illustrious*.)

1. A Hittite, and father of Judith, a wife of Esau. Gen. xxvi, 34. B. C. about 1796.

2. The father of the prophet Hosea. Hosea i, 1. B. C. before 785.

BE'LA, (Heb. *Be'la*, בִּלְעָ, *swallowed*.)

1. A king of Edom, the son of Beor, and a native of the city of Dinhabah. Gen. xxxvi, 32, 33; 1 Chron. i, 43. B. C. about 1676. From the name of his father, Beor, we may infer that he was a Chaldean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam.

2. The eldest son of Benjamin. Gen. xlvi, 21; 1 Chron. vii, 6, 7; viii, 3. B. C. about 1700. From him came the family of the Belaites. Num. xxvi, 38.

3. A son of Azaz, a Reubenite, (1 Chron. v, 8,) "who dwelt in Arocr even unto Nebo and Baal-meon." B. C. before 1300.

BE'LAH, a less correct mode of Anglicising (Gen. xlv, 21) the name BELA, (q. v.,) the son of Benjamin.

BELSHAZ'ZAR. 1. **Name and Family.** (Heb. and Chald. *Belshatstar'*, בִּלְשַׁצְצָר, *Bel's prince*, that is, *whom Bel favors*,) probably the son of Nabonnedus, (or Labynetus,) and the last king of the Chaldees, under whom Babylon was taken by the Medes and Persians.

2. **Personal History.** Mention is made in Daniel (chaps. vii, 1 ; viii, 1) of Belshazzar, as having visions which were interpreted by Daniel. The only other mention in Scripture is the account of his impious feast and violent death. Chap. v. B. C. 538. While Babylon was besieged by Cyrus, Belshazzar made a great feast to a thousand of his lords, and, in the excess of his revelry and impiety, commanded the vessels of gold and silver, which his grandfather had taken out of the temple at Jerusalem, to be brought into the hall of festivity. This was, doubtless, intended as a proud defiance of God, and to throw contempt upon the religious service of the Jews. While the king, his lords, wives, and concubines were drinking and praising their gods, the fingers of a man's hand appeared writing upon the wall. The king, smitten with terror, called for the astrologers and soothsayers, who endeavored in vain to decipher the inscription. The queen-mother recommended that Daniel be brought, who, rejecting all offers of reward, proceeded to explain the mysterious writing, which contained a severe denunciation against the king. The last act of Belshazzar was his rewarding Daniel with gifts and office; for that night he was slain. Chap. v, 1-30.

DIFFICULTIES.—Dan. v, 2. In this verse Nebuchadnezzar is called the father of Belshazzar. This, of course, need only mean grandfather, or ancestor. **Capture of Babylon.** "Profane historians of unimpeachable character * relate that the capture of Babylon by the Medo-Persians took place in the reign of a Babylonian king called Nabonnedus, (or Labynetus,) not of one called Belshazzar; they say that this Nabonnedus was not of the royal stock of Nebuchadnezzar, to which, according to Daniel, (chap. v, 11,) Belshazzar belonged; they state, moreover, that he was absent from Babylon at the time of its capture; and that, instead of being slain in the sack of the town, as Belshazzar was, (Dan. v. 30,) he was made prisoner and kindly treated by the conqueror. Thus the profane and the sacred narratives seem to be contradictory at all points. A very simple discovery, made a few years ago in Lower Babylon, has explained in the most satisfactory way all these apparent contradictions. Nabonnedus, the last native king of Babylon, according to Berosus, Herodotus, and Ptolemy, states that his eldest son bore the name of Bel-shar-ezer, and speaks of him in a way which shows that he had associated him in the government. Hence we learn that there were two kings of Babylon at the time of the last siege—Nabonnedus, (or Labynetus,) the father, and Belsharezer, (or Belshazzar,) the son. The latter was intrusted with the command within the city, while the former occupied a stronghold in the neighborhood; the latter alone perished, the former escaped. It is the former only of whom trustworthy historians relate that he was not of the royal stock; the latter may have been, if his father took the ordinary precaution of marrying into the deposed house."—Rawlinson, *Historical Illustrations of the Old Testament*, p. 180.

BELTESHAZ'ZAR, (Heb. *Belteshatstzar'*, בִּלְטַשְׁצָר, *Bel's prince*,) the name given to Daniel at the court of Nebuchadnezzar, in Babylon. Dan. i, 7, etc. See DANIEL.

BEN, (Heb. same, בֶּן, *son*,) a Levite "of the second degree," one of the porters appointed by David to the service of the ark. 1 Chron. xv, 18. B. C. 1042.

* Berosus, Abydenus, and Herodotus.

BENAI'AH, (Heb. *Benayah'*, בְּנֵיָהּ, *built by Jehovah*.)

1. The son of Jehoiada, the chief priest, (1 Chron. xxvii, 5,) and a native of Kabzeel. 2 Sam. xxiii, 20; 1 Chron. xi, 22. He was placed by David (1 Chron. xi, 25) over his body-guard of Cherethites and Pelethites, (2 Sam. viii, 18; 1 Kings i, 38; 1 Chron. xviii, 17; 2 Sam. xx, 23,) and given a position above "the thirty," but not included among the "first three" of the mighty men. 2 Sam. xxiii, 22, 23; 1 Chron. xi, 24, 25; xxvii, 6. He was a very valiant man, and his exploits against man and beast which gave him rank are recorded in 2 Sam. xxiii, 21; 1 Chron. xi, 22. He was captain of the host for the third month. 1 Chron. xxvii, 5. Benaiah remained faithful to Solomon during Adonijah's attempt on the crown. 1 Kings i, 8, *sq.* Acting under Solomon's orders, he slew Joab, and was appointed to fill his position as commander of the army. 1 Kings ii, 35; iv, 4. B. C. 1014. Jehoiada, the son of Benaiah, succeeded Ahithophel about the person of the king, according to 1 Chron. xxvii, 34. This is possibly a copyist's mistake for "Benaiah the son of Jehoiada."

2. A man of Pirathon, of the tribe of Ephraim, one of David's thirty mighty men, (2 Sam. xxiii, 30; 1 Chron. xi, 31,) and the captain of the host for the eleventh month. 1 Chron. xxvii, 14. B. C. 1046.

3. One of the princes of the families of Simeon, who dispossessed the Amalekites from the pasture-grounds of Gedor. 1 Chron. iv, 36. B. C. about 715.

4. A Levite in the time of David, who "played with the psaltery on Alamoth," at the removal of the ark. 1 Chron. xv, 18, 20; xvi, 5. B. C. about 1042.

5. A priest appointed to blow the trumpet before the ark when David caused it to be removed to Jerusalem. 1 Chron. xv, 24; xvi, 6. B. C. about 1042.

6. A Levite of the sons of Asaph, the son of Jeiel, and grandfather of Jahaziel, which latter was sent by God to encourage the army of Jehoshaphat against the Moabites. 2 Chron. xx, 14. B. C. before 896.

7. A Levite in the time of Hezekiah, who was one of the overseers of the offerings to the temple. 2 Chron. xxxi, 13. B. C. 726.

8-11. Four Jews who had taken Gentile wives after the return from Babylon. B. C. 456. They were respectively of the "sons" of Parosh, (Ezra x, 25,) Pahath-moab, (verse 30,) Bani, (verse 35,) and Nebo. Verse 43.

12. The father of Pelatiah, which latter was a "prince of the people" in the time of Ezekiel. Ezek. xi, 1. B. C. before 594.

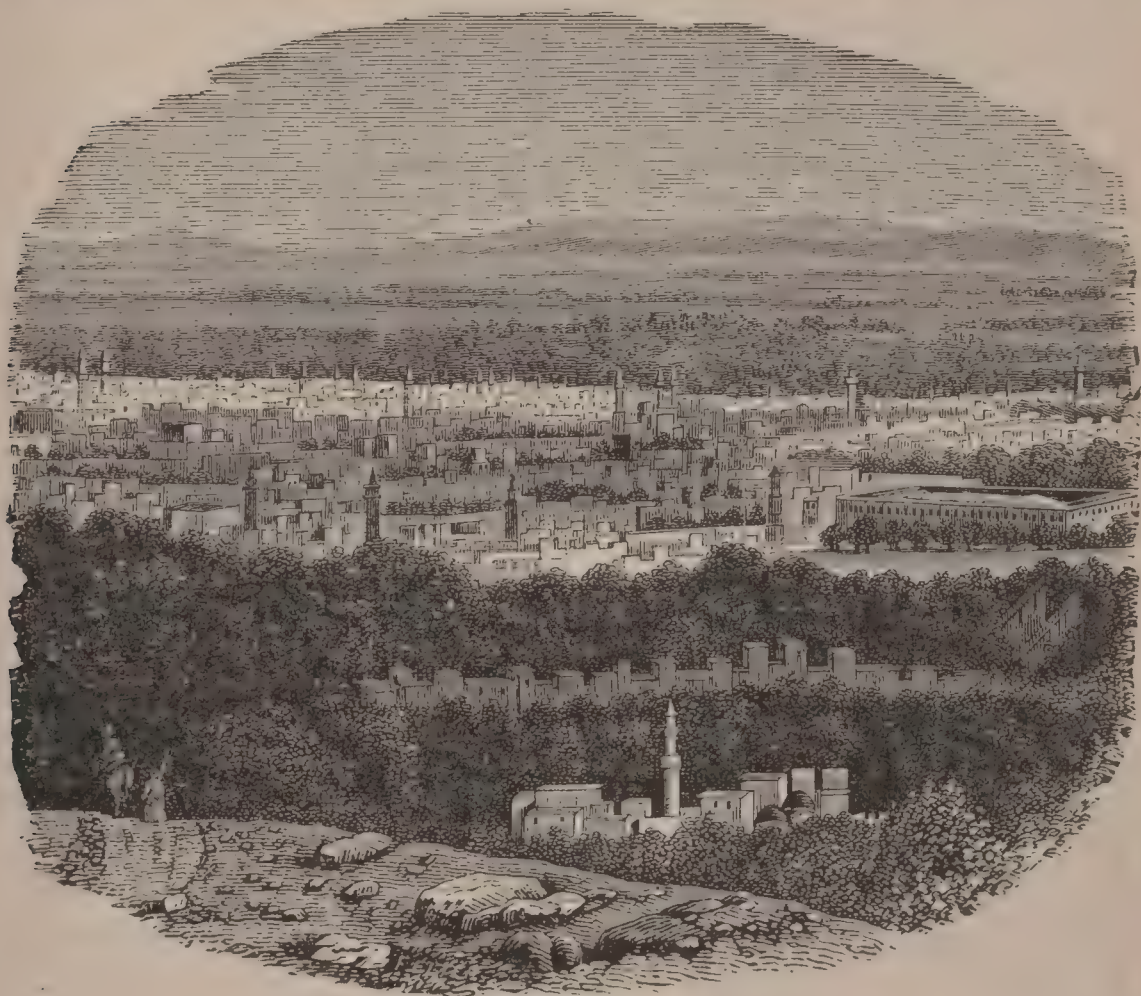
BEN'-AMMI, (Heb. *Ben-ammi'*, בֶּן-עַמִּי, *son of my kindred*,) son of Lot by his youngest daughter. He was the progenitor of the Ammonites. Gen. xix, 38. B. C. 1897.

BEN'-HADAD, (Heb. *Ben-Hadad'*, בֶּן-הַדָּד, *son of Hadad*,) the name of three kings of Damascus.

1. Probably the son (or grandson) of Rezon. In his time Damascus was supreme in Syria, and as an energetic and powerful sovereign he was courted by Baasha, king of Israel, and Asa, king of Judah. He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the north of Israel, thereby enabling Asa to pursue his victories in the south. 1 Kings xv, 18-20; 2 Chron. xvi, 2-4. B. C. 940. He

probably continued to wage war successfully against Israel in Omri's time. 1 Kings xx, 34.

2. Son of the preceding, and a king of great power and extended dominion. This is proven by the fact that thirty-two vassal kings accompanied him to his first siege of Samaria. 1 Kings xx, 1. Ahab submitted as a vassal until he was required to give up his wives and children to Ben-hadad, when he rebelled. Vers. 2-9. Ben-hadad ordered his forces to be set in array against the city. Ahab's army, preceded by 232 princes, went out against the Syrians while at their cups, and defeated them with great slaughter. Upon the supposition that Jehovah was a god of the hills, he



DAMASCUS.

resolved to fight the Israelites in the low country, and offered battle at Aphek. The Syrians were defeated with a loss of 100,000 men, while 27,000 were crushed by the fall (perhaps in an earthquake) of the wall of Aphek, in which they had taken refuge. Ben-hadad threw himself upon the mercy of Ahab, who spared his life on condition that he would restore the towns taken from Omri by Ben-hadad I. Vers. 10-34. B. C. 901-900. Some time after the death of Ahab, Ben-hadad renewed the war, but his plans and operations were defeated, being made known to Jehoram by Elisha. 2 Kings vi, 8, *sq.* B. C. 893. Once more he attacked Samaria, and pressed the siege so closely that a terrible famine ensued, but the Syrians

withdrew because of a panic infused among them by the Almighty. 2 Kings vi, 24–vii, 1–16. B. C. 892. Seven years later Ben-hadad, being sick, sent for Elisha, who was in Damascus, to inquire of him as to the result of his sickness. The prophet announced that his sickness was not mortal, but that he should die, which prophecy was fulfilled by the king being smothered by Hazael, who succeeded him. 2 Kings viii, 7–15. B. C. 885.

3. A third king of Damascus, son of Hazael, and his successor on the throne of Syria. His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. The dying Elisha prophesied that the Syrians should be smitten at Aphek, (2 Kings iii, 17,) and his prophecy was fulfilled by Jehoash beating Ben-hadad three times, and recovering the cities taken from Israel. Ver. 25. B. C. about 836. The misfortunes of Ben-hadad III. are noticed by Amos. Amos i, 4.

BEN-HA'IL, (Heb. *Ben-Cha'yil*, בֶּן־חַיִל, *son of strength*, that is, *warrior*,) one of the "princes" of the people sent by Jehoshaphat to teach the inhabitants of Judah. 2 Chron. xvii, 7. B. C. 912.

BEN-HA'NAN, (Heb. *Ben-Chanan'*, בֶּן־חֲנָן, *son of one gracious*,) the third-named of the four "sons" of Shimon, of the tribe of Judah. 1 Chron. iv, 20. B. C. probably before 1300.

BEN'INU, (Heb. *Beninu'*, בְּנִינוּ, *our son*,) a Levite who sealed the covenant with Nehemiah. Neh. x, 13. B. C. 445.

BEN'JAMIN, (Heb. *Binyamin'*, בִּנְיָמִין, *son of my right hand*.)

1. The youngest of the sons of Jacob, and the second by Rachel. Gen. xxxv, 18. Born B. C. about 1729.

1. Personal History. Benjamin was probably the only son of Jacob born in Palestine. His birth took place on the road between Bethel and Ephraim, (Bethlehem,) a short distance from the latter. His mother died immediately, and with her last breath named him BEN-ONI, (*son of my pain*,) which name the father changed. We hear nothing more of Benjamin until the time when his brethren went into Egypt to buy food. Jacob kept him at home, for he said, "Lest peradventure mischief befall him." Gen. xlii, 4. The story of his going to Joseph, the silver cup, his apprehension, etc., is familiar, and discloses nothing beyond a very strong affection manifested for him by his father and brethren.

2. The tribe of Benjamin. In Gen. xlii, 21, the immediate descendants of Benjamin are given to the number of *ten*, whereas in Num. xxvi, 38–40, only seven are enumerated, and some even under different names. This difference may probably be owing to the circumstance that some of the direct descendants of Benjamin died at an early period, or, at least, childless. **(1) Numbers.** At the first census the tribe numbered 35,400, ranking *eleventh*, but increased to 45,600 at the second census, ranking *seventh*. **(2) Position.** During the wilderness journey Benjamin's position was on the west side of the tabernacle with his brother tribes of Ephraim and Manasseh. Num. ii, 18–24. We have the names of the "captain" of the tribe when it set out on its long road, (Num. ii, 22;) of the spy, (xiii 9;) of the families of which the tribe consisted when it was marshaled at the great halt in the plains of Moab, near Jericho, (Num. xxvi, 38–41. 63;) and of the "prince" who was chosen to assist at the dividing of the land.

Num. xxxiv, 21. (3) **Territory.** The proximity of Benjamin to Ephraim during the march to the Promised Land was maintained in the territories allotted to each. Benjamin lay immediately to the south of Ephraim, and between him and Judah. (4) **Subsequent History.** We may mention, among the events of note, that they assisted Deborah, (Judges v, 14;) they were invaded by the Ammonites, (x, 9;) that they were almost exterminated by the other tribes because they refused to give up the miscreants of Gibeah, (xix, xx;) that the remaining 600 were furnished with wives at Jabesh-gilead and Shiloh. Chap. xxi. To Benjamin belongs the distinction of giving the first king to the Jews, Saul being a Benjamite. 1 Sam. ix, 1; x, 20, 21. After the death of Saul they declared themselves for Ish-bosheth. 2 Sam. ii, 15, *sq.*; 1 Chron. xii, 29. They returned to David. 2 Sam. iii, 19; xix, 16, 17. David having at last expelled the Jebusites from Zion, and made it his own residence, the close alliance between Benjamin and Judah (Judges i, 8) was cemented by the circumstance that while Jerusalem actually belonged to the district of Benjamin, that of Judah was immediately contiguous to it. After the death of Solomon Benjamin espoused the cause of Judah, and the two formed a kingdom by themselves. After the exile also, these two tribes constituted the flower of the new Jewish colony. Comp. Ezra iv, 1; x, 9. The prediction of Jacob regarding Benjamin's future lot, or the development of his personal character in his tribe, is brief: "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Gen. xlix, 27. The events of history cast light on that prediction, for the ravening of the wolf is seen in the exploits of Ehud the Benjamite. (Judges iii,) and in Saul's career, and especially in the whole matter of Gibeah, so carefully recorded in Judges xx. So, again, the fierce wolf is seen in fight in 2 Sam. ii, 15, 16, at Gibeon, and again in the character of Shimei. Some find much of the wolf of Benjamin in Saul of Tarsus, "making havoc of the Church."

2. A man of the tribe of Benjamin, second-named of the seven sons of Bilhan, and the head of a family of warriors. 1 Chron. vii, 10.

3. An Israelite, one of the "sons of Harim," who divorced his foreign wife after the exile. Ezra. x, 32. B. C. 456. He seems to be the same person who had previously assisted in rebuilding (Neh. iii, 23) and purifying (Neh. xii, 34) the walls of Jerusalem.

BE'NO, (Heb. *Beno'*, בְּנוֹ, *his son*,) is given as the only son, or the first of the four sons, of Jaaziah the Levite, of the family of Merari, in 1 Chron. xxiv, 26, 27, B. C. 1015.

BEN-O'NI, (Heb. *Ben-Oni*, בֶּן-אֹנִי, *son of my pain*,) the name given by the dying Rachel to her youngest son, but afterward changed by his father to BENJAMIN, (q. v.) Gen. xxxv, 18.

BEN-ZO'HETH, (Heb. *Ben-Zocheth'*, בֶּן-זֹחֶת, *son of Zoheth*,) a person named (1 Chron. iv, 20) as the second son of Ishi, a descendant of Judah, Or it may be that he was grandson of Ishi, being the son of Zoheth himself.

BE'OR, (Heb. *Beōr'*, בְּעוֹר, *a torch*.)

1. The father of Bela, one of the kings of Edom. Gen. xxxvi, 32; 1 Chron. i, 43. B. C. about 1676.

2. The father of Balaam, the prophet hired by Balak to curse the children of Israel. Num. xxii, 5. B. C. before 1452. In 2 Peter ii, 15, he is called *Bosor*.

BE'RA, (Heb. same, בֶּרַע, *gift, evil*,) king of Sodom at the time of the invasion of the five kings under Chedorlaomer, which was repelled by Abraham. Gen. xiv, 2, 17, 21. B. C. about 1913.

BER'ACHAH, (Heb. *Berakah'*, בֵּרָכָה, *a blessing*,) one of the thirty Benjamite warriors who joined David at Ziklag. 1 Chron. xii, 3. B. C. about 1058.

BERACHI'AH, 1 Chron. vi, 39. See BERECHIAH, (2.)

BERAÏ'AH, (Heb. *Berayah'*, בְּרַאִיָּה, *created by Jehovah*,) next to the last-named of the sons of Shimhi, and a chief Benjamite of Jerusalem. 1 Chron. viii, 21.

BERECHI'AH, (Heb. *Berekyah'*, בֵּרֶכְיָה, *blessed by Jehovah*.)

1. One of the sons, (according to most authorities,) but a brother, (M'Clintock and Strong's *Cyclopædia*, s. v.) of Zerubbabel, of the royal line of Judah. 1 Chron. iii, 20. B. C. 536.

2. The son of Shimea and father of Asaph, the celebrated singer. 1 Chron. vi, 39; xv, 17. B. C. 1042. He was one of the "door-keepers for the ark" when it was removed from the house of Obed-edom. 1 Chron. xv, 23.

3. The son of Asa, and one of the Levites that dwelt in the villages of the Netophathites after the return from Babylon. 1 Chron. ix, 16. B. C. about 536.

4. The son of Meshillemoth, and one of the chiefs of Ephraim, who enforced the prophet Obed's prohibition of the enslavement of their Judaite captives by the warriors of the northern kingdom. 2 Chron. xxviii, 12. B. C. 741.

5. The son of Meshezabeel and father of Meshullam, who repaired a part of the walls of Jerusalem. Neh. iii, 4, 30. His granddaughter was married to Johanan, the son of Tobiah. Neh. vi, 18.

6. The son of Iddo and father of Zechariah the prophet. Zech. i, 1, 7. B. C. before 520.

BE'RED, (Heb. same, בֶּרֶד, *hail*,) a son of Shuthelah and grandson of Ephraim, (1 Chron. vii, 20,) supposed by some to be identical with *Becher*. Num. xxvi, 35. B. C. after 1690.

BE'RI, (Heb. *Beri'*, בְּרִי, *well, fountain*,) a son of Zophah, and a mighty warrior of the tribe of Asher. 1 Chron. vii, 36. B. C. perhaps 1016.

BERI'AH, (Heb. *Beriah'*, בְּרִיעָה, *in evil, or son of evil*.)

1. The last-named of the four sons of Asher, and father of Heber and Malchiel. Gen. xlvi, 17; 1 Chron. vii, 30. B. C. about 1700. His descendants were called BERITES. Num. xxvi, 44, 45.

2. A son of Ephraim, so named on account of the state of his father's house when he was born. Some of Ephraim's sons had been slain by men of Gath "because they came down to take away their cattle." 1 Chron. vii, 20-23. B. C. about 1700.

3. A Benjamite, and apparently son of Elaal. He and his brother Shema were ancestors of the inhabitants of Aijalon, and expelled the people of Gath. 1 Chron. viii, 13. B. C. 1400. His nine sons are enumerated in vers. 14-16.

4. The last-named of the four sons of Shimei, a Levite of the family of Gershom. 1 Chron. xxiii, 10, 11. B. C. 1015. His posterity was not numerous, and was reckoned with that of his brother Jeush.

BERNI'CE, (Gr. *Βερνίκη*), the eldest daughter of Agrippa I., by his wife Cypros; she was espoused to Marcus, the son of Alexander, and upon his death was married to her uncle Herod, king of Chalcis, by whom she had two sons. (Josephus, *Ant.*, xviii, 5, 4; xix, 5, 1.) After the death of Herod she lived for some time with her own brother, Agrippa II., probably in incestuous intercourse. She was afterward married to Polemon, king of Cilicia; but soon deserted him and returned to her brother. With him she visited Festus on his appointment as procurator of Judea, when Paul defended himself before them all. Acts xxv, 13, 23; xxvi, 30. She afterward became the mistress of Vespasian and his son Titus.

BERO'DACH-BAL'ADAN, (Heb. *Berodak' Baladan'*, בֶּרְאֲדָךְ בַּלְאֲדָן,) the king of Babylon who sent friendly letters and a gift to Hezekiah, upon hearing of his sickness, (2 Kings xx, 12;) called, in Isa. xxxix, 1, MERODACH-BALADAN, (q. v.)

BE'SAI, (Heb. *Besay'*, בֶּסַי, *subjugator, victory*), one of the heads of the Nethinim, whose descendants returned from Babylon. Ezra ii, 49; Neh. vii, 52. B. C. 536.

BESODEI'AH, (Heb. *Besodyah'*, בֶּסֹדִיָּה, *in the council of Jehovah*), the father of Meshullam, which latter repaired "the old gate" of Jerusalem. Neh. iii, 6. B. C. 445.

BETH-GA'DER (Heb. *Beyth-Gader'*, בֵּית-גָּדֶר, *house of the wall*) appears in the genealogies of Judah as a person, (1 Chron. ii, 51,) but was doubtless a place, with Hareph as founder, (or "father.")

BETH-RA'PHA, (Heb. *Beyth Rapha'*, בֵּית-רָפָא, *house of Rapha, or giant*), a name occurring in the genealogy of Judas as a son of Eshton. 1 Chron. iv, 12.

BETHU'ËL, (Heb. *Bethuël'*, בֶּתְוֵיֶל, *man of God*), the son of Nahor by Milcah; the nephew of Abraham, and father of Rebekah. Gen. xxii, 22, 23; xxiv, 15, 24, 47. In chap. xxv, 20, and xxviii, 5, he is called "Bethuel the Syrian." In the narrative of Rebekah's marriage he is mentioned as saying, "The thing proceedeth from the Lord." (chap. xxiv, 50.) while her brother Laban takes the leading part in the transaction. B. C. 1857.

BE'ZAI, (Heb. *Betsay'*, בֶּצַי, probably *subjugator*), the head of one of the families who returned from Babylon to the number of 324, including himself. Ezra ii, 17; Neh. vii, 23. B. C. 536. Either he or his family is probably referred to (Neh. x, 19) as sealing the covenant. B. C. 445.

BEZAL'EËL, (Heb. *Betsalel'*, בְּצַלְאֵל, *in the shadow* [protection] *of God*.)

1. The artificer to whom was intrusted the design and construction of the tabernacle and its furniture in the wilderness. For this work he was specially chosen and inspired by Jehovah. With him was associated Aholiab, though Bezaleel appears to have been chief. He was the son of Uri, the son of Hur. Exod. xxxi, 2-11; xxxv, 30; xxxviii, 22. B. C. 1491.

2. One of the sons of Pahath-moab, who divorced his foreign wife after the captivity. Ezra x, 30. B. C. 456.

BE'ZER, (Heb. *Be'tser*, בְּצֶר, *ore*,) the sixth-named of the eleven sons of Zophah, of the descendants of Asher. 1 Chron. vii, 37. B. C. 1444.

BICH'RI, (Heb. *Bikri'*, בִּכְרִי, *youthful*;) a Benjamite, whose son Sheba stirred up a rebellion against David after the death of Absalom. 2 Samuel xx, 1, *sq.* B. C. about 1022.

BID'KAR, (Heb. *Bidkar'*, בִּדְקָר, *assassin*, or, according to Fürst, *servant of the city*;) Jehu's captain and, originally, fellow-officer, who cast the body of Jehoram, the son of Ahab, into the field of Naboth after Jehu had slain him. 2 Kings ix, 25. B. C. 884.

BIG'THA, (Heb. *Bigtha'*, בִּגְתָּא, perhaps *garden*;) one of the seven chamberlains who had charge of the harem of Xerxes, (Ahasuerus,) and were commanded by him to bring in Queen Vashti to the banquet. Esther i, 10. B. C. 519.

BIG'THAN, or **BIGTHA'NA**, (Heb. בִּגְתָּן, perhaps *fortune-given*;) one of the chamberlains of Xerxes (Ahasuerus) who "kept the door." He conspired with Teresh against the life of the king, and, being exposed by Mordecai, was hanged with his fellow-conspirator. Esther ii, 21; vi, 2. B. C. about 510.

BIG'VAÏ, (Heb. *Bigvay'*, בִּגְוַי, *husbandman*.)

1. The head of one of the families of Israelites who returned from Babylon with Zerubbabel (Ezra ii, 2; Neh. vii, 7) with a large number of retainers—2,056, Ezra ii, 14; 2,067, Neh. vii, 19. B. C. 536. At a later period 72 males of his family returned with Ezra. Chap. viii, 14. B. C. about 457.

2. One of the chiefs of the people who subscribed to the covenant with Nehemiah. Neh. x, 16. B. C. 445. Perhaps the same with No. 1.

BIL'DAD, (Heb. *Bildad'*, בִּלְדָּד, *son of contention*;) the Shuhite, and the second of the three friends of Job, who disputed with him as to his affliction and character. Job ii, 11. In his first speech (chap. viii) he attributes the death of Job's children to their own transgression. In his second speech (chap. xviii) he recapitulates his former assertions of the temporal calamities of the wicked, insinuating Job's wrong-doing. In his third speech, (chap. xxv,) unable to answer Job's arguments, he takes refuge in a declaration of God's glory and man's nothingness. Finally, with Eliphaz and Zophar, he availed himself of the intercession of Job, in obedience to the divine command. Chap. xlii, 9.

BIL'GAH, (Heb. *Bilgah'*, בִּלְגָה, *cheerfulness*.)

1. Head of the fifteenth course for the temple service, as arranged by David. 1 Chron. xxiv, 14. B. C. 1015.

2. A priest who returned from Babylon with Zerubbabel and Jeshua. Neh. xii, 5, 18. B. C. 536. Perhaps the same as BILGAI, *infra*. Neh. x, 8.

BIL'GAÏ, (Heb. *Bilgay'*, בִּלְגַי, signification same as above,) one of the priests whose descendants were sealed with Nehemiah after the restoration. Neh. x, 8. B. C. 445. Probably the same as BILGAH, *supra*.

BIL'HAH, (Heb. *Bilhah'*, בִּלְהָה, *faltering*,) the handmaid of Rachel, given to her by Laban, (Gen. xxix, 29,) and bestowed by her upon her husband, Jacob, that through her she might have children. B. C. about 1749. Bilhah thus became the mother of Dan and Naphtali. Gen. xxx, 3-8; xxxv, 25; xlv, 25. Her stepson Reuben afterward lay with her, (Gen. xxxv, 22,) and thus incurred his father's dying reproof. Gen. xlix, 4.

BIL'HAN, (Heb. *Bilhan'*, בִּלְהָן, *tender*.)

1. A Horite chief, son of Ezer, son of Seir, dwelling in mount Seir, in the land of Edom. Gen. xxxvi, 27; 1 Chron. i, 42. B. C. about 1840.

2. A Benjamite, son of JEDIAEL, (q. v.,) and father of seven sons. 1 Chron. vii, 10. B. C. before 1444.

BIL'SHAN, (Heb. *Bilshan'*, בִּלְשָׁן, *son of the tongue*, that is, *eloquent*,) the name of one of the princes of the Jews who returned to Jerusalem with Zerubbabel after the captivity. Ezra ii, 2; Neh. vii, 7. B. C. 536.

BIM'HAL, (Heb. *Bimhal'*, בִּמְחָל, *son of circumcision*, that is, *circumcised*,) a son of Japhlet, and great-great-grandson of Asher. 1 Chron. vii, 33. B. C. about 1444.

BIN'EÄ, (Heb. *Bina'*, בִּנְעָא, and *Binah'*, בִּנְעָה, *a gushing forth. fountain*,) a Benjamite, son of Moza and father of Rapha, of the descendants of King Saul. 1 Chron. viii, 37; ix, 43. B. C. about 850.

BIN'NUÏ, (Heb. *Binnu'y*, בִּנְנִי, *a building*.)

1. A Levite whose son, Noadiah, was one of those that assisted in weighing the gold and silver designed for the divine service on the restoration from Babylon. Ezra viii, 33. B. C. about 457.

2. One of the "sons" of Pahath-moab, who put away his strange wife on the return from Babylon. Ezra x, 30. B. C. 456.

3. Another Israelite, of the "sons" of Bani, who did the same. Ezra x, 38. B. C. 456.

4. A Levite, son of Henadad, who returned with Zerubbabel from Babylon. Neh. xii, 8. B. C. 536. He also (if the same) assisted in repairing the walls of Jerusalem, (Neh. iii, 24; B. C. 446,) and joined in the covenant. Neh. x, 9. B. C. 410.

5. The head of one of the families of Israelites whose followers, to the number of 648, returned from Babylon. Neh. vii, 15. In Ezra ii, 10, he is called BANI, (q. v.,) and his retainers are numbered at 642.

BIR'SHA, (Heb. *Birsha'*, בִּרְשָׁע, for בֶּן־רָשָׁע, *son of wickedness*,) a king of Gomorrah, succored by Abraham in the invasion of Chedorlaomer. Gen. xiv, 2. B. C. about 1913.

BIR'ZAVITH, (Heb. *Birza'vith*, בִּרְזָוִית, perhaps *olive well*,) a name given in the genealogies of Asher (1 Chron. vii, 31) as the son of Malchiel, and great-grandson of Asher.

BISH'LAM, (Heb. *Bishlam'*, בִּשְׁלָם, *son of peace*,) apparently an officer of Artaxerxes in Palestine at the time of the return of Zerubbabel from captivity. He wrote to the king against the Jews who were rebuilding the temple. Ezra iv, 7. B. C. 522.

BITHI'AH, (Heb. *Bithyah'*, בִּתְיָה, *daughter of Jehovah*,) daughter of Pharaoh, and wife of Mered, a descendant of Judah. 1 Chron. iv, 18. It is thought that her sons are mentioned (ver. 17) in the clause beginning "*and she bare*," etc. As the Pharaohs contracted marriages with royal families alone, Mered was probably a person of some distinction; or Bithiah may have been an adopted daughter of Pharaoh. It may be supposed that she became the wife of Mered through captivity.

BIZ'THA, (Heb. *Biztha'*, בִּזְתָּה, *one of the seven eunuchs of the harem of Xerxes (Ahasuerus) who were ordered to bring Vashti forth for exhibition*. Esther i, 10. B. C. about 521.

BLAS'TUS, (Gr. *Βλάστος*,) the chamberlain of King Herod Agrippa who acted as mediator between the people of Tyre and Sidon and the king. Acts xii, 20. A. D. 44.

BOÄNER'GES, (Gr. *Βοανέργες*, *sons of thunder*,) a surname given by Christ to James and John, probably on account of "their ardent temperament and bold eloquence as preachers."

BO'AZ, (Heb. same, בֹּעַז, *alacrity*,) a wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. When Naomi and Ruth returned from the country of Moab, the latter received permission to glean in the fields of Boaz. He treated her generously, offering her much greater privileges than were usually accorded to gleaners. Finding that the kinsman of Ruth, who was more nearly related to her, would not marry her according to the "levirate law," Boaz voluntarily assumed its obligations. He married Ruth, and their union was blessed by the birth of Obed, the grandfather of David. Ruth i-iv. B. C. about 1312.

BOCH'ERU, (Heb. *Bokeru'*, בִּכְרוֹ, *the first-born is he*,) one of the six sons of Azel, a descendant of King Saul. 1 Chron. viii, 38. B. C. much after 1056.

BO'HAN, (Heb. *Bohan'*, בֹּהֵן, *a thumb*,) a Reubenite, in whose honor a stone was set up, (or named,) which afterward served as a boundary-mark on the frontier of Judah and Benjamin. Josh. xv, 6; xviii, 17.

BO'ÖZ, the Grecized form (Matt. i, 5) of the Bethlehemite BOAZ, (q. v.)

BUK'KI, (Heb. *Bukki'*, בִּקִּי, *waster*.)

1. The son of Jogli, and chief of the tribe of Dan, appointed by Moses as one of the commission to divide the inheritance among the tribes. Numbers xxxiv. 22. B. C. 1452.

2. The son of Abishua and father of Uzzi, being great-great-grandson of Aaron. 1 Chron. vi, 5, 51. B. C. about 1444.

BUKKI'AH, (Heb. *Bukkiya'hu*, בִּקְיָהוּ, *wasted by Jehovah*.) a Kohathite Levite, of the sons of Heman, the leader of the sixth band, or course, in the temple music service. The band consisted of himself and eleven of his kindred. 1 Chron. xxv, 4, 13. B. C. about 1015.

BU'NAH, (Heb. *Bunah'*, בִּנְיָה, *discretion*.) the second of the sons of Jerahmeel, the grandson of Pharez, the son of Judah. 1 Chron. ii, 25.

BUN'NI, (the Hebrew words are different, that of No. 1 being בְּנִי, *built*; of No. 2, בִּנְיָ, *considerate*.)

1. One of the Levites who made public prayer and confession, (Neh. ix, 4,) and joined Nehemiah in the solemn covenant after the return from Babylon. Chap. x, 15. B. C. 445.

2. A Levite whose descendant, Shemaiah, was made an overseer of the temple after the captivity. Neh. xi, 15. B. C. before 445.

BUZ, (Heb. same, בִּז, *contempt*.)

1. The second son of Nahor and Milcah. Gen. xxii, 21. B. C. about 1872. Elihu, the *Buzite*, one of Job's friends, was doubtless a descendant of this Buz. Job xxxii, 2.

2. The father of Jahdo, of the tribe of Gad. 1 Chron. v, 14.

BU'ZI, Heb. *Buzi'*, בִּזְיָ, a *Buzite*.) a priest, father of Ezekiel the prophet. Ezek i, 3. B. C. before 595.

CÆ'SAR, a name taken by or given to all the Roman emperors after Julius Cæsar. It was a sort of title, like Pharaoh, and as such is usually applied to the emperors in the New Testament, as the sovereigns of Judea. John xix, 15; Acts xvii, 7. It was to him that the Jews paid tribute, (Matt. xxii, 17; Luke xxiii, 2,) and to him that such Jews as were *cives Romani* had the right of appeal, (Acts xxv, 11;) in which case, if their cause was a criminal one, they were sent to Rome. Acts xxv, 12, 21. The Cæsars mentioned in the New Testament are Augustus, (Luke ii, 1;) Tiberius, (Luke iii, 1; xx, 22;) Claudius, (Acts xi, 28;) Nero. Acts xxv, 8. See each name.

CAI'APHAS, (Gr. *Kaifas*, perhaps from Chald. כִּיפָא, *depression*.) the high-priest of the Jews in the reign of Tiberius Cæsar, at the beginning of our Lord's public ministry, (Luke iii, 2,) and also at the time of his condemnation and crucifixion. Matt. xxvi, 3, 57, etc. He was appointed to this dignity by the procurator, Valerius Gratus, (A. D. 25, M'Clintock and Strong; A. D. 27 or 28, Kitto,) and held it during the whole procuratorship of Pontius Pilate, but was deposed by the proconsul Vitellus. A. D. 34 or 36. He was the son-in-law of Annas, with whom he is coupled by Luke. See DIFFI-

CULTIES. His wife was the daughter of Annas, or Ananus, who had formerly been high-priest, and who still possessed great influence and control in sacerdotal matters. After the miracle of raising Lazarus from the dead Caiaphas advocated putting Jesus to death. His language on this occasion was prophetic, though not so designed, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." John xi, 49, 50. After Christ was arrested he was taken before Annas, who sent him to his son-in-law, Caiaphas, probably living in the same house. An effort was made to produce false testimony sufficient for his condemnation. This expedient failed; for though two persons appeared to testify, they did not agree, and at last Caiaphas put our Saviour himself upon oath that he should say whether he was indeed the Christ, the Son of God, or not. The answer was, of course, in the affirmative, and was accompanied with a declaration of his divine power and majesty. The high-priest pretended to be greatly grieved at what he considered the blasphemy of our Saviour's pretensions, and appealed to his enraged enemies to say if this was not enough. They answered at once that he deserved to die, but, as Caiaphas had no power to inflict the punishment of death, Christ was taken to Pilate, the Roman governor, that his execution might be duly ordered. Matt. xxvi, 3, 57; John xviii, 13, 28. The bigoted fury of Caiaphas exhibited itself also against the first efforts of the apostles. What became of Caiaphas after his deposition is not known.

DIFFICULTIES.—"Annas and Caiaphas being the high-priests." Luke iii, 2. Some maintain that Annas and Caiaphas then discharged the functions of the high-priesthood by turns; but this is not reconcilable with the statement of Josephus. Others think that Caiaphas is *called* high-priest because he then actually exercised the functions of the office, and that Annas is so called because he formerly filled the situation. But it does not thus appear why, of those who held the priesthood before Caiaphas, Annas in particular should be named, and not others who had served the office more recently than Annas. Some consider it more probable that Caiaphas was high-priest, but that Annas was his deputy, called in the Hebrew יִשְׁמָעֵאל, *sagan*. (M'Clintock and Strong; Kitto.)

CAIN, (Heb. *Ka'yin'*, קַיִן, *a lance*,) the first-born of the human race, and likewise the first murderer and fratricide. B. C. 4003. His history is narrated in Gen. iv, and the facts are briefly these. (1) **Sacrifice.** Cain was the eldest son of Adam and Eve, and by occupation a tiller of the ground. Upon a time he and his brother offered a sacrifice to God, Cain of the fruit of the ground and Abel of the firstlings of his flock. Cain's temper and offering (being bloodless) were not acceptable, while Abel's received the divine approval. (2) **Murder.** At this Cain was angered, and, though remonstrated with by the Almighty, he fostered his revenge until it resulted in the murder of his brother. When God inquired of him as to the whereabouts of Abel he declared "I know not," and sullenly inquired, "Am I my brother's keeper?" The Lord then told him that his crime was known, and pronounced a curse upon him and the ground which he should cultivate. Cain was to endure, also, the torments of conscience, in that the voice of his brother's blood would cry unto God from the ground. Fearful lest others should slay him for his crime, he plead with God, who assured him that vengeance sevenfold would be taken on any one who should kill him. He also gave him "a sign," probably an assurance that his life would be spared. Cain became a fugitive, and journeyed into the land of

Nod, where he built a city which he named after his son, Enoch. His descendants are named to the sixth generation, and appear to have reached an advanced stage of civilization, being noted for proficiency in music and the arts.

CAI'NAN, (Heb. *Keynan'*, קֵינָן, *possessor, or forgerman.*)

1. The son of Enos, and great-grandson of Adam. He was born when his father was 90 years old. B. C. 3679. He lived 70 years, and begat Mahalaleel, after which he lived 840 years. Gen. v, 9-14. His name is Anglicised *Kenan* in 1 Chron. i. 2.

2. The son of Arphaxad and father of Sala, according to Luke iii, 35, 36, and usually called the second Cainan. He is nowhere found named in the Hebrew text, nor in any of the versions made from it, as the Samaritan, Chaldee, Syriac, Vulgate, etc. It is believed by many that the name was not originally in the text, even of Luke, but is an addition of careless transcribers from the Septuagint.

CAL'COL, the fourth-named of the five sons (or descendants) of Zerah. 1 Chron. ii, 6. Probably the same with **CHALCOL**, (q. v.)

CA'LEB, (Heb. *Kaleb'*, כָּלֵב, *a dog.*)

1. The son of JEPHUNNEH, (q. v.,) the Kenezite, (that is, son of Kenaz, (Keil,) and chief of one of the families of Judah.

1 Personal History. (1) **A Spy.** The first mention of Caleb was his appointment, at the age of 40 years, (Josh. xiv, 7,) as one of the twelve spies sent by Moses to explore Canaan. Num. xiii, 6, 17-25. B. C. 1490. (2) **A Faithful Report, and Results.** On their return all the spies agreed respecting the pre-eminent goodness of the land, but differed in their advice to the people. While the ten others announced the inability of Israel to overcome the Canaanites, Caleb and Joshua spoke encouragingly. They admitted the strength and stature of the people, and the greatness of the walled cities, but were far from despairing. Caleb, stilling the people before Moses, exhorted them earnestly and boldly, "Let us go up at once and possess it; for we are well able to overcome it." Num. xiii, 30. For this act of faithfulness, repeated the following day, Caleb and Joshua barely escaped being stoned by the people. Num. xiv, 10. Moses announced to the congregation, however, that they alone, of all the people over twenty years of age, should enter into the promised land, and in a plague that shortly followed the other spies died. Num. xiv, 26-38. A special promise was given to Caleb that he should enter the land which he had trodden upon, and that his seed should possess it. Num. xiv, 24. (3) **In Canaan.** We find no further mention of Caleb until about forty-five years after. The land was being divided, and he claimed the special inheritance promised by Moses as a reward of his fidelity. His claim was admitted, and Joshua added his blessing. Caleb, who at the age of eighty-five years was still as strong for war as when he was forty, drove out the Anakim from Hebron. Josh. xiv, 6-15; xv, 14. He then attacked Debir, to the south of Hebron. This town must have been strong and very hard to conquer, for Caleb offered a prize to the conqueror, promising to give his daughter Achsah for a wife to any one who should take it. Othniel, his younger brother, (Keil,) took the city, and secured Achsah and a tract of land. Josh. xv, 13-19. We have no further information respecting Caleb's life or death.

2. Character. Caleb appears to have been a man of great courage and faith. He was God-fearing and conscientious in discharge of duty, trusting implicitly in the promises of Jehovah, and was able to say, "I wholly followed the Lord my God."

DIFFICULTY.—"There is no discrepancy between the accounts of the taking of Debir, Josh. xi, 21, 22, and Josh. xv, 13-19. For the expulsion of its inhabitants by Joshua did not preclude the possibility of their returning when the Israelitish armies had withdrawn to the north."—Keil, *Commentary*.

2. The last-named of the three sons of Hezron, of the descendants of Judah, in 1 Chron. ii, 9, where he is called *Chelubai*. His sons by his first wife, Azubah, or JERIOTH, (q. v.,) were Jeshar, Shobab, and Arden. Ver. 18. After her death he married Ephrath, by whom he had Hur, (ver. 19,) and perhaps others. Ver. 50. He had also several children by his concubines, Ephah and Maachah. Vers. 46, 48. B. C. about 1500.

3. The son of Hur and grandson of the preceding. 1 Chron. ii, 50. No further information is given respecting him, save a mention of his numerous posterity.

CA'NAÄN, (Heb. *Kena'an*, כְּנַעַן, perhaps *low* or *submissive*,) the fourth son of Ham, and grandson of Noah. Gen. x. 6; 1 Chron. i, 8. The transgression of his father (Gen. ix, 22) gave occasion to Noah to pronounce a doom on the descendants of Canaan. Noah may have pronounced this curse either through inspiration or because of Canaan's following in his father's impiety. We do not suppose that it was in *consequence* of the transgression of Ham.

CAN'DACE, (Gr. *Κανδάκη*,) the name of that queen of the Ethiopians whose high treasurer was converted to Christianity under the preaching of Philip the evangelist. Acts viii, 27. A. D. 34. Candace was probably a distinctive title borne by successive queens, as Pharaoh, Ptolemy, etc. The country over which she ruled is supposed to be that region in Upper Nubia which was called by the Greeks *Meroe*. (M'Clintock and Strong's *Cyclopedia*.)

CAR'CAS, (Heb. *Karkas'*, כַּרְכַּס, *severe*,) the last-named of the seven eunuchs who were commanded to bring Queen Vashti into the royal feast. Esther i, 10. B. C. about 519.

CARE'AH, the father of Johanan, (2 Kings xxv, 23;) elsewhere called **KAREAH**, (q. v.)

CAR'MI, (Heb. *Karmi'*, כַּרְמִי, *vine-dresser*.)

1. The fourth son of Reuben. Gen. xlv, 9; Exod. vi, 14. B. C. 1706. His descendants were called Carmites. Num. xxvi, 6.

2. The son of Hezron, (Judah's grand-on,) and father of Hur. 1 Chron. iv, 1. B. C. about 1471. He is elsewhere called *Caleb*, (chap. ii, 18,) or *Chelubai*. Chap. ii, 9.

3. The son of Zabdi, (of the tribe of Judah,) and father of Achan, the traitor. Josh. vii, 1; 1 Chron. ii, 7. B. C. before 1451.

CAR'PUS, (Gr. *Κάρπος*, *fruit*,) a Christian of Troas, with whom the apostle Paul states that he left a cloak, (2 Tim. iv, 13,) probably when passing through Asia Minor for the last time before his martyrdom at Rome. A. D. 64.

CARSHE'NA, (Heb. *Karshena'*, כַּרְשֵׁנָא,) the first-named of the seven "princes" or chief emirs of the court of Xerxes, (Ahasuerus,) with whom he consulted as to what course he should pursue toward Vashti, who had refused to appear at the royal banquet. Esther i, 14. B. C. about 519.

CE'PHAS, (Gr. *Κηφάς*, *a rock*,) a surname which Christ bestowed upon SIMON, (q. v.) John i, 42.

CHAL'COL, (Heb. *Kalkol'*, כַּלְכָּל, perhaps *sustenance*,) one of the four sons of Mahol, who were famous for their wisdom before the time of Solomon. 1 Kings iv, 31. B. C. before 1014. In 1 Chron. ii, 6, where the name is Anglicised *Calcol*, he and his brothers are given as the sons of Zerah, of the tribe of Judah.

CHEDORLA'OMER, (Heb. *Kedorla'ōmer*, כְּדֹרְלַאֲמֶר, meaning unknown,) a king of Elam who, in the time of Abraham, with three other chiefs, reduced the kings of Sodom, Gomorrah, Admah, Zeboiim, and Zoar to servitude. For twelve years they served Chedorlaomer, but rebelled in the thirteenth. The next year, however, he, with his allies, invaded the territory of the five kings, and joined battle in the vale of Siddim. He completely routed them, slew the kings of Sodom and Gomorrah, and carried away much spoil, together with the family of Lot. Chedorlaomer was slain in the rescue of Lot which was effected by Abraham. Gen. xiv, 1-17. B. C. about 1913.

CHE'LAL, (Heb. *Kelal'*, כֶּלֶל, *completion*,) one of the "sons" of Pahath-moab, who divorced his Gentile wife after the return from Babylon. Ezra x, 30. B. C. 456.

CHEL'LUH, (Heb. *Keluhu'*, כְּלִיָּהוּ, *completed*,) one of the "sons" of Bani, who divorced his Gentile wife after the return from captivity. Ezra x, 35. B. C. 456.

CHE'LUB, (Heb. *Kelub'*, כְּלִיב, *a cage*.)

1. The brother of Shuah and father of Mehir, of the tribe of Judah. 1 Chron. iv, 11.

2. The father of Ezri, who was David's chief gardener. 1 Chron. xxvii, 26. B. C. about 1015.

CHELU'BAL, (Heb. *Kelubay'*, כְּלִיבַי, *one of the sons of Hezron*, (1 Chron. ii, 9;) elsewhere in the same chapter (vers. 18, 42) called **CALEB**, (q. v.)

CHENA'ĀNAH, (Heb. *Kenaānah'*, כְּנַעֲנָה, *female of Canaan*, perhaps *low*.)

1. The fourth-named of the seven "sons" of Bilhan, a Benjamite and mighty warrior, apparently, in the time of David. 1 Chron. vii, 10. B. C. about 1020.

2. The father of the false prophet Zedekiah, which latter opposed Micaiah and encouraged Ahab. 1 Kings xxii, 11, 24; 2 Chron. xviii, 10, 23. B. C. 897.

CHEN'ANI, (Heb. *Kenani'*, כְּנַנִּי, probably abridged from *Chenaniah*,) one of the Levites who conducted the devotions of the people after Ezra had read to them the book of the law. Neh. ix, 4. B. C. 445.

CHENANI'AH, (Heb. *Kenanyah'*, כְּנַנְיָה, *established by Jehovah*,) chief of the Levites who, as master of song, (1 Chron. xv, 22,) conducted the grand musical services when the ark was removed from the house of Obededom to Jerusalem. Chap. xv, 27. B. C. about 1042. He was of the family of Izharites, and was appointed over the inspectors of the building of the temple. 1 Chron. xxvi, 29. B. C. about 1015.

CHE'LAN, (Heb. *Keran'*, כֶּרֶן, *a harp, or association*,) the last-named of the four sons of Dishon, the Horite "duke" descended from Seir. Genesis xxxvi, 26; 1 Chron. i, 41. B. C. about 1840.

CHER'UB, (Heb. *Kerub'*, כְּרוּב, meaning doubtful,) an Israelite of doubtful extraction, who accompanied Zerubbabel to Judea, or the place from which certain persons came. Ezra ii, 59; Neh. vii, 61.

CHE'SED, (Heb. *Ke'sed*, כֶּסֶד, doubtful signification,) the fourth-named of the sons of Nahor (Abraham's brother) by Milcah. Gen. xxii, 22. B. C. about 1870.

CHI'DON, (Heb. *Kidon'*, כִּידֹן, *a spear*,) thought by some to be an Israelite to whom belonged the threshing-floor where the accident to the ark, on its journey to Jerusalem, took place, as well as the death of Uzzah. 1 Chron. xiii, 9. It is more probable that it was the name of the place.

CHIL'EÄB, (Heb. *Kilab'*, כִּילָאֵב, *like to, or protected by the father*,) the second son of David, by Abigail, the widow of Nabal, the Carmelite. 2 Sam. iii, 3. He is called *Daniel* in the parallel passage. 1 Chron. iii, 1. B. C. about 1053.

CHIL'TÖN, (Heb. *Kilyon'*, כִּלְיוֹן, *pining*,) the younger son of Elimelech and Naomi, and husband of Orpah, Ruth's sister; he died childless in the land of Moab. Ruth i, 2, 4; iv, 9. B. C. about 1322.

CHIM'HAM, (Heb. *Kimham'*, כִּמְחָם, *pining, longing*,) a follower, and, according to Josephus, (*Ant.*, vii, 11, 4,) a son of Barzillai, the Gileadite. Upon David's restoration after Absalom's rebellion, Chimham returned from beyond Jordan with him, and received marked favors at his hand, which were first offered to Barzillai, but declined on account of old age. 2 Sam. xix, 37-40. B. C. 1023. David probably bestowed upon him a possession at or near Bethlehem, on which, in later times, was an inn called after him. Jer. xli, 17.

CHIS'LON, (Heb. *Kislon'*, כִּסְלֹן, *confidence, hope*,) the father of Elidad, who, as one of the chiefs of Benjamin, was selected on the part of that tribe to divide Canaan. Num. xxxiv, 21. B. C. before 1452.

CHLO'Ë, (Gr. *Χλόη*, *verdure*,) a female Christian mentioned in 1 Cor. i, 11, some of whose household had informed the apostle Paul of divisions in the Corinthian Church. A. D. 59. Whether she was a resident of Corinth or not we have no means of knowing.

CHRIST, (Gr. *Χριστός*, *anointed*, Greek translation of the Heb. מָשִׁיחַ, *Messiah*,) the official title of our Saviour, not as a proper name, but a design-

nation of office. "Jesus the Christ" is a mode of expression of the same kind as "John the Baptist," or baptizer. The term is equivalent to consecrated, sacred, set apart, and Jesus, by way of eminence, was called "The Anointed One." See JESUS.

CHU'SHAN-RISHATHA'ÏM, (Heb. *Kushan' Rishatha'yim*, כּוּשָׁן רִישָׁתַּיִם,) a king of Mesopotamia who oppressed the Israelites for eight years, until he was defeated by Othniel. Judg. iii, 8-10. B. C. 1402-1394.

CHU'ZA, (Gr. *Chuzas'*, Χουζάς, *possession*,) the "steward" of Herod, (Antipas,) whose wife, JOANNA, (q. v.,) having been cured by our Lord either of possession by an evil spirit or of a disease, became attached to that body of women who accompanied him on his journeyings. Luke viii, 3. A. D. 27.

CIS, a Grecized form (Acts xiii, 21) of the name of KISH, (q. v.,) the father of King Saul.

CLAU'DIA, (Gr. *Klavdia*, feminine of *Claudius*.) a Christian female mentioned in 2 Tim. iv, 21, as saluting Timotheus. A. D. 66. By some she is thought to have been the daughter of the British king, Cogidunus, and the wife of Pudens, (mentioned in the same verse,) and sent to Rome to be educated; that there she was the *protégé* of Pomponia, (wife of the late commander in Britain, Aulus Plautius,) and became a convert to Christianity. On the other hand, it may be said that this attempt at identification rests on no other foundation than the identity of the names of the parties, which, in the case of names so common as Pudens and Claudia, may be nothing more than a mere accidental coincidence. (Conybeare and Howson's *St. Paul*, ii, 484, note; M'Clintock and Strong's *Cyclopædia*, s. v.)

CLAU'DIUS, (Gr. *Klaúdios*, perhaps from *claudus*, lame.)

1. The fourth Roman emperor, (excluding Julius Cæsar,) who succeeded Caligula, January 25, A. D. 41. (1) **Early Life**. He was the son of Drusus and Antonia, and was born August 1, B. C. 10, at Lyons, in Gaul. Losing his father in infancy, he was left to the care and society of domestics, and despised by his imperial relatives. Notwithstanding the weakness of intellect resulting from this neglect, he devoted himself to literary pursuits, and was the author of several treatises. On the murder of Caligula he hid himself through fear of a similar fate, but was found by a soldier, who saluted him as emperor. (2) **As Emperor**. He was taken, almost by force, to the popular assembly, and constituted emperor chiefly by the Prætorian guards, under the promise of a largess to each soldier. According to Josephus, the throne was, in a great measure, finally secured to him through the address and solicitation of Herod Agrippa. This obligation he returned by great favors to that personage, enlarging his territory, and appointing his brother Herod to the kingdom of Chalcis, (Josephus, *Ant.*, xix, 5, 1,) giving to this latter also, after his brother's death, the presidency over the temple at Jerusalem. (Josephus, *Ant.*, xx, 1, 3.) The Jews were generally treated by him with indulgence, especially those in Asia and Egypt, (*Ant.*, xix, 5, 2, 3; xx, 1, 2,) although those in Palestine seem to have, at times, suffered much oppression at the hands of his governors. About the middle of his reign those who abode at Rome were all banished. Acts xviii, 2. A. D. probably 49. The conduct of Claudius during his government, in so far as it was

not under the influence of his wives and freedmen, was mild and popular, and he made several beneficial enactments. Having married his niece, Agrippina, she prevailed upon him to set aside his own son, Britannicus, in favor of her son, Nero, by a former marriage; but discovering that he regretted this step, she poisoned him on the 13th of October, A. D. 54.

2. **CLAUDIUS LYSIAS**. Acts xxiii, 26. See **LYSIAS**.

CLEM'ENT, (Gr. Κλήμης, *merciful*,) a person (apparently a Christian of Philippi) mentioned by Paul (Phil. iv, 3) as one whose name was in the book of life. A. D. 64. This Clement was, by the ancient Church, identified with the bishop of Rome of the same name.

CLE'ÖPAS, (contraction of Gr. Κλεόπατρος, *of a renowned father*,) one of the two disciples who were going to Emmaus on the day of the resurrection, when Jesus drew near and conversed with them. Luke xxiv, 18. A. D. 29. He questioned them as to the subject of their conversation, chided them for their ignorance and unbelief, and expounded to them the Scriptures which foretold his sufferings and glory. Arriving at Emmaus, they secured his presence at the evening meal, during which he was made known to them. They hastened back to Jerusalem and acquainted the disciples with what they had seen and heard. Cleopas must not be confounded with **CLEOPHAS**, (q. v.,) or rather *Clopas*, of John xix, 25.

CLE'ÖPHAS, or rather **CLO'PAS**, the husband of **MARY**, (q. v.,) the sister of Christ's mother, (John xix, 25;) probably a Grecized form of **ALPHAËUS**, (q. v.)

COL-HO'ZEH, (Heb. Kol-chozeh', כֹּל־חֹזֶה, *every seer*,) a descendant of Judah, being the son of Hazaiah, and father of one Baruch. Neh. xi, 5. B. C. before 445. He had also a son named Shallum, who repaired part of the wall of Jerusalem after the captivity. Neh. iii, 15.

CONANI'AH, (Heb. Konanya'hu, כְּנַנְיָהּ, *settled by Jehovah*.)

1. A person appointed by Hezekiah to superintend the disposal of "the offerings, tithes, and the dedicated things" which were brought to the temple. 2 Chron. xxxi, 12, 13. B. C. 726. The name is sometimes Anglicised "**CONONIAH**."

2. A person who, with several of his kindred, made large offerings for the paschal sacrifices as renewed by Josiah. 2 Chron. xxxv, 9. B. C. about 623.

CONI'AH, (a contracted form of *Jeconiah*,) another mode of writing (Jer. xxii, 24, 28; xxxvii, 1) the name of King **JEHOIACHIN**, (q. v.)

CONONI'AH, 2 Chron. xxxi, 12, 13. See **CONANIAH**.

CO'RE, a mode of Grecizing (Jude 11) the name of the rebellious **KORAH**, (q. v.)

CORNE'LIUS, (Gr. Κορνήλιος.) (1) **Family**. A centurion of the Italian band stationed at Cæsarea, and most probably of the *Cornelii*, a noble and distinguished family at Rome. His history is given in Acts x. He is described (ver. 2) as "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." (2) **Relation to Judaism**. By some it is contended that he was a *proselyte of the gate*, or a Gentile, who, having renounced idolatry, and worshiping the

true God, submitted to the seven (supposed) precepts of Noah, frequented the synagogue, and offered sacrifices by the hands of the priests, but, not having received circumcision, was not reckoned among the Jews. Of the truth of this there is no positive evidence. Yet Cornelius appears to have been in that class of persons described by Bishop Tomline, consisting of Gentiles who had so far benefited by their contact with the Jewish people as to have become convinced that theirs was the true religion. They, consequently, worshiped the true God, were acquainted with the Scriptures of the Old Testament, and observed several Jewish customs, as, for instance, their hours of prayer, or any thing else that did not involve an act of special profession. (3) **Sends for Peter.** While in prayer an angel appeared to him and declared that his "prayers and alms had come up for a memorial before God," and directed him to send to Joppa for Peter. The messengers were received and hospitably entertained by Peter, who had been prepared by the revelations of the noonday vision. Arriving at the house of Cornelius, Peter proceeded to explain his vision, when the Holy Ghost fell upon the Gentiles present, and they were "baptized in the name of the Lord." Acts x. A. D. 41. Cornelius thus became the first-fruit of the Gentile world to Christ, and was publicly recognized as such. According to Jerome, he built a Christian church at Cæsarea, but later tradition makes him bishop of Scamandios, (Scamandria ?) and ascribes to him the working of a great miracle. (Smith, *s. v.*)

CO'SAM, (Gr. *Κωσύμ*, a *diviner*,) the son of Elmodam and father of Addi, in the line of Joseph, the husband of Mary. Luke iii, 28.

COZ, (Heb. *kots*, קֹץ, a *thorn*,) the father of Anub and others of the posterity of Judah, (1 Chron. iv, 8,) where, however, his own parentage is not stated, unless he be a son or brother of Ashur, in ver. 5. B. C. before 1300.

COZ'BI, (Heb. *Kozbi'*, כִּזְבִּי, *false*,) the daughter of Zur, a Midianitish prince. While in the act of committing lewdness with Zimri, an Israelitish chief, she was slain by Phineas, who thrust a javelin through them both. Num. xxv, 15, 18. B. C. 1452.

CRES'CENS, (Gr. *Κρήσκης*, *growing*.) an assistant of the apostle Paul, who left Rome for Galatia. 2 Tim. iv, 10. A. D. 66. Of him nothing further is known, the accounts of his having been a preacher in Galatia, and having founded the church in Vienne, are mere legendary glosses on this passage. (Ellicott's *Commentary*, *in loco*.)

CRIS'PUS, (Gr. *Κρίσπος*, *curled*,) chief of the Jewish synagoge at Corinth, (Acts xviii, 8,) converted and baptized by the apostle Paul. 1 Cor. i, 14. A. D. 54. According to tradition he became afterward bishop of Ægina.

CUSH, (Heb. *Kush*, כּוּשׁ.)

1. A son (probably the eldest) of Ham. B. C. about 2250. In the genealogy of Noah's children it is said, "Cush begat Nimrod." Genesis x, 8; 1 Chron. i, 10. A number of his descendants are also mentioned.

2. A Benjamite, mentioned in the title of Psalm vii, respecting whom nothing more is known than that the psalm is there said to have been composed "concerning his words," (or affairs.) B. C. 1061. He appears to have been an enemy of David and seeking an opportunity of injuring him, but to have been unsuccessful. Ver. 15.

CU'SHAN, (Heb. *Kushan'*, כּוּשָׁן,) if the name of a person, is perhaps the same as *Cushan-rishathaim*, (Authorized Version, "Chushan,") king of Mesopotamia. Judg. iii, 8, 10. Gesenius considers Cushan but another form of Cush, by which he understands Ethiopia.

CU'SHI, (Heb. *Kushi'*, כּוּשִׁי, *Cushite*, or *Ethiopian*.)

1. The messenger sent by Joab to announce to David the success of the battle against Absalom, and the death of the young prince. 2 Sam. xviii, 21-23, 31, 32. B. C. 1023.

2. The father of Shelemiah, and great-grandfather of Jehudi, which last was sent by the Jewish magnates to invite Baruch to read his roll to them. Jer. xxxvi, 14. B. C. about 606.

3. The son of Gedaliah and father of the prophet Zephaniah. Zeph. i, 1. B. C. before 630.

CYRE'NIUS (whose full name was PUBLIUS SULPICIUS QUIRINUS) was the second of that name mentioned in Roman history, and was consul with M. Valerius Messala. B. C. 12. Some years after, A. D. 6, he was made governor of Syria, and made there and in Judea a census, or ἀπογραφή. He was a favorite with Tiberius, and on his death, A. D. 21, he was buried with public honors by the senate at the request of the emperor. The census above named seems, in Luke, (ii, 2,) to be identified with one which took place at the time of the birth of Christ, when Sentius Saturninus was governor of Syria. Hence has arisen a considerable difficulty, which has been variously solved, either by supposing some corruption in the text of St. Luke, or by giving some unusual sense to his words. But A. W. Zumpt, of Berlin, has shown it to be probable that Quirinus was *twice* governor of Syria, and, by very striking and satisfactory arguments, fixes the time of his first governorship at from B. C. 4 to B. C. 1, when he was succeeded by M. Lollius.

CY'RUS, (Heb. *Ko'resh*, כּוּרֶשׁ,) the celebrated Persian king and conqueror of Babylon, who promulgated the first edict for the restoration of the Jews to their own land. Ezra i, 1, etc.

1. Personal History. (1) **Family.** He was the son of the daughter of Astyages, the last king of Media, and Cambyses, a Persian noble. His grandfather sought to destroy the child, but it was spared by those whom he charged with the commission of the crime, and Cyrus grew up in obscurity under the name of Agradates. (2) **King.** The tyranny of Astyages alienated a large faction of the Medes, and Cyrus headed a revolt, which ended in the defeat and capture of the Median king. B. C. 559, near Pasargadæ. (3) **Conquests.** After consolidating the empire he thus gained, Cyrus entered on that career of conquest which has made him the hero of the East. In B. C. 546 (?) he defeated Croesus, and the kingdom of Lydia was the prize of his success. Babylon fell before his army, and the ancient dominions of Assyria were added to his empire. B. C. 538. It is probable that Cyrus planned an invasion of Egypt; and there are traces of campaigns in Central Asia, in which he appears to have attempted to extend his power to the Indus. (4) **Death.** Afterward he attacked the Massagetæ, and, according to Herodotus, fell in a battle against them. B. C. 529. His tomb is still shown at Pasargadæ, the scene of his first decided victory.

2. Character. Cyrus was a generous liberator, and a just guardian of the rights of the Jews. In Isaiah he is recognized as "a shepherd" of the Lord (chap. xlv, 28) and an "anointed" king. Chap. xlv, 1. In acting as a friend to the Jews, and promoting their return to Jerusalem, Cyrus attaches them to himself as a garrison at an important post. But we may believe that a higher motive conspired with this. The Persian religion was monotheistic, and strikingly free from idolatry, and it is credible, therefore, that a sincere admiration of the Jewish faith actuated the noble Persian when he exclaimed, in the words of the book of Ezra, "Go ye up and build Jerusalem the house of Jehovah, God of Israel; *he is God!*" and forced the Babylonian temples to disgorge their ill-gotten spoils. The edict of Cyrus for the rebuilding of the temple (2 Chron. xxxvi, 22, 23; Ezra i, 14; iii, 7; iv, 3; v, 13, 17; vi, 3) was, in fact, the beginning of Judaism; and the great changes by which the nation was transformed into a Church are clearly marked.

DALAI'AH, (1 Chron. iii, 24,) the same name elsewhere more correctly Anglicised DELAIAH, (q. v., No. 1.)

DAL'PHON, (Heb. *Dalphon'*, דַּלְפֹּן,) the second of the ten sons of Haman, killed by the Jews on the 13th of Adar. Esther ix, 7. B. C. about 509.

DAM'ARIS, (Gr. *Δάμαρις*, perhaps *Damalis*, a heifer,) an Athenian woman converted to Christianity by Paul's preaching. Acts xvii, 34. A. D. 54. Chrysostom and others believed her to have been the wife of Dionysius the Areopagite, but apparently for no other reason than that she is mentioned with him in this passage.

DAN, (Heb. *id.*, דָּן, a judge,) the fifth son of Jacob, and the first of Bilhah, Rachel's maid. Gen. xxx, 6. B. C. 1748.

1. Personal History. Of the patriarch himself no incident is preserved. By the blessing of Jacob on his death-bed it was settled that Dan and his other sons by handmaids should be legally entitled to a portion of the family inheritance.

2. Tribe of Dan. (1) **Numbers.** Only one son is attributed to Dan, (Gen. xlvi, 23,) but it may be observed that "Hushim" is a plural form, as if the name, not of an individual, but of a family. At the Exodus the tribe of Dan numbered 62,700 warriors, (Num. i, 39,) and at the second census 64,400, holding their rank as *second*. (2) **Position in Camp.** Dan's position in the journey was on the north of the Tabernacle, with Asher and Naphtali. The standard of the tribe was of white and red, and the crest upon it an eagle, the great foe to serpents, which had been chosen by the leader instead of a serpent, because Jacob had compared Dan to a serpent. Ahiezer substituted the eagle, the destroyer of serpents, as he shrank from carrying an adder upon his flag. (3) **Prominent Persons.** One who played a prominent part in the wanderings was "Aholiab, the son of Ahisamach, of the tribe of Dan." Exod. xxxi, 6, *et seq.* Samson was also a Danite. Judges xiii, 2. (4) **Territory.** Dan was the last of the tribes to receive his portion, which was the smallest of the twelve. It had, however, great natural advantages; was very fertile, and had also a line of sea-coast, which seems to have led them to engage in fishing and commerce, for, in the war of Sisera and Barak, Dan remained in ships. Judg. v, 17. (5) **Capture of Laish.**

Crowded by the Amorites from the rich lowlands up into the mountains, the Danites turned their attention to territory in the north of Palestine. A force of 600 men was sent, who captured and burned Laish, afterward rebuilding it and naming it Dan. Judg. xviii, 14-29. This city, with others, was laid waste by Benhadad, (1 Kings xv, 20 ; 2 Chron. xvi, 4,) and this is the last mention of the place.

DAN'IEL, (Heb. *Daniyel'*, דַּנְיֵאֵל, *God is my judge, or judge of God.*)

1. The second son of David by Abigail, the Carmelitess. 1 Chron. iii, 1. B. C. about 1053. In the parallel passage, 2 Sam. iii, 3, he is called CHILEAB.

2. The celebrated prophet and minister at the court of Babylon, whose life and prophecies are contained in the book bearing his name. Nothing is known of his parentage or family, but he appears to have been of royal or noble descent, (Dan. i, 3,) and to have possessed considerable personal endowments. Chap. i, 4. (1) **Early Life.** He was taken to Babylon, while yet a boy, together with three other Hebrew youths of rank, Hananiah, Mishael, and Azariah, at the first deportation of the people of Judah in the fourth year of Jehoiakim. B. C. 606. (2) **Enters the King's Service.** He and his companions were obliged to enter the service of the royal court of Babylon, on which occasion he received the Chaldean name of Belteshazzar, according to the Eastern custom when a change takes place in one's condition of life, and more especially if his personal liberty is thereby affected. (Compare 2 Kings xxiii, 34 ; xxiv, 17.) Daniel, like Joseph, gained the favor of his guardian, and was allowed by him to carry out his wise intention of abstaining from unclean food and idolatrous ceremonies. Chapter i, 8-16. His prudent conduct and absolute refusal to comply with such customs were crowned with the divine blessing, and had the most important results. Another reason, of a sanitary nature, may also be assigned for this temperance, as it is probable he was at this time undergoing the curative process after emasculation, in accordance with the barbarous custom of Oriental courts. (M'Clintock and Strong's *Cyclopædia*.) (3) **Interprets Dreams.** After three years of discipline Daniel was presented to the king, and shortly after he had an opportunity of exercising his peculiar gift (chap. i, 17) of interpreting dreams—not only recalling the forgotten vision of the king, but also revealing its meaning. Chap. ii, 14, *sq.* As a reward he was made "ruler over the whole province of Babylon," and "chief of the governors over all the wise men of Babylon." Chap. ii, 48. Later he interpreted another of Nebuchadnezzar's dreams, to the effect that he was to lose, for a time, his throne, but to be again restored to it after his humiliation had been completed. Dan. iv. (4) **In Retirement.** Under the unworthy successors of Nebuchadnezzar Daniel appears to have occupied an inferior position, (Dan. viii, 27,) and no longer to have been "master of the magicians," (iv, 8, 9,) probably living at Susa. Chap. viii, 2. In the first year of King Belshazzar, (chap. vii, 1,) B. C. about 555, he was both alarmed and comforted by a remarkable vision, (chap. vii,) followed by one two years later, (chap. viii,) which disclosed to him the future course of events and the ultimate fate of the most powerful empires of the world, but in particular their relations to the kingdom of God, and its development, to the great consummation. (5) **Restored to Office.** He interpreted the handwriting on the wall which disturbed the feast of Belshazzar, (chap. v, 10-28,) and, notwithstanding his bold denunciation of the king, the latter appointed him the

“third ruler of the kingdom.” Chap. v, 29. After the fall of Babylon, Darius ascended the throne and made Daniel the first of the “three presidents” of the empire. Chap. vi, 2. In deep humility and prostration of spirit he then prayed to the Almighty, in the name of his people, for forgiveness of their sins, and for the divine mercy in their behalf; and the answering promises which he received far exceeded the tenor of his prayer, for the visions of the seer were extended to the end of Judaism. Chap. ix. (6) **Persecution.** His elevation to the highest post of honor, and the scrupulous discharge of his official duty, aroused the envy and jealousy of his colleagues, who conspired against him. They persuaded the monarch to pass a decree forbidding any one, for thirty days, to offer prayer to any person save the king. For his disobedience the prophet was thrown into a den of lions, but was miraculously saved and again raised to the highest posts of honor. Chapter vi. (7) **Patriotism.** He lived to enjoy the happiness of seeing his people restored to their own land, and though his advanced age would not allow him to be among those who returned to Palestine, yet did he never for a moment cease to occupy his mind and heart with his people and their concerns. Chap. x, 12. At the accession of Cyrus he still retained his prosperity. Chap. i, 21; vi, 28. (8) **Visions.** In the third year of Cyrus he had a series of visions, in which he was informed of the minutest details respecting the future history and sufferings of his nation to the period of their true redemption through Christ, as also a consolatory notice to himself to proceed calmly and peaceably to the end of his days, and then await patiently the resurrection of the dead. Chaps. x–xii. It is not worth while to mention here the various fables respecting the later life and death of Daniel, as all accounts are vague and confused. (Smith, *s. v.*)

2. **Character.** In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (chap. xiv, 14, 20) and wisdom, (chap. xxviii, 3,) and, since Daniel was still young at that time, (B. C. 594–588.) some have thought that another prophet must be referred to. But Daniel was conspicuous for purity and knowledge at a very early age, (Dan. i. 4, 17, 20,) and he was probably over thirty years of age at the time of Ezekiel’s prophecy.

3. A priest of the family of Ithamar who returned from the exile with Ezra. Ezra viii, 2. B. C. about 457. He is probably the same with the priest Daniel who joined in the covenant drawn up by Nehemiah. Neh. x, 6. B. C. 445.

DA’RA, (Heb. *Dara’*, דָּרַע,) a contracted or corrupt form (1 Chron. ii, 6) of the name **DARDA**, (q. v.)

DAR’DA, (Heb. דָּרְדָּע, *pearl of knowledge*,) a son of Mahal, one of the four men of great fame for their wisdom, but surpassed by Solomon. 1 Kings iv, 31. B. C. before 1014. In 1 Chron. ii, 6, however, the same four names occur again as “sons of Zerah,” of the tribe of Judah, with the slight difference that Darda appears as Dara. Although the identity of these persons with those in 1 Kings iv has been much debated, they are doubtless the same.

DARI’US, (Heb. *Dareya’vesh*, דָּרְיָוֶשׁ, perhaps *coercer* or *conservator*.)

1. Darius the Mede, (Dan. xi, 1,) “the son of Ahasuerus of the seed of the Medes,” (chap. ix, 1,) who succeeded to the kingdom on the death of Belshazzar, being then about 62 years old. Chap. v, 31. B. C. 538. Only one year of his reign is mentioned, (Dan. ix, 1; xi,) but that was of vast impor-

tance to the Jews. Daniel was advanced by the king to the greatest dignity, (Dan. vi. 1, *sq.*) and, after his miraculous deliverance, Darius issued a decree enjoining throughout his dominions "reverence for the God of Daniel." Dan. vi, 25, *sq.* **Identification.** The extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history. Without reproducing the discussion here, it is proper to say that the best authorities differ, some identifying him with Cyaxeres and others with Astyages, the last king of the Medes.

2. Darius, the son of Hystaspes, the founder of the Perso-Aryan dynasty. Heir-presumptive of the throne, he headed an insurrection against the impostor Smerdis, who was slain after a reign of eight months. Darius ascended the throne B. C. 521, and held it for nearly thirty-six years. He was at once a conqueror and administrator, devoting himself to the internal organization of his kingdom, which had been impeded by the wars of Cyrus and Cambyses, and the confusion of the reign of Smerdis. **(1) Wars.** During the earlier part of his reign he was engaged in a series of struggles against rebellions which broke out in all parts of the empire. Susiana, Babylonia, Persia Proper, Media, Assyria, Armenia, Hyrcania, Parthia, Margiana, Sagartia, and Sacia successively revolted. Within six years, however, the rebellions were put down, the pretenders executed, and tranquillity generally restored throughout the provinces. B. C. 521-515. After the subjugation of Babylon Darius turned his arms against Scythia, Libya, and India. Thrace and Macedonia acknowledged his supremacy, and some of the islands of the Ægean were added to his dominions. Shortly afterward he came into collision with Greece, and the defeat of Marathon (B. C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. Preparations for a third expedition were thwarted by the revolt of Egypt, and then by his own death. B. C. 486. **(2) Death.** He probably died at Susa, but was buried in the vicinity of Persepolis, where he had prepared himself an elaborate rock tomb. Darius pursued the same policy as Cyrus toward the Jews, and restored to them the privileges they had lost. In the second year of his reign Haggai (Hag. i, 1, 15; ii. 10) and Zechariah (Zech. i, 1, 7) encouraged their countrymen to resume the work of restoration, (Ezra v, 1, *sq.*) and when their proceedings came to the king's knowledge he confirmed the decree of Cyrus by a new edict, and the temple was finished in four years, (B. C. 516; Ezra vi, 15,) though it was apparently used before that time. Zech. vii, 1-3.

3. "Darius the Persian" occurs Neh. xii, 22, where it is stated that the succession of the priests was registered up to his reign. To identify this Darius is a matter of great difficulty, and seems to depend upon the understanding of the above passage. If the list was completed by Ezra and Nehemiah, including JADDUA, (q. v.,) then *Darius Nothus* (Ochus) is the person; but if the register was continued to a later time, then we must identify him with *Darius Dodomanus*, who was overthrown by Alexander the Great. B. C. 336-330. He is named as "king of the Persians and Medes" in 1 Macc. i, 1. (M'Clintock and Strong, *Cyclopædia*, s. v.; Smith, s. v.)

DAR'KON, (Heb. *Darkon'*, דַּרְקוֹן, *strewer*, or *porter*,) one whose "children," or descendants, were among the "servants of Solomon" who returned from Babylon with Zerubbabel. Ezra ii, 56; Neh. vii, 58. B. C. about 536.



THREE EPOCHS



REFERENCE

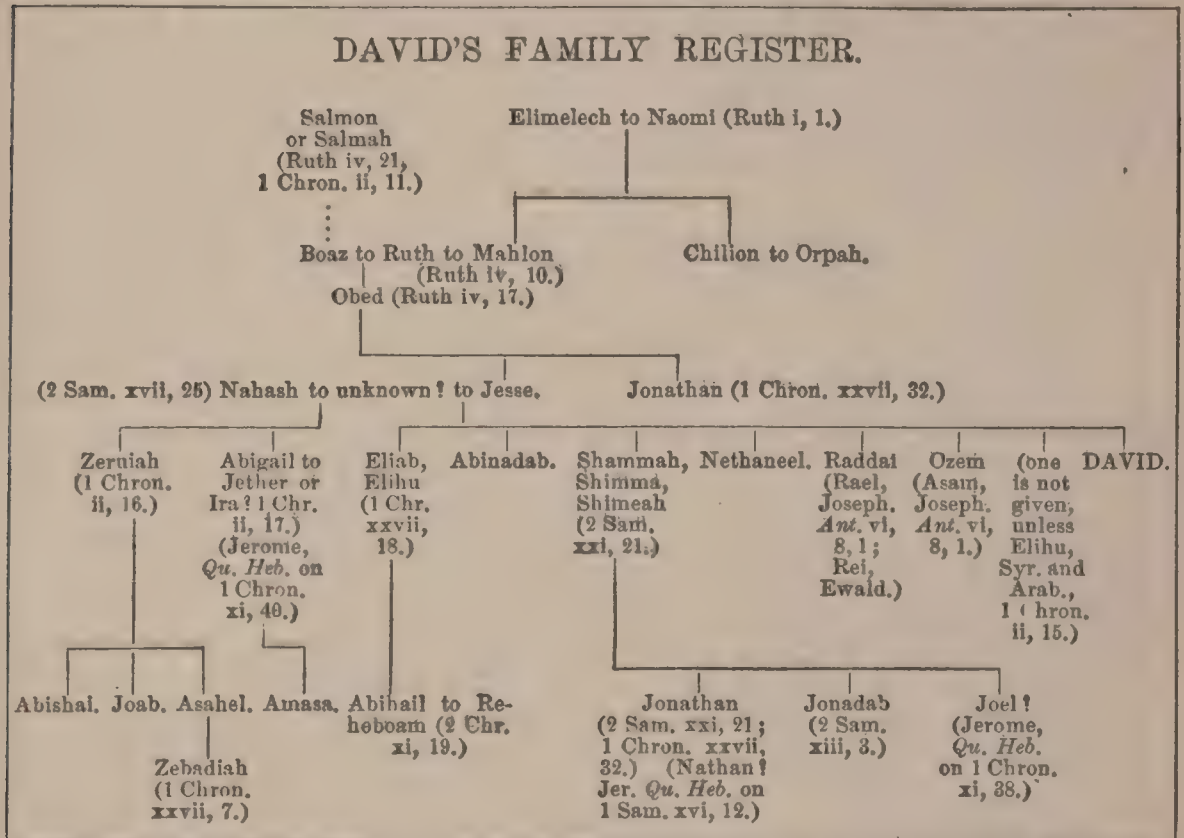
1 Greek Convent S Theodore	House of Abu Sa'ad	20
2 Great Latin Convent & Monastery	Ancient Gates	21
3 Greek Church S Nicholas	Mekhamseh (City Hall)	22
4 Archangels' House	Cadi's House	23
5 Great Greek Convent	Atm Harman es Shelo	24
6 French Hospital	College for Men & Women	25
7 Coptic Convent	Pasha's House	26
8 Coptic Caravanserai	Indian & Tartar Khan	27
9 Church of the Holy Sepulchre	How Baldwin's Bath	28
10 Treasury of Helena	Ch of the Flagellation	29
11 New es Sultan	Deir el Addas	30
12 Greek Church and Convent of Bethlehem	Gates of the Haram	
13 Church & Convent of S John the Baptist	Bab es Subut	31
14 Prussian Hospital	Bab el Hitti	32
15 English Hospital	Bab ed Darwaz	33
16 Syrian Convent of S Mark	Bab es Serayah	35
17 Armenian Convent	Bab en Nazir	36
18 Armenian Church of S James	Bab el Hattid	37
19 Greek Convent of S George the Hebrew	Bab el Katamin	38
	Bab es Salsukh	39
	Bab el Mugharibeh	40

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DA'THAN, (Heb. *Dathan'*, דָּתָן, of a spring, or well,) a Reubenite chief-tain, son of Eliab, who joined the conspiracy of Korah, the Levite, and, with his accomplices, was swallowed up by an earthquake. Num. xvi, 1, sq.; xxvi, 9; Deut. xi, 6; Ps. cvi, 17. B. C. about 1471.

DA'VID.—1. **Name and Family**. (Heb. *David'*, דָּוִד, [full form, דָּוִיד], affectionate, or beloved,) the second of the Jewish kings.



From the above register we learn several facts of importance. David's father, Jesse, was partly of Moabitish origin, being the grand-son of Boaz and Ruth. His mother's name is unknown, and "all we know of her character is derived from two brief allusions to her in the poetry of her son, from which we may gather that she was a godly woman, whose devotion to God's service David commemorates as at once a token of God's favor to himself and a stimulus to him to consecrate himself to God." Ps. lxxxvi, 16; cxvi, 16.—*Kitto*. David, born in Bethlehem B. C. 1083, was the youngest of seven sons, (or eight if we admit Elihu, mentioned in the Syriac and Arabic Versions.) His sisters were Zeruiah and Abigail, though they are not expressly called the daughters of Jesse; and Abigail (2 Sam. xvii, 25) is called the daughter of NAHASH, (q. v.) As the youngest of the family he may have possibly received the name, which first appears in him, of *David the Darling*. Perhaps for this same reason he was never intimate with his brethren. The familiarity which he lost with his brothers he gained with his nephews, the three sons of his sister Zeruiah, and the one son of his sister Abigail.

2. Personal History. David's life may be divided into three periods: I. His youth. II. His relations with Saul. III. His reign.

I. HIS YOUTH. (1) **As shepherd.** By his elder brothers David seems to have been held in small esteem, and to him was allotted the humble office of tending the flocks. While thus occupied he beguiled the time with music, and as a minstrel gained considerable renown. 1 Sam. xvi, 18. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defense of his father's flocks. 1 Sam. xvii, 34–36. (2) **Anointed king.** After the rejection of Saul, the Lord commanded Samuel to go to Bethlehem and anoint one of the sons of Jesse as king. He therefore took a heifer, went to Bethlehem, and summoned Jesse and his sons to the sacrifice. The heifer was killed, and the party were waiting to begin the feast. As the sons appeared before Samuel, beginning with the eldest, he was restrained by divine intimation from choosing them. Seven had thus passed by, and Samuel said unto Jesse, "Are here all thy children?" Jesse replied, "There remaineth yet the youngest, and, behold, he keepeth the sheep." In obedience to the command of the prophet, David was sent for. Soon there entered a youth, ruddy, and withal of a beautiful countenance, and goodly to look to, [*ruddy, of beautiful eyes and good looks*, Keil,] and, therefore, so far as his looks and figure were concerned, well fitted, notwithstanding his youth, for the office to which the Lord had chosen him. "And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." It is not probable that Samuel said any thing at that time about the meaning and object of the anointing, but possibly before leaving communicated all to David and Jesse. 1 Sam. xvi, 1–13. B. C. 1063.

II. HIS RELATIONS WITH SAUL. (1) **Introduction.** With the rejection of Saul on the part of God, the Spirit of Jehovah departed from him, and an evil spirit from Jehovah troubled him. When Saul's attendants noticed the mental ailment of the king, they advised him to let the evil spirit be charmed away by music, and recommended David as minstrel. David appeared at court, and "when the evil spirit from God was upon Saul David took his harp and played; so Saul was refreshed and was well, and the evil spirit departed from him."



EGYPTIAN SLINGER AND SLING.

1 Sam. xvi, 14–23. (2) **Slays Goliath.** After Saul's condition improved David probably returned to Bethlehem. While the armies of the Philistines and of Israel are encamped in "the Terebinth" valley, Goliath, a Philistine of gigantic stature, and clothed in complete armor, insults the comparatively defenseless Israelites, among whom the king alone appears to be well armed. Chap. xvii, 38; compare xiii, 20. No one can be found to take up the challenge. At this juncture David appears in the camp, sent by Jesse with food for his brethren. He hears the challenge, now made for the fortieth time—sees the dismay of his countrymen—hears the reward proposed by the king—is introduced to Saul—undertakes the combat. Rejecting Saul's armor, which he finds too cumbersome, he takes only his shepherd's staff, a satchel, (in which he places five smooth stones from a brook,) and a sling.

A colloquy takes place between the two combatants, after the manner of

ancient warfare, and the giant advances. David, placing a stone in his sling, sends it whizzing to its mark in the forehead of his opponent, who falls with his face to the ground. Rushing forward, he takes the sword of Goliath and cuts off his head. 1 Sam. xvii, 1-51. Two trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up behind the ephod of the tabernacle at Nob, (1 Sam. xxi, 9;) the other the head of Goliath, which David took to Jerusalem. 1 Sam. xvii, 54. (Smith.)

(3) In Saul's Family. When David went forth to meet the Philistine, Saul inquired of Abner about him. Abner professed ignorance, and David was, therefore, upon his return, brought before Saul and questioned. He gave the name of his father, and, in all probability, further information respecting himself and family as the words of chap. xviii, 1, seem to indicate a protracted conversation. "And Saul took him that day, and would let him go no more home to his father's house." 1 Sam. xvii, 55-xviii, 2.

(4) Jonathan's Friendship. It was at this interview that Jonathan found his heart drawn toward David, and, in the graphic language of Scripture, "his soul was knit with the soul of David, and Jonathan loved him as his own soul." He soon made known his love, and the two young men entered into a covenant of friendship which was in the highest degree honorable to both, and which, in the case of Jonathan, calls forth our admiration and regard. As a sign and pledge of his friendship, Jonathan gave David his clothes and armor. Chap. xviii, 1-4. This seems to have been a very common custom in ancient times. (Compare the exchange of armor made by Glaucus and Diomedes, Homer's *Iliad*, vi, 230.)

(5) Saul's Jealousy. David conducted himself with great prudence, and Saul placed him above the men of war, and made him one of their commanders. Probably some days, if not weeks, after David's victory over Goliath, the Israelites returned from pursuing and plundering the Philistines. Then "the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." These words aroused the jealousy of Saul, who eyed David askance and plotted his destruction. Chap. xviii, 5-9. He attempted to take David's life with a javelin, but failed. Vers. 10, 11. Afraid of David, because the Lord was with him, Saul removed him from his immediate presence by appointing him a captain over a thousand. But David behaved so wisely that all Israel and Judah came to love him as a leader, which fact only increased Saul's animosity. Vers. 12-16. Although he had promised to give his daughter (Merab) to the slayer of Goliath, he now offered her to David only on condition of future service, hoping for his destruction at the hands of the Philistines. Even then he broke his promise, and gave his daughter to Adriel, the Meholathite. Vers. 17-19. Learning of David's love for Michal, "Saul said, I will give him her, that she may be a snare to him." The condition was that David should slay a hundred Philistines, with the hope that he would fall in the attempt. David slew two hundred of the enemy, and received Michal for his wife. Ver. 20, *sq.* Saul still followed up his persecution, but David had two faithful friends at court—Jonathan and Michal. Warned by the one of Saul's purpose to kill him, and assisted by the other, he escaped by night, (chap. xix, 1-18,) and became

(6) A fugitive. David saw Jonathan no more except by stealth. Michal was given in marriage to another, (Phaltiel,) and was not restored to David

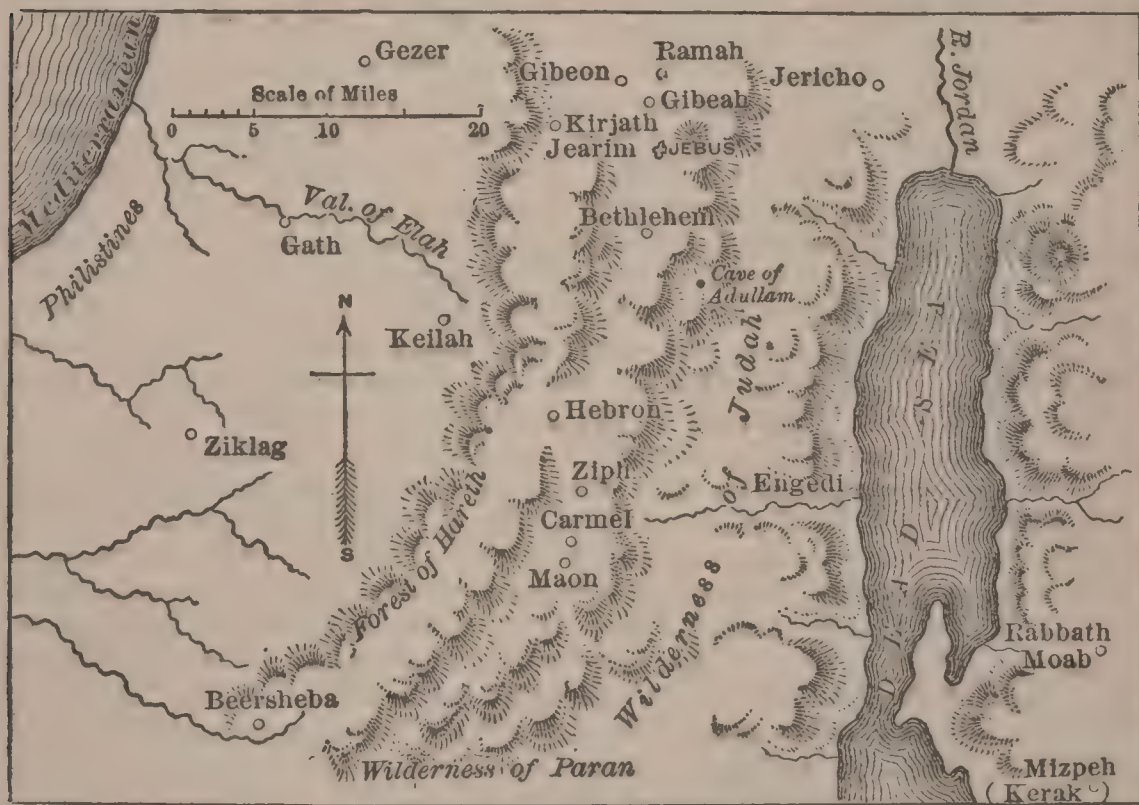
until after Saul's death. (a) *With Samuel.* David fled to Samuel at Ramah, and reported to him all that Saul had done. He, doubtless, sought advice from the prophet, and desired to strengthen himself, by intercourse with him, for the troubles that still awaited him. He and Samuel went and dwelt in Naioth. Saul, learning of David's whereabouts, sent messengers to take him; but the three companies, as soon as they came into the pres-



CAVE OF ADULLAM.

ence of the prophets, were completely disarmed, they themselves prophesying. Saul afterward went to Ramah, and made inquiry at Sechu for Samuel and David. The Spirit of the Lord came upon him, and he went prophesying to Naioth. Chap. xix. (b) *Consults Jonathan.* David fled from Ramah, and a secret interview with Jonathan confirmed the alarm already excited by Saul's endeavor to seize him at Ramah, and he now determined to leave

his native country and take refuge at the court of his enemy. He and Jonathan renewed their covenant of friendship, and his friend dismissed him in peace. Chap. xx. (c) *Visits Nob*. David repaired to Nob, the seat of the tabernacle, partly to obtain food and weapons, and partly to have an interview with the high-priest. On the pretext of a secret mission from Saul, he gained an answer from the oracle, some of the consecrated bread, and the sword of Goliath. Chap. xxi, 1-9. (d) *Flees to Gath*. David, for fear of Saul, repaired to Achish, king of Gath, but it being made known to the king that he was the slayer of Goliath, David feigned madness. The king, thereupon, dismissed him from his presence, and David became an outlaw. Chap. xxi, 10-15. (7) **As an outlaw.** (a) *In Adullam*. He repaired to Adullam, a cave in Judah, which he made his head-quarters. There came to him here his brethren and his father's house, together with others, (who were in dis-



SCENE OF DAVID'S WANDERINGS.

tress or had creditors, or were dissatisfied with the government of Saul,) until they numbered about four hundred men. Chap. xxii, 1, 2. B. C. about 1062. (b) *In the hold*. His next move was to a stronghold, either the mountain afterward called Herodium, close to Adullam, or the fastness called by Josephus *Masada*, the Grecized form of the Hebrew word *Matzed*, (1 Sam. xxii, 4, 5; 1 Chron. xii, 16,) in the neighborhood of Engedi. While there he had deposited his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsmen of Moab. 1 Sam. xxii, 3. In so doing he was probably influenced by his remembrance of the fact that Naomi and her family had found in that land a place of sojourn, and that Ruth, his ancestress, was herself a Moabitess. The neighboring king, Nahash, of Ammon, also treated him kindly. 2 Sam. x, 2. Here occurred the daring

exploit of the three heroes who faced death to procure water from the well of Bethlehem, and David's chivalrous answer. 1 Chron. xi, 16-19: 2 Sam. xxiii, 14-17. He was joined here by two separate bands: one, a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood-time to reach him, (1 Chron. xii, 8-15;) the other a detachment of men from Judah and Benjamin under his nephew Amasai, who henceforth attached himself to David's fortunes. 1 Chron. xii, 16-18. (c) *In Keilah*. At the warning of God he fled into the forest of Hareth, (somewhere in the hills of Judah,) and then again fell in with the Philistines, and again, apparently advised by God, (1 Sam. xxiii, 4,) made a descent on their foraging parties and relieved Keilah, in which he took up his abode. While there, now for the first time in a fortified town of his own, (chap. xxiii, 7,) he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar. By this time the four hundred who had joined him at Adullam (chap. xxii, 2) had swelled to six hundred. Chap. xxiii, 13. (d) *In Ziph and Maon*. The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed "whithersoever they could go," among the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness, partly from ignorance of the localities, partly because the same event seems to be twice narrated. 1 Sam. xxiii, 19-24; xxvi, 1-4; and perhaps 1 Sam. xxiv, 1-22; xxvi, 5-25. But thus much we discern: He is in the wilderness of Ziph. While here he was visited by Jonathan, who encouraged him and renewed the covenant between them. Chap. xxiii, 16-18. Once (or twice) the Ziphites betray his movements to Saul. 1 Sam. xxiii, 19; xxvi, 1. From thence Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and three thousand men stationed to catch even the print of his footsteps on the hills. 1 Sam. xxiii, 14, 22; xxiv, 11; xxvi, 2, 20. David finds himself driven to the extreme south of Judah, in the wilderness of Maon. On two, if not three, occasions the pursuer and pursued catch sight of each other. 1 Sam. xxiii, 25-29; xxiv, 1-22; xxvi. (See Smith, *s. v.*) Of the first of these escapes the memory was long preserved in the name of the "Rock of Divisions," given to the cliff down one side of which David climbed while Saul was surrounding the hill on the other side. (chap. xxiii, 25-29,) when he was suddenly called away by the cry of a Philistine invasion. On another occasion Saul, while seeking David in the wilderness of



MODERN ORIENTAL TRAVELING FLASKS.

Engedi, entered a cave for a natural necessity, not knowing that David and his men were concealed there. David cut off the skirt of Saul's long robe. He made the deed known, and expostulated with the king for his treatment of him, whereupon reconciliation and mutual forgiveness followed. Chapter xxiv. The third was in the wilderness farther south. David penetrated into the camp by night, and carried off the cruse of water and the well-

known royal spear of Saul. Chap. xxvi, 7, 11, 12. The interview that followed was the last between David and Saul. (e) *David and Nabal*. While

he was in the wilderness of Maon occurred David's adventure with Nabal, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail. Chap. xxv, 2-42. His marriage with Ahinoam, from Jezreel, also in the same neighborhood, (Josh. xv, 55, 56.) seems to have taken place a short time before. 1 Sam. xxv, 43; xxvii, 3; 2 Sam. iii, 2.

(8) Service under Achish. Wearied with his wandering life, he at last crosses the Philistine frontier, not, as before, in the capacity of a fugitive, but the chief of a powerful band—his six hundred men now grown into an organized force, with their wives and families around them. Chap. xxvii, 3, 4. After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag, on the frontier of Philistia. Chap. xxvii, 6. There we meet with the first note of time in David's life. He was settled there for a year and four months, (chap. xxvii, 7,) and his increasing importance is indicated by the fact that a body of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival. 1 Chron. xii, 1-7. During his stay he may possibly have acquired the knowledge of military organization and weapons of war, (1 Sam. xiii, 19-23,) in which the Philistines surpassed the Israelites, and in which he excelled all the preceding rulers of Israel. David could not enjoy the protection of Achish without rendering him service. So he fell upon the tribes of the southern desert of Shur, toward the confines of Egypt, the Geshurites, the Gezrites, and the Amalekites, and exhibited their spoil to Achish as having been won in the south of Judah, and from the allied tribes of the Jerahmeelites and the Kenites. 1 Sam. xxvii, 8-10. But the confidence of Achish was not shared by the Philistine nobles, and David was not obliged to go up with them against Saul. Chap. xxix. But he found that during his absence the Amalekites had smitten Ziklag, burned it down, and carried off the women and children. **(9) Ziklag Retaken.** David and his followers were greatly distressed, and David was in danger of being stoned. The excitement was calmed by Abiathar, who directed them to pursue the Amalekites, with the promise of success. Guided by a straggler, (an Egyptian slave of one of the Amalekites,) and assisted by some of the chiefs of the Manassites, (1 Chron. xii, 19-21,) he fell upon the enemy, who were feasting in all the disorder of security, and slaughtered them for a whole night and day, only four hundred of the whole tribe escaping. They not only recovered their loss, but obtained also a great booty in cattle from the enemy. David divided the spoil among his six hundred, giving an equal share to those remaining with the baggage with those who went to the fight. From his own share David sent gifts to requite the friendly inhabitants of the scene of his wanderings. Chap. xxx, 1-31. **(10) Saul's Death.** Two days after this victory an Amalekite arrived with the news of the fatal defeat of Saul at Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the execution of the bearer of the message, (who declared himself the slayer of Saul,) the pathetic lamentation that followed, well close the second period of David's life. 2 Sam. i, 1-27. B. C. 1056.

III. DAVID'S REIGN. (1) As King of Judah. After the death of Saul the surviving members of his house took refuge on the east of Jordan, while David, at the command of God, removed, with his band and all his family, to Hebron. Here the men of Judah came to him and anointed him king over their tribe. David was now (B. C. about 1055) thirty years of

age, and he reigned in Hebron seven years and six months. 2 Sam. v, 4, 5. Thence he sent a message to the men of Jabesh-gilead to thank them for the honor paid to Saul's remains, and to announce his accession to the throne. For five years, probably, the dominion of the house of Saul, whose seat was now at Mahanaim, did not extend to the west of Jordan, and consequently David would be the only Israelite potentate among the western tribes.

(a) *Marries Maacah.* He then strengthened himself by a marriage with Maacah, daughter of Talmai, king of Geshur. 2 Sam. iii, 3. From Abigail he seems to have received a large private fortune. Concerning his other wives we know nothing in particular, only it is mentioned that he had six sons by six different mothers in Hebron. Abner gradually brought Israel under the dominion of Ish-bosheth, and then endeavored to conquer Judah.

(b) *Civil war.* A civil war ensued, which was only ended by his own death and that of Ish-bosheth. The war was begun by Abner's advance upon Gibeon, where he was met by the forces of Judah under Joab, the son of David's sister Zeruiah. In the battle that ensued the men of Israel were routed, and Asahel, a brother of Joab, slain by Abner, whom he was pursuing. 2 Sam. ii, 12, sq. A quarrel between Abner and Ish-bosheth decided the former to bring the kingdom over to David, who required, as a preliminary proof of sincerity, the restoration of his wife Michal. After giving her back, Abner proceeded to win the elders of Israel over to David, but Joab, fearing that he would be displaced by Abner, seized a favorable opportunity of murdering him. David called upon God to witness that he was guiltless of Abner's blood, obliged Joab to join in the universal mourning, and himself followed the bier. 2 Sam. iii, 6, sq. The feeble Ish-bosheth, left helpless by the loss of Abner, fell a victim to the conspiracy of two of his captains. David took vengeance on the murderers, and buried Ish-bosheth in Abner's tomb at Hebron. 2 Sam. iv.

(c) *Anointed King of Israel.* The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. B. C. about 1048. A solemn league was made between him and his people, (2 Sam. v, 3,) and for the third time David was anointed king. A festival of three days celebrated the joyful event. 1 Chron. xii, 39. David's little band had now swelled into "a great host, like the host of God." (1 Chron. xii, 22,) and its command was given to his nephew Joab. 2 Sam. ii, 28. The Levitical tribe, formerly represented by the solitary fugitive Abiathar, now came in strength, represented by the head of the rival branch of Eleazar, the high-priest, the aged Jehoiada, and his youthful and warlike kinsman Zadok. 1 Chron. xii, 27, 28; xxvii, 5. The kingdom at first was a constitutional one; for it is stated, "David made a league with the elders of Israel in Hebron before Jehovah; and they anointed David king over Israel." 2 Sam. v, 3. Two things first made themselves apparent at Hebron, and affected for ill all the rest of his career. The first was the formation of a harem, according to the usage of Oriental kings. To the two wives of his wandering life he had now added four, and, including Michal, five. There were born to him in Hebron six sons, one of whom was Absalom. 2 Sam. ii, 2; iii, 2-5, 15. The second was the increasing power of his kinsmen and chief officers, which the king strove in vain to restrain within the limits of right. 2 Sam. iii, 31-36.

(2) **Reign over all Israel.** (a) *Jerusalem taken.* David resolved to remove the seat of government from the remote Hebron nearer to the center of the country, and his choice fell upon Jerusa-

lem, the strong city of the Jebusites, situated on a rocky height, 2,600 feet above the level of the sea. The lower city had been taken in the time of Joshua, but the upper city had hitherto defied all attacks. David resolved upon its capture, and offered as a reward to the successful scaler of the precipice the highest place in the army. Joab was the successful warrior, and henceforward continued captain of the host. 1 Chron. xi, 6. The royal residence was instantly fixed there, fortifications were added by the king and by Joab, and it was known by the special name of the "City of David." 2 Sam. v, 9; 1 Chron. xi, 7. The neighboring nations were partly enraged and partly awe-struck. The Philistines made two ineffectual attacks on the new king, (2 Sam. v, 17-25,) and a retribution on their former victories took place by the capture and conflagration of their own idols. 2 Sam. v, 21; 1 Chron. xiv, 12. Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram sent cedar wood for the buildings of the new capital, (2 Sam. v, 11,) especially for the palace of David himself. 2 Sam. vii, 2. (b) *The ark removed to Jerusalem.* David had now the long-desired opportunity for the removal of the ark from its obscurity at Kirjath-jearim, where it had remained since its restoration by the Philistines. 1 Sam. vi, 21. Thither David went with thirty thousand men, chosen from all the tribes, and transported the ark. A temporary halt (owing to the death of Uzzah) detained it at the house of Obed-edom, (2 Sam. vi; 1 Chron. xiii,) from which, after three months, it was again moved forward with great state to Jerusalem. David prepared for its final transport and reception with great care. It was carried by the Levites upon their shoulders, escorted by David and his chief warriors, with the elders of Israel. David danced in the sacred procession, and gave his soul up to joy as the ark passed to its rest in the hill of Zion. Sacrifices were offered, and, amid the sound of music and the shouts of the people, the ark was placed in the new tabernacle that David had built for it. It was the greatest day of David's life. One incident only tarnished its splendor—the reproach of Michal, his wife, as he was finally entering his own palace to carry to his own household the benediction which he had already pronounced on his people. His act of severity toward her was an additional mark of the stress which he himself laid on the solemnity. 2 Sam. vi, 20-23; 1 Chron. xv, 29. B. C. 1042. Arrangements were made by David for the whole order of divine worship according to the law of Moses. Asaph and his brethren were appointed to minister in the daily service before the ark. The office of chief door-keeper was committed to Obed-edom, in whose house the ark had rested. Zadok and the priests were charged with the daily and other sacrifices at the tabernacle, which remained at Gibeon. 1 Chron. xvi, 37-39. (c) *David's resolves to build a temple.* After this event the king, contrasting his cedar palace with the curtains of the tabernacle, was desirous of building a temple for the ark. He communicated his desire to the prophet Nathan, who, without waiting to consult God, replied, "Do all that is in thine heart; for God is with thee." But the word of God came to Nathan that same night telling him that David was not to build a house for God to dwell in; that he had been a man of war; that God would first establish his house, and that his son should build the temple. 2 Sam. vii; 1 Chron. xvii. Encouraged by the divine approbation, and by the promises given him, David henceforth made it one of the great objects of his reign to gather means and materials for this important undertaking. (d) *Enemies subdued.*

His own throne and the service of God's sanctuary being thus established, David advanced to the final subjugation of the enemies of Israel. Within ten years from the capture of Jerusalem he had reduced to a state of permanent subjection the PHILISTINES on the west, (2 Sam. viii, 1;) the MOABITES on the east, (2 Sam. viii, 2;) the SYRIANS on the north-east, as far as Euphrates, (2 Sam. viii, 3;) the EDOMITES (2 Sam. viii, 14) on the south; and the AMMONITES, who had broken their ancient alliance, and made one grand resistance to the advance of the empire. 2 Sam. x, 1-19; xii, 26-31. These last three wars were entangled with each other. The last and crowning point was the siege of Rabbah. (e) *Mephibosheth*. When David had taken up his abode in Jerusalem he inquired whether there yet survived any of Saul's descendants to whom he might show kindness. Through Ziba, an old steward of Saul's, he learned of Mephibosheth, a son of Jonathan. He sent for him, returned to him Saul's family possessions, and gave him a place at the king's table. 2 Sam. ix, 13. (f) *Three years' famine*. About this time a three years' famine terrified Israel, which induced David to inquire of the Lord the cause of this judgment. The Lord replied, "It is for Saul, and for his bloody house, because he slew the Gibeonites." Nothing further is known about the fact itself. The Gibeonites were sent for, and upon their requisition David gave up to them two sons of Rizpah, a concubine of Saul, and five sons of Merab, whom she had borne to Adriel. These were slain, and their bodies, left uncared for, were watched over by Rizpah. Word was brought to David, who had the bones of these crucified men, together with those of Saul and Jonathan, which were brought from Jabesh, honorably deposited in the family tomb at Zelah, in the tribe of Benjamin. It is probable that this was the time when David spared Mephibosheth, in order to fulfill his covenant with Jonathan. 2 Sam. xxi, 1-14. B. C. 1040. (g) *David's adultery*. The notion of the East, in ancient and modern times, has been that a well-filled harem is essential to the splendor of a princely court. This opened a dangerous precipice in David's way, and led to a most grievous fall. Walking upon the roof of his house, he saw a woman washing herself. The beauty of the woman excited David's lust, and he inquired of his servants who she was. "Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite," was the reply. Notwithstanding she was the wife of another, David sent for her, and she appears voluntarily to have acceded to his sinful purpose. In order to cover up his sin, and secure Bathsheba for his wife, David sent Uriah into battle under circumstances that caused his death, and thus added murder to his other crime. Chap. xi. The clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house." 2 Sam. xii, 10. There followed the outrage of his daughter, Tamar, by his eldest son, Amnon, and the murder of the latter by the servants of Absalom. Chap. xiii. (h) *Absalom's rebellion*. Absalom fled and went to Talmai, the son of Ammihud, king of Geshur, where he remained three years, after which he was recalled to Jerusalem, but dwelt in his own house "two full years, and saw not the king's face." After this he sent for Joab, and, through his mediation, was admitted into his father's presence. Chap. xiv. Absalom soon began to aspire to the throne, and, under pretense of wanting to fulfill a vow, he gained permission to go to Hebron, where he strengthened his conspiracy. Hearing of Absalom's conduct, David fled from Jerusalem, (chap. xv, 13, *sq.*) and passed over Jordan. B. C. 1023. Mahanaim was the capital of David's

exile, as it had been of the exiled house of Saul. 2 Sam. xvii, 24; comp. chap. ii, 8, 12. His forces were arranged under the three great military officers who remained faithful to his fortunes—Joab, captain of the host; Abishai, captain of “the mighty men;” and Ittai, who seems to have taken the place of Benaiah as captain of the guard. 2 Sam. xviii, 2. On Absalom’s side was David’s nephew, Amasa. 2 Sam. xvii, 25. The final battle was fought in the “forest of Ephraim,” which terminated in the accident leading to the death of Absalom. 2 Sam. xviii. The return was marked at every stage by rejoicing and amnesty. 2 Sam. xix, 16–40; 1 Kings ii, 7. Judah was first reconciled. The embers of the insurrection still smoldering (2 Sam. xix, 41–43) in David’s hereditary enemies of the tribe of Benjamin were trampled out by the mixture of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position, (2 Sam. xx,) and David again reigned in peace at Jerusalem. (i) *Three days’ pestilence.* This great calamity visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king’s orders. 2 Sam. xxiv, 1–9; 1 Chron. xxi, 1–7; xxvii, 23, 24. Joab’s repugnance to the measure was such that he refused altogether to number Levi and Benjamin. 1 Chron. xxi, 6. The king also scrupled to number those who were under twenty years of age, (1 Chron. xxvii, 23,) and the final result was never recorded in the “Chronicles of King David.” 1 Chron. xxvii, 24. Outside the walls of Jerusalem, Araunah, or Ornan, a wealthy Jebusite, perhaps even the ancient king of Jebus, (2 Sam. xxiv, 23,) possessed a threshing-floor. 1 Chron. xxi, 20. At this spot an awful vision appeared, such as is described in the later days of Jerusalem, of the angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site; the altar was erected on the rock of the threshing-floor; the place was called by the name of “Moriah,” (2 Chron. iii, 1;) and for the first time a holy place, sanctified by the vision of the divine Presence, was recognized in Jerusalem. It was this spot that afterward became the altar of the temple, and therefore the center of the national worship. (k) *Adonijah’s conspiracy.* Adonijah, one of David’s elder sons, feared that the influence of Bathsheba might gain the kingdom for her own son, Solomon, and declared himself to be the successor to his father. (l) *Solomon made king.* The plot was stifled, and Solomon’s inauguration took place under his father’s auspices. 1 Kings i, 1–53. B. C. 1015. By this time David’s infirmities had grown upon him. The warmth of his exhausted frame was attempted to be restored by the introduction of the young Shunammite, Abishag. 1 Kings i, 1; ii, 17. His last song is preserved—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realizing it. 2 Sam. xxiii, 1–7. His last words, as recorded, to his successor, are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai. 1 Kings ii, 1–9. (m) *Death.* He died at the age of seventy, (2 Sam. v, 4,) and “was buried in the city of David.” 1 Kings ii, 10. B. C. 1015. After the return from the captivity, “the sepulchers of David” were still pointed out “between Shiloh and the house of the mighty men,” or “the guard-house.” Neh. iii, 16. His tomb, which became the general sepulcher of the kings of Judah, was pointed out in the

latest times of the Jewish people. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem; commonly called Mount Zion, under the so-called "Coenaculum," but it cannot be identified with the tomb of David, which was emphatically *within* the walls. (Smith.)

4. Character. "If we proceed to put together, in its most general features, the whole picture of David which results from all these historical testimonies, we find the very foundations of his character to be laid in a peculiarly firm and unshaken trust in Jehovah, and the brightest and most spiritual views of the creation and government of the world; together with a



TRADITIONAL TOMB OF DAVID.

constant, tender, and sensitive awe of the Holy One in Israel, a simple, pure striving never to be untrue to him, and the strongest efforts to return to him all the more loyally after errors and transgressions. . . . His mouth continually overflows with heartfelt praise of Jehovah, and his actions are ever redolent of the nobility inspired by a real and living fear of him, (for the errors by which he is carried away stand out prominently just because of their rarity.) . . . In the clear daylight of Israel's ancient history, David furnishes the most brilliant example of the noble elevation of character produced by the old religion."—Ewald, *History of Israel*, vol. iii, pp. 57, 58.

DAVID'S FAMILY.

I. WIVES OF THE WANDERINGS.

(1 Sam. xvii, 3; 1 Chron. iii, 1.)

Abinoam of Jezreel,

Amnon,

Abigail of Carmel,

Chileab or Daniel,
(2 Sam. iii, 3.)

II. WIVES AT HEBRON.

(2 Sam. iii, 2-5; 1 Chron. iii, 1-4.)

Maachah of Geshur.

Haggith.

Abital.

Eglah.

Michal,
(2 Sam. iii, 13.)

Absalom.

Tamar.

Adonijah.

Shephatiah.

Ithream.

3 sons who died,
(2 Sam. xiv, 27;
xviii, 18.)Tamar, (or Maachah,) to REHOBOAM.
(2 Sam. xiv, 27.
Jos., *Ant.*, vii, 8, 5.)

ABIJAM.

N. B.—There were, besides, 10 concubines (2 Sam. v, 13; xv, 16) whose children (1 Chron. iii, 9) are not named.

III. WIVES AT JERUSALEM.—(Names not given.)

(2 Sam. v, 13-16; 1 Chron. iii, 5-8; xiv, 4-7.)

Ibhar.

Elishua,
Elishama,
(1 Chron. iii, 6.)

Eliphelet.

Nogah.
(1 Chron.
iii, 3.)

Nepheg.

Japhia.

Elish-
ama.Eliada,
Beeliada,
(1 Chron.
xiv, 7.)

Eliphelet.

Jerimoth,
(2 Chron.
xi, 18.)

Mahalath to REHOBOAM.

1. Bath-sheba, (1 Chron. iii, 5.)

Bath-shua.

One died
as a child,
(2 Sam. xii, 15.)Shammuah,
Shimea,
(1 Chron. iii, 5.)

Shobab.

Nathan.

Jedidiah,
or
SOLOMON.Mahalath to REHOBOAM to Tamar or Maachah,
(1 Kings xv, 2.)
ABIJAM.

NOTE.—Perhaps the best way to understand the family of David will be to study the above register, in which are given his wives, children, and grandchildren, so far as known. The royal line was carried on through a union of the children of Solomon and Absalom. 1 Kings xv, 2.

DIFFICULTIES.—1 Sam. xiii, 14. "How," ask some, "could a man after God's own heart have murdered Uriah, and seduced Bathsheba, and tortured the Ammonites?" An extract from one who is not a too-indulgent critic of sacred characters expresses at once the common sense and the religious lesson of the whole matter. "David, the Hebrew king, had fallen into sins enough—blackest crimes—there was no want of sin. And, therefore, the unbelievers sneer, and ask, 'Is this your man according to God's heart?' The sneer, I must say, seems to me but a shallow one. What are faults, what are the outward details of a life, if the inner secret of it, the remorse, temptations, the often-baffled, never-ended struggle of it, be forgotten? All earnest souls will ever discern in it (David's life) the faithful struggle of an earnest human soul toward what is good and best. Struggle often baffled—sore baffled—driven as into entire wreck, yet a struggle never ended, ever with tears, repentance, true unconquerable purpose, begun anew."—Carlyle's *Heroes and Hero-worship*, p. 72. Smith. 1 Sam. xvi, 18; xvii, 42, 56. There seems a contradiction between these two passages, the one representing David as "a mighty valiant man, and a man of war," the others as "a youth, a stripling." The first description of David "does not presuppose that he had already fought bravely in war,

but may be perfectly explained from what David himself afterward affirmed respecting his conflicts with lions and bears. Chap. xvii, 34, 35. The courage and strength which he then displayed furnished sufficient proofs of heroism for any one to discern in him the future warrior."—Keil, *Commentary*. 1 Sam. xvii, 55, sq. How can we reconcile Saul and Abner's ignorance of David, who had been musician and armor-bearer to Saul? Chap. xvi, 14, sq. Keil and Delitzsch (*Commentary*) explain as follows: "The question put by Saul does not presuppose an actual want of acquaintance with the person of David and the name of his father, but only ignorance of the social condition of David's family, with which both Abner and Saul may hitherto have failed to make themselves more fully acquainted." Some explain by saying that after David played before Saul he returned to his home, (which appears to be the fact, chap. xviii, 2,) and that his appearance had so changed as to make recognition impossible. (Thomson, *Land and Book*, ii, 366, American ed.) 1 Sam. xxii, 1. The locality of the cave of Adullam has not been absolutely ascertained. Keil places it near the town *Adullam*, in the lowlands of Judah; but Ewald, Stanley, and Thomson adhere to the tradition that it is identical with the present Wady Khureitum, south of Bethlehem. 2 Sam. v, 3. The three anointings of David need give no trouble. The first (1 Sam. xvi, 13) was a private, prophetic anointing; by the second (2 Sam. ii, 4) he was publicly recognized as king over Judah; by the third, (2 Sam. v, 3,) as king over both Judah and Israel. 2 Sam. v, 6, 9. Some see a discrepancy between the fact of the capture of "the stronghold of Zion" and the taking of Goliath's head to Jerusalem. 1 Sam. xvii, 54. Ewald (*History of Israel*, iii, 72) answers, that clearly David did not carry the head to Jerusalem till afterward, when he was king. Keil (*Commentary*, 1 Sam. xvii, 54) explains that the assertion made by some, that Jerusalem was not yet in possession of the Israelites, rests upon a confusion between the *citadel of Jebus* upon Zion, which was still in the hands of the Jebusites, and the city of Jerusalem, in which Israelites had dwelt for a long time. Josh. xv, 63; Judges i, 8. 2 Sam. vi, 20. The proud daughter of Saul was offended at the fact that the king had on this occasion let himself down to the level of the people. She taunts him with having *stripped* himself, because while dancing and playing he wore somewhat lighter garments (such as the ordinary priestly garb) instead of the heavy royal mantle.—(Ewald, *History of Israel*, iii, p. 127.) 2 Sam. xxiv, 1, tells us that God moved David against Israel to say, "Go, number Israel and Judah." In 1 Chron. xxi, 1, it is alleged that Satan stood up against Israel, and provoked David to number the people. But the meaning is that God permitted Satan thus to move David, in order that through his act an opportunity might arise for the punishment of Israel's sin. The command of David was not sinful in itself, but became so from the spirit of pride and vainglory out of which it originated, and which was shared with him by the people over whom he ruled. (Taylor, *David*, p. 371.)

DE'BIR, (Heb. *Debir'*, דְּבִיר, *a sanctuary*;) the king of Eglon, in the low country of Judah; one of the five Canaanitish princes who joined the confederacy of Adonizedek, of Jerusalem, and who were defeated, confined in a cave, and at length hanged by Joshua. Josh. x, 3–23. B. C. 1451.

DEB'ORAH, (Heb. דְּבוֹרָה, *a bee*.)

1. The nurse of Rebekah, (Gen. xxxv, 8,) whom she accompanied from the house of Bethuel. Gen. xxiv, 59. She is only mentioned by name on the occasion of her burial under the oak-tree of Bethel, named in her honor Allon-Bachuth, (*oak of weeping*.) Gen. xxxv, 8. B. C. about 1732.

2. A prophetess, "the wife of Lapidoth," who judged Israel (Judg. iv, 4) in connection with Barak. B. C. about 1316. (1) **Israel under Jabin**. After the death of Ehud the children of Israel fell away from the Lord, and were given into the hands of "Jabin, king of the Canaanites, who reigned in Hazor." He oppressed them severely for twenty years. B. C. 1316–1296. (2) **Delivered by Deborah**. At this time Deborah, "the prophetess," dwelt under a palm-tree (which bore her name) between Ramah and Bethel, in Mount Ephraim, and hither the people came to her for judgment. She sent an inspired message to BARAK, (q. v.,) bidding him assemble 10,000 men of Naphtali and

Zebulun at Mount Tabor, for Jehovah would draw Sisera (Jabin's general) and his host to meet him at the river Kishon, and deliver them into his hand. Barak consented only on the condition that Deborah would accompany him. Deborah consented, but assured him that the prize of victory, namely, the defeat of the hostile general, should be taken out of his hand, for Jehovah would sell Sisera into the hand of a woman, (Jael.) "And the Lord discomfited Sisera, and all his chariots, and all his army, with the edge of the sword before Barak." Sisera, taking refuge in the tent of Heber the Kenite, was slain by his wife, Jael. This success was followed up until Jabin was overthrown, and the land had rest forty years. B. C. 1296-1256. The victory was celebrated by "The Song of Deborah and Barak," usually regarded as the composition of Deborah. Judg. v.

DE'DAN, (Heb. *Dedan'*, דֶּדָן, meaning doubtful.)

1. A son of Raamah, son of Cush. Gen. x, 7; 1 Chron. i, 9. B. C. probably about 2200.

2. A son of Jokshan, son of Keturah. Gen. xxv, 3; 1 Chron. i, 32. The usual opinion respecting these founders of tribes is that they first settled among the sons of Cush, wherever these latter may be placed; the second, on the Syrian borders, about the territory of Edom. But Gesenius and Winer have suggested that the name may apply to one tribe; and this may be adopted as probable on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan, whom the writer places, presumptively, on the borders of the Persian Gulf. The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named Sheba. The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are contained in the prophecies of Isaiah, (chap. xxi, 13.) Jeremiah, (chap. xxv, 23; xlix, 8,) and Ezekiel, (chap. xxv, 13; xxvii, 15, 20; xxxviii, 13.) and are in every case obscure. The probable inferences from these mentions of Dedan are—(1) That Dedan, son of Raamah, settled on the shores of the Persian Gulf, and his descendants became caravan-merchants between that coast and Palestine. (2) That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan, formed a tribe of the same name, which appears to have had its chief settlement in the borders of Idumea, and perhaps to have led a pastoral life. A native indication of the name is presumed to exist in the island of *Dadan*, on the borders of the gulf. (Smith.)

DE'KAR, (Heb. *De'ker*, דֶּקֶר, a *thrusting* through,) the father of Solomon's purveyor in the second royal district, lying in the western part of the hill-country of Judah and Benjamin, Shaalbim and Bethshemesh. 1 Kings iv, 9. B. C. 1014.

DELAÏ'AH, (Heb. *Delayah'*, דְּלַיָּה, *freed by Jehovah*.)

1. One of the sons of Elioenai, a descendant of the royal line from Zerubabel. 1 Chron. iii, 24, where the name is Anglicized *Dalaiah*. He probably belongs to the tenth generation before Christ. See Strong's *Harmony and Exposition of the Gospels*, p. 17. B. C. about 300.

2. The head of the twenty-third division of the priestly order in the arrangement by David. 1 Chron. xxiv, 18. B. C. 1015.

3. "Children of Delaiah" were among those that returned with Zerub-

babel from certain parts of the Assyrian dominions, but who had lost the genealogical records. Ezra ii, 60; Neh. vii, 62. B. C. 536.

4. The son of Mehetabeel, and father of the Shemaiah who advised Nehemiah to escape into the temple from the threats of Sanballat. Neh. vi, 10. B. C. 445.

5. A son of Shemaiah, and one of the princes to whom Jeremiah's first roll of prophecy was read, (Jer. xxxvi, 12;) he afterward vainly interceded with the king (Jehoiakim) to spare the roll from the flames. Ver. 25. B. C. 606.

DEL'ILAH, (Heb. *Delilah'*, דִּלְיָה, *languishing, lustful*;) a courtesan who dwelt in the valley of Sorek, beloved by Samson. Judg. xvi, 4-18. B. C. about 1120. Samson was inveigled by her into revealing the secret of his strength, and the means by which he might be overcome. To this she was bribed by the lords of the Philistines, who gave her the large sum of 1,100 pieces of silver for her services. She was probably a Philistine, and one who used her personal charms for political ends.

DE'MAS, (Gr. Δημάς,) a companion of St. Paul (called by him his fellow-laborer in Philem. 24; see also Col. iv, 14) during his first imprisonment at Rome. At a later period (2 Tim. iv, 10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica. A. D. 66.

DEME'TRIUS, (Gr. Δημήτριος.)

1. A silversmith of Ephesus, who made "silver shrines for Diana," (Acts xix, 24,) that is, probably, silver models of the temple or of its chapel, in which, perhaps, a little image of the goddess was placed. These, it seems, were purchased by foreigners, who either could not perform their devotions at the temple itself, or who, after having done so, carried them away as memorials or for purposes of worship. Demetrius, becoming alarmed at the progress of the Gospel under the preaching of Paul, assembled his fellow-craftsmen, and excited a tumult by haranguing them on the danger that threatened the worship of Diana, and, consequently, the profits of their craft. The tumult was quieted by the tact and boldness of the town-clerk, and Paul departed for Macedonia. A. D. 59.

2. A Christian, mentioned with commendation in 3 John xii. A. D. about 90. Further than this nothing is known of him.

DEÜ'EL, (Heb. *Deüel'*, דְּעוּאֵל, *acquaintance with, or invocation of, God*;) father of Eliasaph, the "captain" of the tribe of Gad at the time of the numbering of the people at Sinai. Num. i, 14; vii, 42, 47; x, 20. B. C. 1490. The same man is mentioned again in chap. ii, 14, but here the name appears as *Reuel*, owing to an interchange of the two very similar Hebrew letters, ר and ד.

DIB'LAÏM, (Heb. *Dibla'yim*, דִּבְלַיִם, *cakes*, [of dried figs?]) the name of the father of Gomer, the wife of Hosea. Hosea i, 3. B. C. about 785.

DIB'RI, (Heb. *Dibri'*, דִּבְרִי, perhaps *eloquent*;) a Danite, father of Shelomith, whose son was stoned to death, by command of Moses, for blaspheming the name of the Lord. Lev. xxiv, 11. B. C. 1490.

DID'YMUS, (Gr. *Δίδυμος*, *twin*,) a surname (John xi, 16) of the apostle THOMAS, (q. v.)

DIK'LAH, (Heb. *Diklah'*, דִּקְלָה, perhaps a *palm-tree*,) the name of a son of Joktan. Gen. x, 27. His descendants probably settled in Yemen, and occupied a portion of it a little to the east of the Hejaz. (Kitto.)

DI'NAH, (Heb. *Dinah'*, דִּינָה, *judged*, that is, *vindicated*,) the daughter of Jacob by Leah, (Gen. xxx, 21,) and full sister of Simeon and Levi. B. C. about 1745. While Jacob dwelt in Shechem, Dinah was seduced by Shechem, the son of Hamor, the chief of the country. She was probably, at this time, about thirteen or fifteen years of age, the ordinary period of marriage in the East. Shechem proposed to make the usual reparation by paying a sum to the father and marrying her. Jacob declined to negotiate until he had made known the facts to his sons, and advised with them. Hamor proposed a fusion of the two peoples by the establishment of intermarriage and commerce. The sons, bent upon revenge, demanded, as a condition of the proposed union, the circumcision of the Shechemites. They assented, and on the third day, when the people were disabled, Simeon and Levi slew them all, and took away their sister. Gen. xxxiv. Dinah, probably, continued unmarried, and went with her father into Egypt. Chap. xlvi, 15.

DIONYS'IUS, the AREOPAGITE, (Acts xvii, 19-34,) an eminent Athenian, converted to Christianity by the preaching of Paul on Mars' Hill. A. D. 54. Nothing further is related of him in the New Testament, but Suidas recounts that he was an Athenian by birth, and eminent for his literary attainments: that he studied first at Athens, and afterward at Heliopolis, in Egypt. The name of Dionysius has become important in Church history from certain writings formerly believed to be his, but now known to be spurious, and designated as the Pseudo-Dionysian writings. (M'Clintock and Strong's *Cyclopædia*, s. v.)

DIOT'REPHES, (Gr. *Διοτρεφής*, *Jove-nourished*,) a person condemned by the apostle John in his third epistle. A. D. after 90. Desiring pre-eminence, he refused to receive the letter sent by John, thereby declining to submit to his directions or acknowledge his authority. He circulated malicious slanders against the apostle, and exercised an arbitrary and pernicious influence in the Church. 3 John 9, 10.

DI'SHAN, (Heb. דִּישָׁן, another form of *Dishon*, *antelope*,) the name of the youngest son of Seir, the Horite, father of Uz and Aran, and head of one of the original tribes of Idumea. Gen. xxxvi, 21, 28, 30; 1 Chron. i, 38, 42. B. C. about 1840.

DI'SHON, (Heb. *Dishon'*, דִּישָׁן, *antelope*,) the name of two descendants of Seir, the Horite.

1. Seir's fifth son, and head of one of the original Idumean tribes. Gen. xxxvi, 21, 30; 1 Chron. i, 38. B. C. about 1840.

2. Seir's grandson, the only son of Anah, and brother of Aholibamah, Esau's second wife. Gen. xxxvi, 25; 1 Chron. i, 41. B. C. after 1840.

DO'DAI, (Heb. *Dodai'*, דֹּדַי, probably another form for *Dodo*,) an Ahohite, who commanded the contingent for the second month under David. 1 Chron. xxvii, 4. Probably the same as DODO, (q. v.)

DO'DAVAH, (Heb. *Dodava'hu*, דודָוָה, *beloved of Jehovah*,) a man of Mareshah, in Judah, and father of the Eliezer who predicted the wreck of Jehoshaphat's fleet auxiliary to Ahaziah. 2 Chron. xx, 37. B. C. 896.

DO'DO, (Heb. *Dodo'*, דודו, *amatory*.)

1. A descendant of Issachar, father of Puah, and grandfather of the judge Tola. Judg. x, 1. B. C. about 1250.

2. An Ahohite, father of Eleazar, one of David's three mighty men. 2 Sam. xxiii, 9; 1 Chron. xi, 12. B. C. before 1018. He seems to be the same with the *Dodai* mentioned in 1 Chron. xxvii, 4, as commander of the second division of the royal troops under David.

3. A Bethlehemite, and father of Elhanan, one of David's thirty heroes. 2 Sam. xxiii, 24; 1 Chron. xi, 26. B. C. 1047.

DO'EG, (Heb. *Doëg'*, דֹּעַג, *fearful*,) an Edomite, and chief of Saul's herdsmen, ("keeper of the king's mules." Josephus, *Ant.*, vi. 12, 1.) He was at Nob when Ahimelech gave David assistance by furnishing him with the sword of Goliath and the show-bread. 1 Sam. xxi, 7. Of this he informed the king, and, when others refused to obey his command, slew Ahimelech and his priests to the number of eighty-five persons. 1 Sam. xxii, 9-19. B. C. about 1062. This "act called forth one of David's most severe imprecative prayers, (Psa. lii,) of which divine and human justice seem alike to have required the fulfillment."

DOR'CAS, (Gr. Δορκάς, a female *antelope*,) a charitable and pious Christian woman of Joppa, whom Peter restored to life. Acts ix, 36-41. A. D. 38. The sacred writer mentions her as "a certain disciple named Tabitha, which by interpretation is called Dorcas," the reason of which probably is that she was a Hellenistic Jewess, and was called *Dorcas* by the Greeks, while to the Jews she was known by the name of TABITHA, (q. v.) (M'Clincktock and Strong's *Cyclopædia*.)

DRUSIL'LA, (Gr. Δρούσιλλα,) youngest daughter of Herod Agrippa I. by his wife Cypros, and sister of Herod II., was only six years old when her father died in A. D. 44. (Josephus, *Ant.*, xix, 9, 1; xx, 7, 1, 2.) She was early promised in marriage to Epiphanes, son of Antiochus, but the match was broken off in consequence of his refusing to perform his promise of conforming to the Jewish religion. She was married to Azizus, king of Edessa, but afterward was induced by Felix, procurator of Judea, to leave Azizus, and become his wife. In Acts xxiv, 24, she is mentioned in such a manner that she may be naturally supposed to have been present when Paul preached before Felix in A. D. 60.

DU'MAH, (Heb. *Dumah'*, דומָה, *silence*,) a son of Ishmael, most probably the founder of an Ishmaelite tribe of Arabia, and so giving name to the principal place or district inhabited by that tribe. Gen. xxv, 14; 1 Chron. i, 30; Isa. xxi, 11.

E'BAL, (Heb. *Eybal'*, עֵיבָל, *stone*.)

1. A various reading (1 Chron. i, 22) for OBAL, (q. v.)

2. One of the sons of Shobal, son of Seir, the Horite, of Idumea. Gen. xxxvi, 23; 1 Chron. i, 40. B. C. about 1800.

E'BED, (Heb. the same, עֶבֶד, *servant*.)

1. The father of GAAL, (q. v.) who headed the insurrection at Shechem against Abimelech. Judg. ix, 26–35. B. C. about 1206.

2. Son of Jonathan, and head of the descendants of Adin who returned (to the number of fifty males) from the captivity. Ezra viii, 6. B. C. about 457.

E'BED-ME'LECH, (Heb. *E'bed-Me'lek*, עֶבֶד מֶלֶךְ, *servant of the king*),

probably an official title equal to *king's slave*, that is, *minister*,) an Ethiopian at the court of Zedekiah, king of Judah, who was instrumental in saving the prophet Jeremiah from the dungeon and famine. Jer. xxxviii, 7–13. For his humanity he was promised deliverance when the city should fall into the enemy's hands. Jer. xxxix, 15–18. B. C. 589. He is there styled a eunuch, and he probably had charge of the king's harem, an office which would give him free private access to the king.

E'BER, (Heb. same, עֶבֶר, country *beyond*.)

1. The son of Salah and father of Peleg, being the third postdiluvian patriarch after Shem. Gen. x, 24; xi, 14; 1 Chron. i, 28, 25. B. C. after 2218. He is claimed as the founder of the Hebrew race. Gen. x, 21; Num. xxiv, 24. In Luke iii, 35, his name is Anglicized *Heber*.

2. The oldest of the three sons of Elpaal, the Benjamite, and one of those who rebuilt Ono and Lod, with their suburbs. 1 Chron. viii, 12. B. C. 535.

3. The head of the priestly family of Amok, in the time of the return from exile under Zerubbabel. Neh. xii, 20. B. C. 535.

EBI'ASAPH, (Heb. *Ebyasaph'*, אֶבְיָסָף, *gatherer*,) the son of Elkanah and father of Assir, in the genealogy of the Kohathite Levites. 1 Chron. vi, 23. In ver. 37 he is called a son of Korah, from a comparison of which circumstance with Exod. vi, 24, most interpreters have identified him with ABIASAPH (q. v.) of the latter passage; but (unless we there understand, not three sons of Korah to be meant, but only three in regular descent) the pedigrees of the two cannot be made to tally without violence. From 1 Chron. ix, 19, it appears he had a son named Kore. In 1 Chron. xxvi, 1, his name is abbreviated to *Asaph*.

E'DEN, (Heb. same, עֵדֶן, *delight*,) son of Joah, and one of the Gershonite Levites who assisted in the reformation of public worship under Hezekiah. 2 Chron. xxix, 12. B. C. 726. He is probably the same Levite appointed by Hezekiah as one of those who were to superintend the distribution of the free-will offerings. 2 Chron. xxxi, 15.

E'DER, (Heb. same, עֵדֶר, a *flock*,) the second of the three "sons" (descendants) of Mushi appointed to Levitical offices in the time of David. 1 Chron. xxiii, 23; xxiv, 30. B. C. 1015.

E'DOM, (Heb. *Edom'*, אֶדוֹם, *red*,) the name given to ESAU (q. v.) after he bartered his birthright for a mess of *red* pottage. Gen. xxv, 30.

EG'LAH, (Heb. *Eglah'*, עֵגְלָה, *heifer*,) one of David's wives during his reign in Hebron, and the mother of his son Ithream. 2 Sam. iii, 5; 1 Chron. iii, 3. B. C. about 1053. The clause appended to Eglah's name, namely,

"David's wife," is not added to show that Eglah was David's principal wife, which would necessitate the conclusion drawn by the rabbins that Michal was the wife intended. (Keil, *Commentary*.)

EG'LON, (Heb. *Eglon'*, עִגְלוֹן, place of *heifers*,) a Moabite king who waged war against Israel.

Personal History. (1) **Subdues the Israelites.** When Israel forsook the Lord again, the Lord strengthened Eglon against them. He allied himself with the Ammonites and the Amalekites, invaded the land, and took "the city of palm-trees," that is, Jericho. B. C. about 1354. Sixty years had passed since Jericho had been destroyed by Joshua. During that time the Israelites had rebuilt the ruined city, but they had not fortified it, on account of the curse pronounced by Joshua upon any one who should restore it as a fortress; so that the Moabites could easily conquer it, and, using it as a base, reduce the Israelites to servitude. (Keil.) Here Eglon built a palace, (Josephus, *Ant.*, v, 4, 1, *sq.*,) which he occupied, at least, in the summer months. Judg. iii. 20. (2) **His Death.** After the Israelites had served him eighteen years the Lord raised up a deliverer in the person of EHUD, (q. v.) a Benjamite. He was deputed to carry a present to the king, and, after he had done so, retired with his attendants. Returning to the king, whom he found in his summer parlor, he informed him that he had a secret message from God. Eglon dismissed his attendants and rose to receive the divine message with reverence, when Ehud plunged a dagger into the body of the king, whose obesity was such that the weapon was buried to the handle, and Ehud could not draw it out again. Ehud locked the door of the room, went out through the porch, and escaped to Seirath, in Mount Ephraim. Through delicacy the servants waited for a long time before they opened the door, when they found Eglon dead upon the floor. Judg. iii, 12-26.

E'HI, (Heb. *Echi'*, אֶחִי, apparently a modified form of AHL, *my brother*.) one of the "sons" of Benjamin. Gen. xlv, 21. He is probably the grandson called AHIRAM (q. v.) in Num. xxvi. 38. In the parallel passage (1 Chron. viii, 6) he seems to be called EHUD, (q. v.)

E'HUD, (Heb. *Ehud'*, אֶהוּד, *union*.)

1. A descendant of Benjamin, progenitor of one of the clans of Geba that removed to Manathah. 1 Chron. vii, 6. He seems to be the same as *Ahiram*, (Num. xxvi. 38,) and, if so, *Ahiram* is probably the right name, as the family were called *Ahiramites*. In 1 Chron. viii, 1, the same person seems to be called *Aharah*, and perhaps also *Ahouh*, in ver. 4; *Ahiah*, ver. 7; and *Aher*, 1 Chron. vii, 12. (M'Clintock and Strong's *Cyclopædia*.)

2. The third-named of the seven sons of Bilhan, the son of Jediah, and grandson of the patriarch Jacob. 1 Chron. vii, 10. B. C. before 1444.

3. A judge of Israel.

1. Family. The son (descendant) of Gera, a Benjamite. The name *Gera* was hereditary among the Benjamites. Gen. xlv, 21; 2 Sam. xvi, 5; 1 Chron. viii, 3, 5.

2. Personal History. Ehud was the second judge of Israel, or rather of that part of Israel which he delivered from the Moabites. (1) **Israel under Moab.** Israel having lapsed into idolatry, the Lord strengthened Eglon, the king of Moab, against them. With the assistance of the Ammonites and the Amalekites he invaded the land and took Jericho, (Judges

iii, 12, 13,) and held Israel under tribute eighteen years. B. C. 1354-1336. (2) **Ehud slays Eglon.** Deputed by the children of Israel, Ehud brought a present (probably tribute) to Eglon. He departed with those who bore the gift, but turning again at "the quarries (margin, *graven images*) that were by Gilgal," he presented himself before the king in his summer parlor. He secured the dismissal of the attendants by declaring that he had a "secret errand" unto Eglon. When they were alone "Ehud said, I have a message from God unto thee," and the king rose to receive it with reverence. Immediately Ehud, who was left-handed, drew a dagger from his right thigh and plunged it so deeply into his abdomen that the fat closed upon the hilt and Ehud could not withdraw it. Leaving the room, he locked the door and fled by way of the quarries into Seirath. (3) **Overcomes Moab.** Ehud now summoned the Israelites to Seirath, in the mountains of Ephraim. First, taking the fords of Jordan, he fell upon the Moabites, defeating them with a loss of 10,000 of their best men. And so the land had rest for eighty years. Judg. iii, 15-30.

DIFFICULTIES.—"The conduct of Ehud must be judged according to the spirit of those times, when it was thought allowable to adopt any means of destroying the enemy of one's nation. The treacherous assassination of the hostile king is not to be regarded as an act of the Spirit of God, and, therefore, is not set before us as an example."—Keil, *Commentary*. Beyond his commission as deliverer of Israel, we do not suppose that God gave Ehud any special commands, but left him to the choice of such measures and plans of conquest as his own judgment and skill might devise. (Steele and Terry, *Commentary*.)

E'KER, (Heb. *E'ker*, עֵקֶר, a plant *rooted up*, *foreigner*, Lev. xxv, 47,) the youngest of the three sons of Ram, the grandson of Hezron. 1 Chron. ii, 27. B. C. before 1471.

EL'ADAH, (Heb. *Eladah'*, אֵלְעָדָה, whom *God has put on*, that is, fills with himself,) one of the sons (rather than later descendants, as the text seems to state) of Ephraim, (1 Chron. vii, 20;) perhaps the same as **ELEAD** (q. v.) of ver. 21, since several of the names (see **TAHATH**) in the list appear to be repeated. (M'Clintock and Strong's *Cyclopædia*.)

E'LAH, (Heb. *Elah'*, אֵלָה, *terebinth*, or oak.)

1. One of the Edomitish "dukes," or chieftains, in Mount Seir. Genesis xxxvi, 41; 1 Chron. i, 52. B. C. about 1500.

2. The father of Shimei, one of Solomon's purveyors. 1 Kings iv, 18. B. C. 1014.

3. The son and successor of Baasha, king of Israel. 1 Kings xvi, 8-10. He reigned for only parts of two years, (B. C. 930-929,) and was then killed while drunk by Zimri, in the house of his steward, Arza, (in Tirzah,) who was, probably, a confederate in the plot. He was the last king of Baasha's line, and by this catastrophe the predictions of the prophet Jehu (1 Kings xvi, 1-4) were accomplished.

4. The father of Hoshea, last king of Israel. 2 Kings xv, 30; xvii, 1. B. C. before 730.

5. One of the three sons of Caleb, the son of Jephunneh. 1 Chron. iv, 15. B. C. 1491. This passage ends with the words "even (or *and*) Kenaz," showing that a name had been dropped out before it. (Keil, *Commentary*.)

6. The son of Uzzi, and one of the Benjamite heads of families who were

taken into captivity, (1 Chron. ix, 8,) or rather, perhaps, returned from it and dwelt in Jerusalem. B. C. 536.

E'LAM, (Heb. *Eylam'*, עֵילָם, meaning doubtful.)

1. The first-named of the sons of Shem. Gen. x, 22; 1 Chron. i, 17. B. C. before 2250. His descendants probably settled in that part of Persia which was afterward frequently called by this name.

2. A chief man of the tribe of Benjamin, one of the sons of Shashak, resident at Jerusalem at the captivity or on the return. 1 Chron. viii, 24. B. C. 536.

3. A Korhite Levite, fifth son of Meshelemiah, who was one of the porters of the tabernacle in the time of David. 1 Chron. xxvi, 3. B. C. 1015.

4. The progenitor of a family who returned with Zerubbabel (B. C. 536) to the number of 1,254. Ezra ii, 7; Neh. vii, 12. A further detachment of 71 men came with Ezra. Ezra viii, 7. It was, probably, one of this family, Shechaniah, son of Jehiel, who encouraged Ezra in his efforts against the indiscriminate marriages of the people, (Ezra x, 2,) and six of the "sons of Elam" accordingly put away their foreign wives. Ezra x, 26.

5. In the same lists is a second Elam, whose sons, to the same number as in the former case, returned with Zerubbabel, (Ezra ii, 31; Neh. vii, 34,) and which, for the sake of distinction, is called "the other Elam." "The coincidence of numbers is curious, and also suspicious, as arguing an accidental repetition of the foregoing name."—Smith, *Dictionary*, s. v.

6. One of the chiefs of the people who signed the covenant with Nehemiah. Neh. x, 14. B. C. 445.

7. One of the priests who accompanied Nehemiah, and took part in the dedication of the new wall of Jerusalem. Neh. xii, 42. B. C. 445.

EL'ASAH, (Heb. *Ela'sah*, אֶלְעָזָר, whom *God made*.)

1. One of the sons of Pashur, a priest, who renounced his Gentile wife, whom he had married during the captivity or after. Ezra x, 22. B. C. 457.

2. The son of Shaphan, one of the two men who were sent on a mission by King Zedekiah to Nebuchadnezzar at Babylon. They, at the same time, took charge of the letter of Jeremiah the prophet to the captives in Babylon. Jer. xxix, 3. B. C. about 599.

EL'DAÄH, (Heb. *Eldaah'*, אֶלְדָּאָה, whom *God called*,) the last-named of the five sons of Midian, Abraham's son by Keturah. Gen. xxv, 4; 1 Chron. i, 33. B. C. after 1853.

EL'DAD, (Heb. *Eldad'*, אֶלְדָּד, whom *God has loved*,) one of the seventy elders appointed to assist Moses in the administration of justice. B. C. 1490. These elders were assembled before the door of the tabernacle, and received the spirit of prophecy from God. Num. xi, 24, 25. Eldad is mentioned along with Medad, another elder, as having received the same gift, although, for some reason, they were not with the other elders, but remained in the camp. A young man brought word to Moses that these two persons were prophesying in the camp, and Joshua intreated Moses to forbid them. But Moses replied, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Num. xi, 27-29. The *mode* of prophesying, in the case

of Eldad and Medad, was probably the extempore production of hymns chanted forth to the people. Compare the case of Saul. 1 Sam. x, 11. (Smith, *Dictionary*.)

E'LEÄD, (Heb. *Elad'*, עֵלֶאֶד, whom *God has applauded*,) a descendant of Ephraim, (1 Chron. vii, 21,) but whether through SHUTHELAH, (q. v.,) or a son of the patriarch, (the second Shuthelah being taken as a repetition of the first, and Ezer and Elead as his brothers,) is not determined. (M'Clintock and Strong's *Cyclopædia*, s. v.)

ELE'ÄSAH, (Heb. *Elasah'*, more properly Anglicised ELASAH, (q. v.,) whom *God made*.)

1. The son of Helez, one of the descendants of Judah, of the family of Hezron. 1 Chron. ii, 39.

2. Son of Rapha, or Rephaiah, a descendant of Saul through Jonathan and Meri-Baal, or Mephibosheth. 1 Chron. viii, 37; ix, 43. B. C. after 1050.

ELEÄ'ZAR, (Heb. *Elazar'*, עֵלְעָזָר, whom *God hath helped*,) a common name among the Hebrews.

1. The high-priest. The third son of Aaron by Elisheba, daughter of Amminadab. Exod. vi, 23; xxviii, 1. He married a daughter of Putiel, who bore him Phinehas. Exod. vi, 25. B. C. about 1530. (1) **Succeeds to Priesthood**. After the death of Nadab and Abihu without children, (Lev. x, 1; Num. iii, 4,) Eleazar was appointed chief over the principal Levites, to have the oversight of those who had charge of the sanctuary. Num. iii, 32. After the destruction of Korah and his company, Eleazar gathered up their censers out of the fire to make plates for a covering of the altar of burnt-offering. Num. xvi, 37-39. With his brother Ithamar he ministered as a priest during their father's life-time. (2) **As High-Priest**. Immediately before his father's death Moses went with them both unto Mount Hor, where he invested Eleazar with the sacred garments, as the successor of Aaron in the office of high-priest. Num. xx, 25-29. B. C. 1453. One of his first duties was, in conjunction with Moses, to superintend the census of the people. Num. xxvi, 1-4. He also assisted at the inauguration of Joshua (Num. xxvii, 18-23) and at the division of the spoil taken from the Midianites. Num. xxxi, 21. After the conquest of Canaan he took part in the division of the land. Josh. xiv, 1. The time of his death is not mentioned in Scripture. Josephus says that it took place about the same time as Joshua's, twenty-five years after the death of Moses. The high-priesthood is said to have remained in the family of Eleazar until the time of Eli, into whose family, for some reason unknown, it passed until it was restored to the family of Eleazar in the person of Zadok. 1 Sam. ii, 27; 1 Chron. vi, 8; xxiv, 3; 1 Kings ii, 27. Smith, s. v.

2. An inhabitant of Kirjath-jearim, who was set apart by his fellow-townsmen to attend upon the ark while it remained in the house of his father, Abinadab, after it had been returned to the Hebrews by the Philistines. 1 Sam. vii, 1, 2. B. C. about 1140. It is not stated that Eleazar was a Levite; but this is very probable, because otherwise they would hardly have consecrated him to be the keeper of the ark, but would have chosen a Levite for the purpose. (Keil, *Commentary*.)

3. The son of Dodo the Ahohite, that is, possibly, a descendant of Ahoah,

of the tribe of Benjamin, (1 Chron. viii, 4,) one of the three most eminent of David's thirty-seven heroes, who "fought till his hand was weary" in maintaining with David and the other two a daring stand after "the men of Israel had gone away." He was also one of the same three when they broke through the Philistine host to gratify David's longing for a drink of water from the well of his native Bethlehem. 2 Sam. xxiii, 9, 17; 1 Chron. xi, 12. B. C. about 1047.

4. A Levite, son of Mahli, and grandson of Merari. B. C. about 1618. He is mentioned as having had only daughters, who were married by their "brethren," (that is, cousins.) 1 Chron. xxiii, 21, 22; xxiv, 28.

5. The son of Phineas, and associated with the priests and Levites in taking charge of the sacred treasure and vessels restored to Jerusalem after the exile. Ezra viii, 33. B. C. about 457. It is not definitely stated, however, whether he was a priest or even a Levite.

6. One of the descendants of Parosh, an Israelite (that is, layman) who renounced the Gentile wife whom he had married on returning from Babylon. Ezra x, 25. B. C. 456.

7. One of those who encompassed the walls of Jerusalem on their completion. Neh. xii, 42. B. C. 445. He is probably the same with No. 5.

8. The son of Eliud, in the genealogy of Jesus Christ. Matt. i, 15.

ELHA'NAN, (Heb. *Elchanan'*, אֶלְחָנָן, whom *God has bestowed*.)

1. A distinguished warrior in the time of King David, who performed a memorable exploit against the Philistines. though in what that exploit exactly consisted, and who the hero himself was, it is not easy to determine. B. C. about 1020. 2 Sam. xxi, 19, says that he was the "son of Jaaro Oregim, the Bethlehemite," and that he "slew Goliath, the Gittite, the staff of whose spear was like a weaver's beam." Here in the Authorized Version the words "the brother of" are inserted, to bring the passage into agreement with 1 Chron. xx, 5, which states that "Elhanan, son of Jair, (or Joar,) slew Lahmi, the brother of Goliath, the Gittite, the staff of whose spear," etc. Of these two statements the latter is probably the more correct. (Keil, *Commentary*; M'Clintock and Strong's *Cyclopædia*.)

2. The name Elhanan also occurs as that of "the son of Dodo," (2 Sam. xxiii, 24; 1 Chron. xi, 26,) where he is given as one of "the thirty of David's guard." Perhaps his father had both names. "This Elhanan is not the same as the one mentioned above."—Keil, *Commentary*.

E'LI. 1. **Name and Family.** (Heb. *Eli'*, אֵלִי, *ascent, summit*.) Eli was descended from Aaron through Ithamar, (Lev. x, 1, 2, 12.) as appears from the fact that Abiathar, who was certainly a lineal descendant of Eli, (1 Kings ii, 27,) had a son, Ahimelech, who is expressly stated to have been "of the sons of Ithamar." 1 Chron. xxiv, 3; compare 2 Sam. viii, 17.

2. **Personal History.** (1) **High-Priest.** Eli is generally supposed to have been the first of the line of Ithamar who held the office of high-priest. (Josephus, *Ant.*, v, 11, 2.) How the office ever came into the younger branch of the house of Aaron we are not informed, but it is very evident that it was no unauthorized usurpation on the part of Eli. 1 Sam. ii, 27, 28, 30. (2) **Judge.** Eli also acted as judge of Israel, being the immediate predecessor of Samuel, (1 Sam. vii, 6, 15–17,) the last of the judges. He

was also the first judge who was of priestly descent, and is said to have judged Israel 40 years. 1 Sam. iv, 18. (3) **His Sons.** His sons, Hophni and Phineas, conducted themselves so outrageously that they excited deep disgust among the people, and rendered the services of the temple odious in their eyes. 1 Sam. ii, 12-17, 22. Of this misconduct Eli was aware, but contented himself with mild and ineffectual remonstrances (1 Sam. ii, 23, 24) where his station required severe and vigorous action. 1 Sam. iii, 13. (4) **Prophetic Warnings.** A prophet was sent to announce the destruction of the house of Eli—as a sign of which both his sons should be slain in one day—a faithful priest should be raised up in his place; and those who remained of Eli's house should come crouching to him with the prayer to be put into one of the priest's offices to earn a morsel of bread. 1 Sam. ii, 27-36. Another warning was sent to Eli by the mouth of the youthful Samuel. 1 Sam. iii, 11-18. (5) **Death.** At last the Israelites rose against the Philistines, but were defeated near Eben-Ezer. They then took the ark of the covenant into the camp, hoping thereby to secure the help of God; but in a succeeding engagement they suffered a still greater defeat, in which Eli's sons were slain. When tidings were brought to Eli that Israel was defeated—that his sons were slain—that the ark of God was taken—"he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man [98 years, ver. 15] and heavy." 1 Sam. iv. The final judgment upon Eli's house was accomplished when Solomon removed Abiathar from his office, and restored the line of Eleazar in the person of Zadok. 1 Kings ii, 27.

3. Character. The recorded history of Eli presents to us the character of Eli in three different aspects. (1) **The devoted High-Priest.** He takes particular interest in Hannah, when he understands her sorrows, and bestows upon her his priestly benediction, (1 Sam. i, 17; ii, 20;) he recognizes the divine message, and bows in humble submission to the prophecy of his downfall, (chap. iii, 8, 18;) and shows his profound devotion to God by his anxiety for the ark, and his sudden fall and death at the tidings of its capture. We can find in him no indication of hypocrisy or lack of faith in God. (2) **As Judge.** The fact that he judged Israel seems to prove that his administration was, on the whole, careful and just. But his partiality appears when his own sons are the offenders. (3) **As Father.** Eli let his paternal love run away with his judgment; his fondness for his sons restrained him from the exercise of proper parental authority.

E'LIAB, (Heb. *Eli'ab*, אֱלִיָּאב, to whom *God is father*.)

1. A son of Helon, and the captain of the tribe of Zebulun who assisted Moses in numbering the people. Num. i, 9; ii, 7; x, 16. B. C. 1490. He is mentioned (chap. vii, 24-29) as presenting the offering of his tribe at the dedication of the tabernacle.

2. A Reubenite, son of Pallu, (or Phallu,) whose family was one of the principal in the tribe, and father or progenitor of Dothan and Abiram, the leaders in the revolt against Moses. Num. xvi, 1, 12; xxvi, 8, 9; Deut. xi, 6. B. C. 1471. Eliab had another son, NEMUEL. Num. xxvi, 9.

3. The eldest son of Jesse, brother of David, (1 Chron. ii, 13.) and first of the sons of Jesse who was presented to Samuel when he came to Bethlehem to anoint a king. 1 Sam. xvi, 6. B. C. about 1063. Eliab, with his two next younger brethren, was in the army of Saul when threatened by

Goliath; and it was he who made the contemptuous inquiry, with which he sought to screen his own cowardice, when David proposed to fight the Philistine, "With whom hast thou left those few sheep in the wilderness?" 1 Sam. xvii, 28. His daughter Abihail married her second cousin, Rehoboam, and bore him three children. 2 Cor. xi, 18, 19. Eliab is supposed to be the same with Elihu, "of the brethren of David." 1 Chron. xxvii, 18.

4. An ancestor of Samuel the prophet, being a Kohathite Levite, son of Nahath, and father of Jeroham. 1 Chron. vi, 27. In the other statements of the genealogy this name appears to be given as *Elihu* (1 Sam. i, 1) and *Eliel*. 1 Chron. vi, 34.

5. A valiant man of the Gadites, who joined David in the stronghold in the wilderness. 1 Chron. xii, 9. B. C. about 1058.

6. A Levite, who was one of the second rank of those appointed to conduct the music of the sanctuary in the time of David, and whose part was to play on the psaltery. He also served as "porter," (*shoër*, that is, a door-keeper.) 1 Chron. xv, 18, 20; xvi, 5. B. C. about 1042.

ELI'ADA, (Heb. *Elyada'*, אֵלִיָּאָדָה, whom *God has known*.)

1. One of the younger sons of David, born at Jerusalem, the child (as it would seem) of one of his wives, and not of a concubine. 2 Sam. v, 16; 1 Chron. iii, 8, 9. B. C. after 1043. In 1 Chron. xiv, 7, the name appears in the form *Beeliada*, (whom the *master has known*.) As to the difficulty of David's using a name which contained בַּעַל (*Baal*) for one of its elements, it is at least very doubtful whether that word, which literally means *master, husband*, had in David's time acquired the bad sense which *Baal* worship in Israel afterward imparted to it. (Kitto, *s. v.*)

2. The father of Regon, who fled from the service of Hadadezer, king of Zobah, and became a captain of Syrian marauders, who annoyed Solomon during his reign. 1 Kings xi, 23. B. C. about 984. The name is Anglicized *Eliadah*.

3. A Benjamite, and mighty man of war, who led 200,000 archers of his tribe to the army of Jehoshaphat. 2 Chron. xvii, 17. B. C. 912.

ELI'ADAH, (1 Kings xi, 23,) a less correct mode of Anglicizing the name ELIADA, (No. 2 *supra*.)

ELI'AH, (Heb. *Elijah'*, אֵלִיָּהוּ, whose *God is Jehovah*,) a less correct mode of Anglicizing the name Elijah.

1. One of the "sons of Jeroham," and head of a Benjamite family resident at Jerusalem. 1 Chron. viii, 27.

2. One of the "sons of Elam," who divorced his Gentile wife on returning from the exile. Ezra x, 26. B. C. 456.

ELI'AHBA, (Heb. *Eliyachba'*, אֵלִיָּאֲחָבָה, whom *God will hide*,) a Shaalbonite, one of David's thirty chief warriors. 2 Samuel xxiii, 32; 1 Chron. xi, 33. B. C. 1018.

ELI'AKIM, (Heb. *Elyakim'*, אֵלִיָּאֲכִים, whom *God will lift up*.)

1. Son of Hilkiah, and prefect of the palace under King Hezekiah. 2 Kings xviii, 18; xix, 2. (1) **History**. He succeeded Shebna in this office after the latter had been ejected from it as a punishment for his pride. Isa. xxii, 15-20. B. C. 713. He was one of the three persons sent by Hezekiah to

receive the message of the invading Assyrians, (2 Kings xviii, 18; Isaiah xxxvi, 3, 11, 12,) and afterward to report it to Isaiah. (2) **Character.** Eliakim was a good man, as appears by the title emphatically applied to him by God, "My servant Eliakim," (Isa. xxii, 20,) and as was shown by his conduct on the occasion of Sennacherib's invasion, (2 Kings xviii; xix, 1-5,) and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem and to the house of Judah." Isa. xxiii, 21.

DIFFICULTY.—The office that Eliakim held has been a subject of perplexity to commentators. The ancients, including the LXX and Jerome, understood it of the priestly office. But it is certain, from the description of the office in Isa. xxii, and especially from the expression in ver. 22—"The key of the house of David will I lay upon his shoulder"—that it was the king's house, and not the house of God, of which Eliakim was made prefect. (Smith, *Dictionary*, s. v.; Delitzsch, *Commentary*.) Most commentators agree that Isa. xxii, 25, does not apply to him, but to Shebna, Delitzsch, however, says, "Eliakim himself is also brought down at last by the greatness of his power, on account of the nepotism to which he has given way."—*Commentary*, *in loco*.

2. The original name of JEHOIAKIM, (q. v.,) king of Judah. 2 Kings xxiii, 34; 2 Chron. xxxvi, 4.

3. A priest, in the days of Nehemiah, who assisted at the dedication of the new wall of Jerusalem. Neh. xii, 41. B. C. 445.

4. Son of Abiud and father of Azor, of the posterity of Zerubbabel. Matt. i, 13. He is probably identical with the SHECHANIAH (q. v.) of 1 Chron. iii, 21.

5. The son of Melea and father of Jonan, in the genealogy of Christ, (Luke iii, 30;) probably the grandson of Nathan, of the private line of David's descent. (Strong's *Harmony of the Gospels*, p. 16.) B. C. considerably after 1013.

E'LIAM, (Heb. *Eliam'*, אֱלִיָּאִם, *God is [his] friend*.)

1. The father of Bathsheba, the wife of Uriah, and afterward of David. 2 Sam. xi, 3. In the list of 1 Chron. iii, 5, the names of both father and daughter are altered, the former to *Ammiel* and the latter to *Bathshua*.

2. Son of Ahithophel the Gilonite, one of David's "thirty" warriors. 2 Sam. xxiii, 34. B. C. 1046. The name is omitted in the list of 1 Chron. xi, but is now probably discernible as "Ahijah the Pelonite." The ancient Jewish tradition, preserved by Jerome, is that the two Eliams are one and the same person. (Smith, *Dictionary*.)

ELI'AS, the Grecized form in which the name of *Elijah* is given in the Authorized Version of the Apocrypha and New Testament.

ELI'ASAPH, (Heb. *Elyasaph'*, אֱלִיָּאֶסָף, whom *God has added*.)

1. The son of Deuel, (or Reuel,) head of the tribe of Gad at the time of the census in the wilderness of Sinai. Num. i, 14; ii, 14; vii, 42, 47; x, 20. B. C. 1490.

2. The son of Lael, and chief of the family of Gershonite Levites. Num. iii, 24. B. C. 1490.

ELI'ASHIB, (Heb. *Elyashib'*, אֱלִישִׁיב, whom *God will restore*,) a common name of Israelites, especially in the latter period of the Old Testament history.

1. A son of Eliocnai, one of the latest descendants of the royal family of Judah. 1 Chron. iii, 24.

2. A priest in the time of King David, head of the eleventh "course" in the order of the "governors" of the sanctuary. 1 Chron. xxiv, 12. B. C. 1015.

3. A Levitical singer who repudiated his Gentile wife after the exile. Ezra x, 24. B. C. 556.

4. An Israelite of the lineage of Zattu, who did the same. Ezra x, 27. B. C. 456.

5. An Israelite of the lineage of Bani, who did the same. Ezra x, 36. B. C. 456.

6. The high-priest of the Jews in the time of Nehemiah. Neh. iii, 1. B. C. 445. With the assistance of his fellow-priests he rebuilt the eastern city wall adjoining the temple. Neh. iii, 1. His own mansion was, doubtless, situated in the same vicinity. Chap. iii, 20, 21. Eliashib was related in some way to Tobiah the Ammonite, for whom he prepared an ante-room in the temple, a desecration which excited the pious indignation of Nehemiah. Chap. xiii, 4, 7. One of the grandsons of Eliashib had also married the daughter of Sanballat the Horonite. Chap. xiii, 28. There seems to be no reason to doubt that the same Eliashib is referred to in Ezra x, 6, as the father of Johanan, with whom Ezra consulted concerning the transgression of the people in taking Gentile wives. He is evidently the same with the son of Joiakim mentioned in the succession of high-priests. Neh. xii, 10, 22.

ELI'ATHAH, (Heb. *Eliathah*, אֱלִיָּאֲתָהּ, to whom *God will come*,) the eighth-named of the fourteen sons of the Levite Heman, and musician in the temple in the time of David. 1 Chron. xxv, 4. With twelve of his sons and brethren he had the twentieth division of the temple service. Chap. xxv, 27. B. C. 1915.

ELI'DAD, (Heb. *Elidad'*, אֱלִידָד, whom *God has loved*,) son of Chislon, and a chief of the tribe of Benjamin who represented his tribe among the commissioners appointed to divide the Promised Land. Numbers xxxiv, 21. B. C. 1452.

E'LIEL, (Heb. *Eliel*, אֱלִיֵּאל, to whom *God is strength*.)

1. One of the heads of the tribe of Manasseh, on the east of Jordan; a mighty man. 1 Chron. v, 24. B. C. about 1300.

2. The son of Toah and father of Jeroham, ancestors of Heman, the singer and Levite, (1 Chron. vi, 34;) probably identical with the *Eliab* of ver. 27, and of the *Elihu* of 1 Sam. i, 1.

3. One of the descendants of Shimhi, and head of a Benjamite family in Jerusalem. 1 Chron. viii, 20.

4. One of the descendants of Shashak, and also head of a Benjamite family in Jerusalem. 1 Chron. viii, 22.

5. "The Mahavite," and one of David's distinguished warriors. 1 Chron. xi, 46. B. C. 1047.

6. Another of the same guard, but without any express designation. Chap. xi, 47.

7. One of the Gadite heroes who came across Jordan and joined David in his stronghold in the wilderness, (1 Chron. xii, 11;) possibly the same with No. 5 or 6. B. C. 1058.

8. One of the eighty Hebronite Levites who assisted David in the removal of the ark to Jerusalem. 1 Chron. xv, 9, 11. B. C. 1042.

9. One of the Levites appointed by Hezekiah to have charge of the offerings and tithes dedicated in the temple. 2 Chron. xxxi, 13. B. C. 726.

ELIË'NAI, (Heb. *Elieynay'*, אֱלִיעֵנַי, perhaps contracted from *Elioenai*, toward Jehovah are my eyes,) a descendant of Shimhi, and a chief of one of the Benjamite families resident at Jerusalem. 1 Chron. viii, 20. B. C. 1400.

ELIË'ZER, (Heb. the same, אֱלִיעֶזֶר, *God is his help*.)

1. "Eliezer of Damascus," mentioned in Gen. xv, 2, 3, apparently as a house-born domestic and steward of Abraham, and hence likely, in the absence of direct issue, to become the patriarch's heir. B. C. about 1913. The common notion is that Eliezer was Abraham's house-born slave, adopted as his heir, and meanwhile his chief servant, and the same who was afterward sent into Mesopotamia to seek a wife for Isaac. "This last point we may dismiss with the remark, that there is not the least evidence that 'the elder servant of his house' (Gen. xxiv, 2) was the same with Eliezer."—*Kitto*

DIFFICULTIES.—Much difficulty has been found in reconciling the two expressions, "Eliezer of Damascus" and "one born in my house." Ver. 2, 3. The obvious meaning is that Eliezer was born in Damascus. But the question arises, How is this compatible with the notion of his being Abraham's house-born slave, seeing that Abraham's household never was at Damascus? The expression, "the steward of mine house," in ver. 2, will explain the sense of "one born in mine house is mine heir," in ver. 3. The first phrase, literally translated, is "the son of possession of mine house," that is, one who shall possess my house, my property, after my death. It is, therefore, exactly the same as the phrase in the next verse, "the son of my house (paraphrased by 'one born in mine house') is my heir." This removes every objection to Eliezer's being of Damascus, and leaves it more probable that he was not a servant at all, but a near relative. The supposition that Eliezer was a nearer relative than even Lot also removes another difficulty, namely, his speaking of him, and not of Lot, as his heir. Some have supposed that Lot and Eliezer were, in fact, the same person; and this would be an excellent explanation if the Scripture afforded sufficient grounds for it. (*Kitto*.)

2. The second of the two sons of Moses and Zipporah, born during the exile in Midian, to whom his father gave this name, "because," said he, "the God of my fathers was my help, that delivered me from the sword of Pharaoh." Exod. xviii, 4; 1 Chron. xxiii, 15. B. C. before 1491. He remained with his mother and brother, Gershom, in the care of Jethro, his grandfather, when Moses returned to Egypt, (Exod. iv, 18,) having been sent back by Moses. Exod. xviii, 2. Jethro brought back Zipporah and her two sons to Moses in the wilderness after the Exodus from Egypt. Chap. xviii. Eliezer had one son, Rehabiah, from whom sprang a numerous posterity. 1 Chron. xxiii, 17; xxvi, 25, 26. Shelomith, in the reigns of Saul and David, (ver. 28,) who had the care of all the treasures of things dedicated to God, was descended from Eliezer in the sixth generation if the genealogy in 1 Chron xxvi, 25, is complete.

3. A son of Becher and grandson of Benjamin. 1 Chron. vii, 8. B. C. after 1706.

4. One of the priests who blew with trumpets before the ark when it was brought to Jerusalem. 1 Chron. xv, 24. B. C. 1042.

5. Son of Zichri, and ruler of the Reubenites in the reign of David. 1 Chron. xxvii, 16. B. C. about 1015.

6. A prophet (son of Dodavah, of Mares̄shah) who foretold to JEHOSEPHAT (q. v.) that the fleet which he had fitted out in partnership with Ahaziah should be wrecked. 2 Chron. xx, 37. B. C. 896.

7. One of the chief of the Jews during the exile, sent by Ezra, with others, from Ahava to Casiphia, to induce some Levites and Nethinim to join the party returning to Jerusalem. Ezra viii, 16. B. C. 457.

8, 9, 10. A priest, (descendant of Jeshua,) a Levite, and an Israelite, (of the lineage of Harim,) who divorced their Gentile wives after the exile. Ezra x, 18, 23, 31. B. C. 456.

11. Son of Jorim and father of Jose, of the private lineage of David prior to Salathiel. Luke iii, 29. B. C. before 588.

ELIHOË'NAL, (Heb. *Elyehoëynay'*, אֶלְיֹהוּעֵינַי, *toward Jehovah are my eyes*), son of Zerariah, of the "sons of Pahath-Moab," who returned with 200 males from the exile. Ezra viii, 4. B. C. 457.

ELIHO'REPH, (Heb. *Eliho'reph*, אֶלְיֹהֶרֶף, *God is his recompense*), son of Shisha, and appointed, with his brother Ahiah, royal scribe by Solomon. 1 Kings iv, 3. B. C. 1014.

ELI'HU, (Heb. *Elihu'*, אֵלִיחֻ, *whose God is he*.)

1. The son of Tohu and grandfather of Elkanah, Samuel's father. 1 Sam. i, 1. In the statements of the genealogy of Samuel in 1 Chron. vi, the name ELIEL (q. v.) occurs in the same position—son of Toah and father of Jeroham, (chap. vi, 34;) and also *Eliab*, (chap. vi, 27,) father of Jeroham and grandson of Zophai. The general opinion is that Elihu is the original name, and the two latter forms but copyists' variations of it.

2. One of the captains of Manasseh (1 Chron. xii, 20) who followed David to Ziklag on the eve of the battle of Gilboa, and who assisted him against the Amalekites. 1 Sam. xxx. B. C. about 1056.

3. One of the very able-bodied members of the family of Obed-edom, (a grandson by Shemaiah,) who were appointed porters of the temple under David. 1 Chron. xxvi, 7. B. C. about 1015. Terms are applied to all these door-keepers which appear to indicate that they were not only "strong men," as in the Authorized Version, but also fighting men. (See vers. 6, 7, 8, 12, in which the Hebrew words for army and warriors, or heroes, occur.)

4. A chief of the tribe of Judah, said to be "of the brethren of David," (1 Chron. xxvii, 18,) and hence supposed by some to have been his eldest brother, *Eliab*. 1 Sam. xvi, 6. B. C. 1015.

5. One of Job's friends. (1) **Family**. He is described as "the son of Barachel, a Buzite, of the kindred of Ram." Job xxxii, 2. This is usually understood to imply that he was descended from Buz, the son of Abraham's brother Nahor. B. C. about 1520. (2) **In Debate**. Elihu's name does not appear among those of the friends who came in the first instance to condole with Job, nor is his presence indicated till the debate between the afflicted man and his three friends had been brought to a conclusion. It appears, from the manner in which Elihu introduces himself, (Job xxxii, 3-7,) that he was much the youngest of the party. It is probable that the debate between Job and his friends was carried on in the presence of a deeply-interested auditory, among which was Elihu, who could not forbear from interfering when the controversy appeared to have reached an unsatisfactory

conclusion. (Kitto.) **(3) Argument.** "Elihu expresses his desire to moderate between the disputants; and his words touch upon, although they do not thoroughly handle, that idea of the disciplinary nature of suffering which is the key to Job's perplexity and doubt; but, as in the whole book, the greater stress is laid on God's unsearchable wisdom and the implicit faith which he demands. He does not enlarge on any supposable wickedness in Job as having brought his present distresses upon him, but controverts his replies, his inferences, and his arguments. He observes on the mysterious dispensations of Providence, which he insists, however they may appear to mortals, are full of wisdom and mercy; that the righteous have their share of prosperity in this life no less than the wicked; that God is supreme, and that it becomes us to acknowledge and submit to that supremacy; and he draws instances of benignity from the constant wonders of creation, of the seasons, etc. His language is copious, glowing, sublime; and it deserves notice that Elihu does not appear to have offended God by his sentiments; nor is any sacrifice of atonement commanded for him as for the other friends of Job." (M'Clintock and Strong's *Cyclopædia*, s. v.)

ELIJAH. 1. The Prophet. **1. Name and Family.** (Heb. *Eliyah'*, *אֵלִיָּהּ*, sometimes *Eliya'hu*, whose *God is Jehovah*.) Elijah came from Tish-beh, a place about which we know nothing, except that it was situated in Gilead. Nothing is known concerning his family or birth.

2. Personal History. The better to understand his history let us briefly consider the condition of affairs when Elijah made his appearance. Ahab had taken for wife Jezebel, a Canaanite woman, daughter of Eth-baal. Of a weak and yielding character, he allowed Jezebel to establish the Phœnician worship on a grand scale—priests and prophets of Baal were appointed in crowds—the prophets of Jehovah were persecuted and slain, or only escaped by being hid in caves. It seemed as if the last remnants of true religion were about to perish. **(1) Appears before Ahab.** Elijah suddenly appears before Ahab, and proclaims the vengeance of Jehovah for the apostasy of the king. "As the Lord God of Israel liveth, before whom I stand," whose constant servant I am, "there shall not be dew nor rain these years, but according to my word." This was probably the conclusion of a warning, given to the king, of the consequences of his iniquitous course. B. C. 910. Warned by God, he went and **(2) Hid by Cherith**, perhaps the present Wady Kelt. Here he remained, supported by ravens, until the brook dried up. Then another refuge was provided for him **(3) At Zarephath.** "The word of the Lord came unto him, saying, Arise, get thee to Zarephath . . . and dwell there." At the gate of the city he met the woman who was to sustain him, herself on the verge of starvation. Obedient to his request to prepare him food, she is rewarded by the miracle of the prolonging of the meal and oil, and the restoration of her son to life after his sudden death. 1 Kings xvii. **(4) Second Appearance before Ahab.** For three years and six months there had been no rain. James v, 17. At last the full horrors of famine, caused by the failure of the crops, descended on Samaria. Elijah, returning to Israel, found Ahab yet alive and unreformed, Jezebel still mad upon her idols, and the prophets of Baal still deceiving the people. Elijah first presents himself (1 Kings xviii) to Obadiah, the principal servant of Ahab and a true servant of God. He requests him to announce his return to Ahab, and Obadiah, his fears having been

removed by the prophet, consents. The conversation between Ahab and Elijah, when they met soon after, began with the question of the king, "Art thou he that troubleth Israel?" Elijah answers, unhesitatingly, "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." He then challenges him to exercise his authority in summoning an assembly to Mount Carmel that the controversy between them might be decided. (5) **On Carmel.** Whatever were his secret purposes, Ahab accepted this proposal, and the people also consented. Fire was the element over which Baal was supposed to preside. Elijah proposes (wishing to give them every advantage) that, two bullocks being slain, and laid each upon a separate altar, the one for Baal, the other for Jehovah, whichever should be consumed by fire must proclaim whose the children of Israel were, and



MOUNT CARMEL.

whom it was their duty to serve. There are few more sublime stories in history than this. On the one hand the servant of Jehovah, attended by his one servant, with his wild, shaggy hair, his scanty garb, and sheepskin cloak, but with calm dignity of demeanor, and the minutest regularity of procedure. On the other hand the prophets of Baal and Ashtarothe—doubtless in all the splendor of their vestments, (2 Kings x, 22,) with the wild din of their "vain repetitions" and the maddened fury of their disappointed hopes—and the silent people surrounding all: these form a picture which brightens into fresh distinctness every time we consider it. The Baalites are allowed to make trial first. All day long these false prophets cried to Baal, they leaped upon the altar, and mingled their blood with that of the sacrifice—but all is in vain, for at the time of the evening sacrifice the altar was still cold, and the bullock lay stark thereon—"there was neither voice, nor any to answer, nor any that regarded." Then Elijah repaired the

broken altar of Jehovah, and having laid thereon his bullock, and drenched both altar and sacrifice with water until the trench about it was filled, he prayed, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." The answer was all that could be desired, for "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." The people acknowledged the presence of God, exclaiming with one voice, "The Lord, he is God; the Lord, he is God." By his direction the juggling priests are slain, and Ahab informed that he might take refreshment, for God will send the desired rain. **(6) Prays for Rain.** Elijah prays, God hears and answers; a little cloud arises, and, diffusing itself gradually over the entire face of the heavens, empties its refreshing waters upon the whole land of Israel. Ahab rides to Jezreel, a distance of at least sixteen miles, the prophet running before the chariot, but going no farther than "the entrance" of the city. 1 Kings xviii. **(7) Flees from Jezebel.** The prophets of Baal were destroyed; Ahab was cowed; but Jezebel remained undaunted. She made a vow against the life of the prophet, who, attended by his servant—according to Jewish tradition the boy of Zarephath—took refuge in flight. The first stage in his journey was "Beersheba, which belongeth to Judah." Leaving his servant in the town, he set out alone into the wilderness. 1 Kings xix, 1-4. **(8) Under the Juniper Tree.** The labors, anxieties, and excitement of the last few days had proved too much even for that iron frame and that stern resolution. His spirit is quite broken, and, sitting beneath a juniper tree, he wishes for death. "It is enough; now, O Lord, take away my life; for I am not better than my fathers." But sleep and food, miraculously furnished, refreshed the weary prophet, and he went forward, in the strength of that food, a journey of forty days to Mount Horeb. **(9) At Horeb.** Having rested in a cave one night, the word of the Lord came to him in the morning, asking, "What doest thou here, Elijah?" And then he again unburdens his soul and tells his grief: "I have been very jealous for Jehovah, but Israel has forsaken thy covenant; I stand alone, and my life is sought." He is directed to stand outside the cave, and "the Lord passed by" in all the terror of his most appalling manifestations. The fierce wind tore the solid mountains and shivered the granite cliffs of Sinai; the earthquake crash reverberated through the defiles of those naked valleys; the fire burnt in the incessant blaze of Eastern lightning. Like these, in their degree, had been Elijah's own modes of procedure, but the conviction is now forced upon him that in none of these is Jehovah to be known. Then came the whisper of "the still small voice." Elijah knew the call, and, stepping forward, hid his face in his mantle and waited for the divine communication. Three commands were laid upon him—to anoint Hazael king over Syria; Jehu, the son of Nimshi, king over Israel; and Elisha, the son of Shaphat, to be his own successor. Of these three commands the first two were reserved for Elisha to accomplish; the last one was executed by Elijah himself. **(10) Finds Elisha.** The prophet soon found Elisha at his native place, Abel-Meholah. Elisha was plowing at the time, and Elijah, without uttering a word, cast his mantle, the well-known sheepskin cloak, upon him, as if by that familiar action (which was also a symbol of official investiture) claiming him for his son. The call was accepted, and then began that long

period of service and intercourse which continued until Elijah's removal. 1 Kings xix. **(11) Reproves Ahab and Jezebel.** For about six years we find no notice in the sacred history of Elijah, till God sent him once again to pronounce sore judgment upon Ahab and Jezebel for the murder of the unoffending NABOTH, (q. v.) Just as Ahab was about to take possession of the vineyard he is met by Elijah, who utters the terrible curse. 1 Kings xxi, 19-25. B. C. 900. Ahab, assuming penitence, and afterward proving his sincerity, was rewarded by a temporary arrest of judgment; but it took effect upon his wicked consort and children to the very letter. **(12) Elijah and King Ahaziah.** Ahaziah had succeeded his father, Ahab, upon his death; and in the second year of his reign met with a serious accident. Fearing a fatal result, he sent to Ekron to learn at the shrine of Baal of the issue of his illness. But the angel of the Lord told Elijah to go forth and meet the messengers of the king. Questioned by Ahaziah as to the reason of their early return, the messengers told him of their meeting the prophet and his prediction. From their description of him Ahaziah recognized Elijah, the man of God. Enraged, he sent a captain with fifty men to take Elijah. He was sitting on the top of "the mount," probably of Carmel. The officer addressed the prophet by the title most frequently applied to him. "Thou man of God, the king hath said, Come down. And Elijah answered and said, If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven and consumed him and his fifty." A second company shared the same fate. The altered tone of the leader of the third party, and the assurance of God that his servant need not fear, brought Elijah down. But the king gained nothing. The message before delivered was repeated to his face, and the king shortly after died. This was Elijah's last interview with the house of Ahab, and his last recorded appearance in person against the Baal worshipers. 2 Kings i, 2-17. B. C. 896. **(13) Warns Jehoram.** Jehoram, king of Judah, had married the daughter of Ahab, and walked "in the ways of the kings of Israel, as did the house of Ahab." Elijah sent him a letter denouncing his evil doings, and predicting his death. 2 Chron. xxi, 12-15. This is the only communication with the southern kingdom of which any record remains. **(14) Closing Scenes.** The faithful prophet's warfare is now accomplished, and God will translate him in a special manner to heaven. Conscious of this, he determines to spend his last moments in imparting divine instruction to, and pronouncing his last benediction upon, the students in the colleges of Bethel and Jericho. It was at Gilgal—probably not the ancient place of Joshua and Samuel, but another of the same name still surviving on the western edge of the hills of Ephraim—that the prophet received the divine intimation that his departure was at hand. Here he requested Elisha, his constant companion, to tarry while he goes on an errand of Jehovah. Perhaps the request was made because of the return of his old love for solitude, perhaps he desired to spare his friend the pain of too sudden a parting, or, it may be, he desired to test the affection of the latter. But Elisha would not give up his master, and they went together to Bethel. The sons of the prophets, apparently acquainted with what was about to happen, inquired of Elisha if he knew of his impending loss. His answer shows how fully he was aware of it. "Yea, I know it; hold ye your peace." Again Elijah attempts to escape to Jericho, and again Elisha protests that he will not be separated from him. Under the plea of going to

Jordan, Elijah again requested Elisha to tarry, but still with no success, and the two set off together toward the river. Fifty men of the sons of the prophets ascend the heights behind the town, to watch what happens. Reaching the river, Elijah rolls up his mantle as a staff, strikes the waters, which divide, and they two go over on dry ground. What follows is best told in the simple words of the narrative: "And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Elisha, at the wonderful sight, cried out, like a bereaved child, "My father, my father, the chariot of Israel, and the horsemen thereof!" The mantle of his master had, however, fallen upon Elisha, as a pledge that the office and spirit of the former were now his own. 2 Kings ii, 1-13. B. C. 896.

4. Character. Elijah's character is one of moral sublimity. His faith in God seemed to know no limit nor questioning. His zeal for Jehovah was an all-absorbing motive of his life, so that he justly said, "I have been very jealous for the Lord God of Hosts." No danger nor duty was too severe to shake his confidence—no labor too great for his Lord. His courage was undaunted, even in the face of royalty or famine. His obedience as simple and unquestioning as a child's. Tender of soul, he could sympathize with the widow when she lost her child, or weep over the sad condition of his deluded countrymen. Stern in principle, he was, in his opposition to sin, as fierce as the fire that more than once answered his command. He was by nature a recluse, only appearing before men to deliver his message from God, and enforce it by a miracle, and then disappearing from sight again.

"Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal!
Nor number, nor example, with him wrought
To swerve from truth, or change his constant mind,
Though single."

DIFFICULTIES.—(1) **The Ravens.** Much ingenuity has been devoted to explaining away the obvious meaning of Elijah's ravens. 1 Kings xvii, 4, *sq.* Michaelis supposes that the brook Cherith was a place where ravens were wont to congregate, and that Elijah took from their nests morning and evening the food which they brought to their young. Others have explained עֲרָבִים, *orehim*, to mean

Arabians; others, the inhabitants of Orbo, or Oreb; and some have thought that the word might mean *merchants*, from עָרַב, *to traffic*. The text, however, plainly

records a miracle. (Whedon, *Commentary, in loco.*) (2) **Elijah's Mocking.** Some have objected that Elijah's mockery of Baal's prophets was not in accordance with the spirit of Scripture—"not rendering railing for railing; but contrariwise, blessing." 1 Pet. iii, 9. "In the case of Elijah, ridicule was a fit weapon for exposing the folly and absurdity of idol worship. The prophet employed it with terrible effect."—Haley, *Dis.* (3) **Letter to Jehoram.** This letter has been considered as a great difficulty, on the ground that Elijah's removal must have taken place before the death of Jehoshaphat, and, therefore, before the accession of Jehoram to the throne of Judah. That Jehoram began to reign during the life-time of his father, Jehoshaphat, is stated in 2 Kings viii, 16. He, probably, ascended the throne as viceroy or associate some years before the death of his father.

2. A priest of "the sons of Harim," who divorced his Gentile wife on returning from the exile. Ezra x, 21. B. C. 456.

ELI'KA, some **EL'IK**A, (Heb. *Elika'*, אֱלִיקָא, *God is his rejecter*?) a Harodite, and one of David's thirty-seven distinguished warriors. 2 Sam. xxiii, 25. B. C. 1018.

ELIM'ELECH, (Heb. *Elime'lek*, אֱלִמֶּלֶךְ, *God his king*,) a man of the tribe of Judah who dwelt in Bethlehem-Ephratah in the days of the judges. B. C. about 1322. In consequence of a great dearth in the land he went with his wife, Naomi, and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his two sons died. Ruth i, 2, 3; ii, 1, 3; iv, 3, 9.

ELIOË'NAL, (Heb. *Elyoënay'*, אֱלִיּוֹעַנַי, a contracted form of the name *Elihoenai*.)

1. The eldest son of Neariah, son of Shemaiah, of the descendants of Zerubbabel. 1 Chron. iii, 23, 24.

2. A prince of the Simeonites. 1 Chron. iv, 36.

3. The fourth son of Becher, son of Benjamin. 1 Chron. vii, 8. B. C. after 1700.

4. Seventh son of Meshelemiah, one of the Korhite porters (door-keepers) of the temple. 1 Chron. xxvi, 3. B. C. about 1015.

5. A priest of the sons of Pashur, who, at the instigation of Ezra, put away his Gentile wife and offered a ram for a trespass offering. Ezra x, 22. B. C. 456. He is, perhaps, the same mentioned in Nehemiah xii, 41. as one of the priests who accompanied Nehemiah with trumpets at the dedication of the wall of Jerusalem. B. C. 445.

6. An Israelite (*singer*) of the sons of Zattu, who likewise divorced his Gentile wife after the exile. Ezra x, 27. B. C. 456.

EL'IPHAL, (Heb. *Eliphal'*, אֱלִיפַל, *God his judge*,) son of Hur, and one of David's mighty men. 1 Chron. xi, 35. B. C. about 1047. See **ELIPH-ELET**, (3.)

ELIPH'ALET, a less correct mode of Anglicizing (2 Sam. v, 16; 1 Chron. xiv, 7) the name **ELIPHELET**, (q. v.)

EL'IPHAZ, (Heb. *Eliphaz'*, אֱלִיפָאז, *God his strength*.)

1. A son of Esau by Adah, his first wife, and father of several Edomitic tribes. Gen. xxxvi, 4, 10, 11, 16; 1 Chron. i, 35, 36. B. C. about 1760.

2. One of the three friends who came to condole with Job in his affliction. They had agreed to meet together for this purpose, but, overpowered by feeling at the condition of their friend, they sat down in silence for seven days. Job ii, 11. B. C. about 1520. Eliphaz is called "the Temanite," and was probably of Teman, in Idumea. As Eliphaz, the son of Esau, had a son named Teman, from whom the place took its name, there is reason to conclude that this Eliphaz was a descendant of the former Eliphaz. (Kitto.) He is the first speaker among the friends, and probably the eldest among them. He begins his orations with delicacy, and conducts his part of the controversy with considerable address. Chap. iv, v, xv, xxii. On him falls the main burden of the argument that God's retribution in this world is perfect

and certain, and that, consequently, suffering must be a proof of previous sin. The great truth brought out by him is the unapproachable majesty and purity of God. Chap. iv, 12-21; xv, 12-16. But still, with the other two friends, he is condemned because they had "not spoken of God the thing that is right." Chap. xlii, 7. "In order that they may only maintain the justice of God, they have condemned Job against their better knowledge and conscience."—*Delitzsch*. On sacrifice and intercession of Job all three are pardoned.

ELIPH'ELEH, (Heb. *Eliphele'hu*, אֵלִיפְלֵהּ, *whom God makes distinguished*,) a Merarite Levite, one of the gate-keepers appointed by David to play on the harp "on the Sheminith" on the occasion of bringing up the ark to the city of David. 1 Chron. xv, 18, 21. B. C. 1042.

ELIPH'ELET, (Heb. *Eliphe'let*, אֵלִיפְלֵט, *God his deliverance*.)

1. The third of the nine sons of David, born at Jerusalem, exclusive of those by Bathsheba, (1 Chron. iii, 6; xiv, 5,) in which latter passage the name is written *Elpalet*. B. C. about 1053.

2. The ninth of the same. 1 Chron. iii, 8; xiv, 7; 2 Sam. v, 16, in which two latter passages the name is Anglicized *Eliphalet*. It is believed that there were not two sons of this name, but that one is merely a transcriber's repetition. The two are certainly omitted in Samuel, but, on the other hand, they are inserted in two separate lists in Chronicles, and in both cases the number of the sons is summed up at the close of the list.

3. One of David's distinguished warriors, styled "the son of Ahashbai, the son of the Maachathite," (2 Sam. xxiii, 34;) but, by some error and abbreviation, **ELIPHAL**, (q. v.,) the son of Ur, in 1 Chron. xi, 35.

4. The third of the three sons of Eshek, of the posterity of Benjamin, and a descendant of King Saul through Jonathan. 1 Chron. viii, 39.

5. One of the three sons of Adonikam, who returned from Babylon with his brothers and sixty males. Ezra viii, 13. B. C. 457.

6. A descendant of Hashum, who divorced his Gentile wife after the exile. Ezra x, 33. B. C. 456.

ELIS'ABETH, (Gr. *Ελισάβετ*, from Heb. אֵלִישֶׁבַע, *Elishe'ba*, *God her oath*,) wife of Zacharias, and mother of John the Baptist. She was a descendant of Aaron, and of her and her husband this exalted character is given by the evangelist: "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke i, 5, 6. They remained childless until well advanced in years, when an angel foretold to Zacharias the birth of John, and, Zacharias returning home, Elisabeth conceived. Chap. i, 7-24. During five months she concealed the favor God had granted her; but the angel Gabriel discovered to the Virgin Mary this miraculous conception as an assurance of the birth of the Messiah by herself. Chap. i, 24-38. Mary visited her cousin, Elisabeth, and they exchanged congratulations and praised God together, Mary abiding with her for three months. Chap. i, 39-56. When her child was circumcised she named him John. Upon her friends objecting that none of her kindred had that name, an appeal was made to Zacharias; he wrote upon a tablet, "His name is John," and immediately speech was restored to him. Chap. i, 58-64. B. C. 6.

ELISE'US, the Grecized form of the name *Elisha* in the New Testament. Luke iv, 27.

ELI'SHA. 1. **Name and Family.** (Heb. *Elisha'*, עֲלִישָׁא, *God his salvation*;) the son of Shaphat, of Abel-Meholah, (in or near the valley of Jordan.)

2. **Personal History.** (1) **Call.** Elisha, a husbandman, was plowing with a number of companions, himself with the twelfth plow. (Thomson, *Land and Book*.) Elijah, on his way from Horeb to Damascus, found Elisha, and threw upon his shoulders his mantle—a token of investiture with the prophet's office and of adoption as a son. Elisha accepted the call, and delaying only long enough to kiss his father and mother, and give a farewell feast to his people, "arose and went after Elijah, and ministered unto him." 1 Kings xix, 19–21. B. C. 906. (2) **Elijah's Ascension.** We hear no more of Elisha until he accompanied his master to the other side of Jordan, witnessed there his ascension, and with his fallen mantle parted the waters, and was welcomed by the sons of the prophets as the successor of Elijah. 2 Kings ii, 1–16. B. C. 896. (3) **At Jericho.** After this he dwelt at Jericho. 2 Kings ii, 18. The town had lately been rebuilt by Hiel, (1 Kings xvi, 34,) and was the residence of a body of the "sons of the prophets." 2 Kings ii, 5. While there he was waited upon by the citizens of the place, who complained to him of the foulness of its waters. He remedied the evil by casting salt into the water at its source in the name of Jehovah. Chap. ii, 19–22. (4) **Mocked.** Leaving Jericho he went to Bethel, and upon nearing the latter place was met by a number of children (youths? see Whedon's *Commentary*) who mockingly cried, "Go up, thou bald-head." This dishonor to God through his prophet was sternly rebuked by Elisha, and "two she-bears came out of the wood, and tore forty-two of them. And he went from thence to Mount Carmel, and from thence he returned to Samaria." Chap. ii, 23–25. (5) **Assists Jehoram.** Jehoram, king of Israel, and the kings of Judah and Edom, were united in a campaign against Moab, endeavoring to suppress a revolt that occurred shortly after the death of Ahab. A difficulty arose from the lack of water. Elisha, being appealed to, requested a minstrel to be brought, and at the sound of the music the hand of Jehovah came upon him. He ordered pits to be dug to hold the abundant supply of water which he prophesied would be given them. The water which preserved their lives became the source of destruction to their enemies, for the next morning "the sun shone upon the water, and the Moabites saw the water on the other side as red as blood; and they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country." 2 Kings iii, 4–24. (6) **Widow's Oil.** A widow of one of the sons of the prophets was in debt, and her two sons about to be taken from her and sold by her creditors, as by law they had power to do, (Lev. xxv, 39,) and in her extremity she implores the prophet's assistance. Inquiring into her circumstances, he learned that she had nothing save a pot of oil. This Elisha caused (in his absence, chap. iv, 5) to multiply until the widow has filled with it all the vessels she could borrow, and thus procured the means of payment. 2 Kings iv, 7. No place or date of the miracle is mentioned.

(7) **Elisha and the Shunamite.** On his way between Carmel and the Jordan valley Elisha calls at Shunem. Here he is hospitably entertained by a rich and godly woman. Desiring to have him more than an occasional guest, a chamber was prepared for his use. This room, called the *Aliyah*, (the upper chamber,) is the most desirable of the house, being retired and well fitted up. Elisha, grateful for the kindness shown him, asked of the woman if she would have him seek a favor for her of the king or captain of the host. She declined the prophet's offer, saying, "I dwell among mine own people." Gehazi, Elisha's servant, reminded him of the Shunamite's childless condition, and a son was promised her, which in due time was born. 2 Kings iv, 8-17. When the child was large enough he went out to his father in the field. While there he was (probably) sun-struck, and soon died. The mother laid the dead child upon the prophet's bed, and hastening to the prophet in Carmel, she made him acquainted with her loss, and Gehazi is sent before to lay Elisha's staff upon the face of the child. The child's life not returning, Elisha shut himself up with the dead boy, and, praying to God, "stretched himself upon the child;



HOUSE, WITH ALIYAH.

and the flesh of the child waxed warm." 2 Kings iv, 18-37. (8) **Elisha at Gilgal.** It was a time of famine, and the food of the prophets must consist of any herbs that can be found. The great caldron is put on at the command of Elisha, and one of the company brought in his blanket full of such wild vegetables as he had collected, and emptied it into the pottage. But no sooner have they begun their meal than the taste betrays the presence of some noxious herb, and they cry out, "O thou man of God, there is death in the pot." In this case the cure was effected by meal which Elisha cast into the caldron. 2 Kings iv, 38-41. Probably at the same time and place occurred the next miracle. A man from Baal-shalisha brought to Elisha a present of the first-fruits, which, under the law, (Numbers xviii, 8, 12; Deut. xviii, 3, 4,) were the perquisites of the ministers of the sanctuary—twenty loaves of new barley, and full ears of corn in the husk, (perhaps new garden grain.) This, by the word of Jehovah, was rendered more than sufficient for a hundred men. 2 Kings iv, 42-44. (9) **Naaman Cured.** Naaman, the chief captain of the army of Syria, was afflicted with leprosy, and that in its most malignant form, the white variety. Chap. v,

1, 27. Naaman, hearing of Elisha, informed the king, who sent him, with a letter, to the king of Israel. "And now," so ran Ben-hadad's letter, "when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." Accompanying the letter were very rich presents of gold, silver, and raiment. The king of Israel saw only one thing in the transaction, namely, a desire on the part of Ben-hadad to pick a quarrel with him. The prophet, hearing of the matter, sent word to the king, "Let him come to me, and he shall know that there is a prophet in Israel." So Naaman stood with his retinue before Elisha's house. Elisha sent a messenger to the general with the simple instruction to bathe seven times in Jordan. Naaman is enraged at the independent behavior of the prophet and the simplicity of the prescription, but, persuaded by his servants, obeyed Elisha, and was healed of his leprosy. Returning, he appears in the presence of the prophet, acknowledges the power of God, and intreats Elisha to accept the present he had brought from Damascus. This Elisha firmly refuses, and dismisses him in peace. 2 Kings v, 1-27. B. C. 894. **(10) Ax Raised.** The home of the prophets becoming too small, it was resolved to build nearer the Jordan. While one was felling a tree the ax-head flew off and fell into the water. Appeal is made to Elisha: "And he cut down a stick, and cast it in thither; and the iron did swim," and was recovered. Chap. vi, 1-7. **(11) Thwarts the Syrians.** The Syrians warred against Israel, but their plans, however secret, were known to Elisha, who disclosed them to the king of Israel, and by his warnings saved the king, "not once nor twice" only. The king of Syria, learning that Elisha the prophet told of his plans, sent a detachment of men to take him. They came by night and surrounded Dothan, where Elisha resided. His servant was the first to discover the danger, and made it known to his master. At his request the eyes of the young man were opened to behold the spiritual guards which protected them. In answer to Elisha's prayer the Syrians were blinded, and Elisha offers to lead them to the place and person which they sought. He conducted them to Samaria, where their blindness was removed and they found themselves in the presence of the king and his troops. The king, eager to destroy them, asked, "My father, shall I smite them? shall I smite them?" Elisha's object was gained when he showed the Syrians the futility of their attempts against him, and he, therefore, refused the king permission to slay them, and, having fed them, sent them away to their master. 2 Kings vi, 8-23. B. C. 893. **(12) Famine in Syria.** Ben-hadad, the king of Syria, now laid siege to Samaria, and its inhabitants were driven to great straits by reason of famine. Roused by an encounter with an incident more ghastly than all, Jehoram, the king, (Josephus, *Ant.*, ix, 4, 4,) vented, for some reason, his wrath upon Elisha, and, with an oath, he said, "God do so and more also to me, if the head of Elisha, the son of Shaphat, shall stand on him this day." An emissary started to execute the sentence, but Elisha, warned of the danger, told those present not to admit him, assuring them that the king was hastening. ("to stay the result of his rash exclamation," interprets Josephus, *Ant.*, ix, 4, 4.) To the king Elisha promised that within twenty-four hours food should be plenty. The next day the Syrian camp was found deserted. The night before God caused the Syrians to hear the noise of horses and chariots; and believing that Jehoram had hired against them the kings of the Hittites and the king of Egypt, had fled in the utmost

panic and confusion. Thus did God, according to the words of Elisha, deliver Samaria. Another prediction was accomplished; for the distrustful lord that doubted the word of Elisha was trampled to death by the famished people rushing through the gates of the city to the forsaken tents of the Syrians. 2 Kings vi, 24–vii, 20. **(13) Shunamite's Property Restored.** Elisha, aware of the famine which God was about to bring upon the land, had advised his friend, the Shunamite, of it, that she might provide for her safety. She left Shunem for the land of the Philistines, and there remained during the dearth. At the end of the seven years she returned, and found her house and land appropriated by some other person. When she was come to the king to ask redress he was listening to a recital by Gehazi of the great things that Elisha had done, the crowning feat of all being that which he was then actually relating—the restoration to life of the boy of Shunem. The woman was instantly recognized by Gehazi. “My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.” The king immediately ordered her land to be restored, with the value of its produce during her absence. 2 Kings viii, 1–6. B. C. 885. **(14) Elisha at Damascus.** We next find Elisha at Damascus, whither he went to “anoint Hazael to be king over Syria.” Ben-hadad was prostrate with his last illness, and sent Hazael, with a princely present, to inquire of Elisha, “Shall I recover of this disease?” The answer of Elisha, though ambiguous, contained the unmistakable conclusion, “The Lord hath shewed me that he shall surely die.” The prophet fixed his earnest gaze upon Hazael and burst into tears. Inquired of as to the cause of his grief, Elisha told him that he should be king and bring great evil upon the children of Israel. Hazael returned and told the king that the prophet had predicted his recovery. That was the last day of Ben-hadad's life, for on the morrow he was smothered, and Hazael reigned in his stead. 2 Kings viii, 7–15. **(15) Jehu Anointed.** While Hazael was warring against the combined force of the kings of Israel and Judah (chap. viii, 28) Elisha sent one of the “sons of the prophets” to anoint Jehu, the son of Jehoshaphat, king over Israel, and prophesy concerning the fearful overthrow of the house of Ahab. Chap. ix, 1, *sq.* **(16) Death.** We next find Elisha upon his death-bed. Here he is visited by Joash, the grandson of Jehu, who came to weep over the departure of the great and good prophet. The king is told that he will smite Syria but thrice, whereas if he had shown more energy in smiting the ground with the arrows he should have completely destroyed his foe. (See JOASH.) 2 Kings xiii, 14–19. **(17) In his Tomb.** The power of the prophet does not end with his death, for even in his tomb he restores the dead to life. A funeral was going on in the cemetery which contained the sepulcher of Elisha. Seeing a band of Moabites near by, the friends of the dead man hastily put him into the tomb of the prophet. The mere touch of his hallowed remains have power, for the man “revived, and stood up on his feet.” Chap. xiii, 20, 21. B. C. about 838.

3. Character. Elisha presents a very striking contrast to his master, Elijah, who was a true Bedouin child of the desert. Elisha, on the other hand, was a civilized man, preferring the companionship of men, dwelling in cities, and often in close connection with kings. Elijah was a man whose mission was to accuse of sin or bring judgment upon men because of it. Elisha, while defending the ancient religion, comes as the healer,

and so his miracles were those of restoring to life, increasing the widow's oil, making pure the bitter waters. There is tender sympathy for friends, tears for his country's prospective woes. And yet there is firmness in maintaining the right, sternness of judgment, and seeming forgetfulness of self. "In spite of all the seductions to which he was abundantly exposed through the great consideration in which he was held, he retained, at every period of his life, the true prophetic simplicity and purity, and contempt for worldly wealth and advantages."—Ewald's *History of Israel*, iv, p. 83.

DIFFICULTIES.—(1) Objection has been made to the severity of the punishment visited upon the mocking children. "It is not said that they were actually slain, (the expression is *עָרַף*, to rend, which is peculiarly applicable to the claws of the

bear.) It is by no means certain that all of them were killed. (M'Clintock and Strong, s. v.) Kitto thinks that these children had been instigated by their idolatrous parents to mock Elisha, and that by this judgment the people of Bethel were to know that to dishonor God's prophets was to dishonor him. (2) Was the deception (2 Kings vi, 19) practiced toward the Syrians justifiable? Various answers have been given. Kell and Rawlinson, apparently, regard Elisha's statement simply in the light of a "stratagem of war." Thenius says: "There is no untruth in the words of Elisha; for his home was not in Dothan, where he was only residing temporarily, but in Samaria; and the words 'to the man' may well mean, to his house." Some regard the prophet's language as mere irony. (Haley's *Alleged Dis.*)

ELI'SHAH, (Heb. *Elishah'*, *אֵלִישָׁה*, unknown,) the oldest of the four sons of Javan. Gen. x, 4; 1 Chron. i, 7. B. C. perhaps about 2250. He seems to have given name to "the isles of Elishah," which are described as exporting fabrics of purple and scarlet to the markets of Tyre. Ezek. xxvii, 7. If the descendants of Javan peopled Greece we may expect to find Elishah in some province of that country. The circumstance of the purple suits the Peloponnesus; for the fish affording the purple dye was caught at the mouth of the Eurotas, and the purple of Laconia was very celebrated. The name seems kindred to *Elis*, which, in a wider sense, was applied to the whole Peloponnesus; and some identify *Elishah* with *Hellas*.

ELISH'AMA, (Heb. *Elishama'*, *אֵלִישָׁמָע*, whom God has heard.)

1. The son of Ammihud, and "captain" of the tribe of Ephraim at the Exode. Num. i, 10; ii, 18; vii, 48, 53; x, 22. B. C. 1490. From the genealogy in 1 Chron. vii, 26, we find that he was the grandfather of Joshua.

2. The second of the nine sons of David born at Jerusalem, exclusive of those by Bathsheba, (1 Chron. iii, 6,) called in the parallel passages (2 Sam. v, 15; 1 Chron. xiv, 5) by apparently the more proper name ELISHUA. (q. v.)

3. The seventh of the same series of sons. 1 Chron. iii, 8; xiv, 7. According to Samuel, (2 Sam. v, 14–16,) there were only eleven sons born to David after his establishment in Jerusalem, and Elishama is fifth of the series. B. C. after 1040.

4. An Israelite of the family of David, father of Nethaniah, and grandfather of Ishmael, who slew Gedaliah, the ruler appointed by Nebuchadnezzar over the people that were left in Judea. 2 Kings xxv, 25; Jer. xli, 1. B. C. before 583.

5. An Israelite of the tribe of Judah and of the family of Jerahmeel, the son of Hezron. In the Jewish tradition preserved by Jerome (*Qu. Hebr.* on 1 Chron. ii, 41) he appears to be identified with No. 4.

6. One of the two priests sent with the Levites by Jehoshaphat to teach the law through the cities of Judah. 2 Chron. xvii, 8. B. C. 912.

7. A royal scribe, in whose chamber the roll of Jeremiah was read to him and other magnates, and afterward deposited for a time. Jer. xxxvi, 12, 20, 21. B. C. about 606.

ELISH'APHAT, (Heb. *Elishaphat'*, אֵלִישָׁפָט, whom *God has judged*,) son of Zichri. One of the captains of hundreds by whose aid Jehoiada, the priest, placed Joash on the throne of Judah, and overthrew Athaliah, the usurper. 2 Chron. xxiii, 1. B. C. 878.

ELISH'EBA, (Heb. *Elishe'ba*, אֵלִישֶׁבַע, *God her oath*, that is, worshiper of God,) daughter of Amminadab, and sister of Naashon, the captain of the Hebrew host. Num. ii, 3. She became the wife of Aaron, and hence the mother of the priestly family. Exod. vi, 23. B. C. about 1530.

ELISHU'A, (Heb. אֵלִישׁוּעַ, *God his salvation*,) one of the sons of David born at Jerusalem, (2 Sam. v, 15; 1 Chron. xiv, 5,) called ELISHAMA (q. v.) in the parallel passage. 1 Chron. iii, 6. B. C. after 1044.

ELI'UD, (Gr. Ἐλιοὺδ, probably for Heb. אֵלִיהוּד, *God is his praise*, but not found in the Old Testament,) son of Achim, and father of Eleazar, being the fifth in ascent in Christ's paternal genealogy. Matt. i, 14, 15. B. C. about 200. (M'Clintock and Strong.)

ELIZ'APHAN, (Heb. *Elitsaphan'*, אֵלִיצָפָן, whom *God protects*.)

1. The second son of Uzziel, and chief of the Kohathite Levites at the Exode. Num. iii, 30; Exod. vi, 22. B. C. 1490. He, with his elder brother, Mishael, was directed by Moses to carry away the corpses of their sacrilegious cousins, Nadib and Abihu. Lev. x, 4. In Exodus and Leviticus the name is contracted into *Elzaphan*. His family took part in the ceremony of bringing the ark to Jerusalem in the time of David, (1 Chronicles xv, 8,) and were represented in the revival under Hezekiah. 2 Chronicles xxix, 13.

2. Son of Parnach, and prince of the tribe of Zebulun, appointed to assist Moses in the division of the land of Canaan. Num. xxxiv, 25.

ELI'ZUR, (Heb. *Elitsur'*, אֵלִיצוּר, *God his rock*,) son of Shedeur, and prince of the tribe of Reuben at the Exode. Num. i, 5; ii, 10; vii, 30, 35; x, 18. B. C. 1490.

ELKA'NAH, [some *El'kanah*,] (Heb. *Elkanah'*, אֵלְקָנָה, whom *God created*,) the name of several men, all, apparently, Levites. There is much difficulty and uncertainty in the discrimination of the various individuals who bear this name.

1. The second son of Korah, according to Exod. vi, 24, where his brothers are represented as being Assir and Abiasaph. But in 1 Chronicles vi, 22, 23, Assir, Elkanah, and Ebiasaph are mentioned in the same order, not as the three sons of Korah, but as son, grandson, and great-grandson respectively; and this seems to be correct.

2. Son of Shaul, or Joel, being the father of Amasai, and ninth in descent from Kohath, the son of Levi. 1 Chron. vi, 25, 36. B. C. about 1445.

3. Son of Alimoth, or Mahath, being father of Zuph, or Zophai, and great-grandson of the one immediately preceding. 1 Chron. vi, 26, 35. B. C. about 1300.

4. Another Kohathite Levite, in the line of Heman, the singer. He was the son of Jeroham and father of Samuel. 1 Chron. vi, 27, 28, 33, 34. B. C. 1190. He is described (1 Sam. i, 1, *sq.*) as living at Ramathaim-zophim, in Mount Ephraim, otherwise called Ramah; as having two wives, Hannah and Peninnah, with no children by the former till the birth of Samuel in answer to the prayer of Hannah. We learn also that he lived in the time of Eli, the high-priest; that he was a pious man, going up yearly to Shiloh to worship and sacrifice. Chap. i, 3. After the birth of Samuel Elkanah and Hannah continued to live at Ramah, and had three sons and two daughters. Chap. ii, 21. Elkanah, the Levite, is called an Ephraimite because, so far as his civil standing was concerned, he belonged to the tribe of Ephraim; the Levites being reckoned as belonging to those tribes in the midst of which they lived. (Keil and Delitzsch.)

5. The father of one Asa, and head of a Levitical family resident in the "villages of the Netophathites." 1 Chron. ix, 16. B. C. long before 536.

6. A man of the family of Korhites who joined David while he was at Ziklag. 1 Chron. xii, 6. B. C. about 1058. He probably resided in the tribe of Benjamin, which included four Levitical cities. Perhaps he was the same person who was one of the two door-keepers for the ark when it was brought to Jerusalem. 1 Chron. xv, 23. B. C. 1042.

7. The chief officer in the household of Ahaz, king of Judah, slain by Zichri, the Ephraimite, when Pekah invaded Judah. 2 Chron. xxviii, 7. B. C. about 741.

ELMO'DAM, (Gr. Ἐλμωδάμ,) son of Er and father of Cosam, one of the ancestors of Christ in the private line of David. Luke iii, 28. He is not mentioned in the Old Testament.

ELNA'AM, (Heb. *Elna'am*, אֵלְנָאָם, *God his delight*,) father of Zeribai and Joshaviah, two of David's distinguished warriors. 1 Chron. xi, 46. B. C. 1047. "In the Septuagint the second warrior is said to be the son of the first, and Elnaam is given himself as a member of the guard."

ELNA'THAN, (Heb. *Elnathan'*, אֵלְנָתָן, whom *God has given*.)

1. An inhabitant of Jerusalem, whose daughter, Nehushta, was the mother of Jehoiachin, king of Judah. 2 Kings xxiv, 8. B. C. before 599. He was, perhaps, the same with the son of Achbor sent by Jehoiakim to bring the prophet Urijah from Egypt, (Jer. xxvi, 22,) and in whose presence the roll of Jeremiah was read, for the preservation of which he interceded with the king. Jer. xxxvi, 12, 25. B. C. about 606.

2, 3, 4. Three of the Israelites of position and understanding sent by Ezra to invite the priests and Levites to accompany him to Jerusalem. Ezra viii, 16. B. C. 457.

E'LOH, (Heb. *Eylon'*, אֵילִן, No 1, and *Elon'*, אֵלֹן, No. 2 and 3, *oak*.)

1. A Hittite, father of Bathshemath, (Gen. xxvi, 34,) or Adah, (Genesis xxxvi, 2,) wife of Esau. B. C. before 1796.

2. The second of the three sons of Zebulun, (Gen. xlvi, 14,) and head of the family of Elonites. Num. xxvi, 26. B. C. before 1700.

3. An Israelite of the tribe of Zebulun, and judge for ten years. Judg. xii, 11, 12. B. C. 1130-1120.

ELPA'AL, [many *Elpa'al*,] (Heb. *Elpa'al*, *עֵלְפָאֵל*, *God his wages*,) the second of the two sons of Shaharaim by his wife Hushim, and progenitor of a numerous progeny. He was a Benjamite. 1 Chron. viii, 11, 12, 18.

ELPA'LET, a contracted form (1 Chron. xiv, 5) of the name ELIPHALET, (q. v.)

ELU'ZAI, (Heb. *Eluzay'*, *אֵלְעָזַי*, *God my praises*; that is, the object of praise,) one of the Benjamite warriors who joined David at Ziklag. 1 Chron. xii, 5. B. C. about 1058.

EL'YMAS, (Gr. *Ἐλίμας*, derived from the Arabic *Aliman*, a wise man,) a Jew named Bar-jesus, who had attached himself to the proconsul of Cyprus, Sergius Paulus, when Paul visited the island. Acts xiii, 6, sq. Upon his endeavoring to dissuade the proconsul from embracing the Christian faith he was struck with miraculous blindness by the apostle. A. D. 44.

EL'ZABAD, (Heb. *Elzabad'*, *אֵלְזָבָד*, whom *God has given*.)

1. The ninth of the eleven Gadite heroes who joined David in the wilderness fastness of Judah. 1 Chron. xii, 12. B. C. about 1058.

2. One of the sons of Shemaiah, the son of Obed-edom the Levite. He served as a porter to the "house of Jehovah" under David. 1 Chron. xxvi, 7. B. C. 1015.

EL'ZAPHAN, a contracted form (Exod vi, 22; Lev. x, 4) of the name ELIZAPHAN, (q. v.)

EM'MOR, (Gr. *Ἐμμόρ*,) a Grecized form (Acts vii, 16) of the name HAMOR, (q. v.,) the father of Shechem. Gen. xxxiv, 2.

E'NAN, (Heb. *Eynan'*, *עֵינָן*, *having eyes*,) the father of Ahira, who was "prince" of the tribe of Naphtali at the time of the numbering of Israel in the desert of Sinai. Num. i, 15; ii, 29; vii, 78, 83; x, 27. B. C. 1490.

E'NOCH, (Heb. *Chanok'*, *חֲנוֹךְ*, *initiated*,) the name of two men, two others having their name given as HANOCH, (q. v.)

1. The eldest son of Cain, who called the city which he built after his name. Gen. iv, 17, 18. B. C. about 3875.

2. The son of Jared (Gen. v, 18) and father of Methuselah. Chap. v, 21, sq.; Luke iii, 37. B. C. 3382-3017. After the birth of Methuselah, in his 65th year, he lived 300 years. From his name, "the Inaugurator," Ewald (*History of Israel*, i, p. 266) concludes that he "was a good spirit, who was invoked on any new or difficult undertaking;" and, from the period of 365 years assigned to his life, that "he became the god of the new year." Though this conjecture has very little probability, the number may have been not without influence on the later traditions which assigned to Enoch the discovery of the science of astronomy. (M'Clintock and Strong's *Cyclopædia*.) After the birth of Methuselah, it is said (Gen. v, 22-24) that "Enoch walked with God 300 years, and was not; for God took him." As a reward of his sanctity he was transported into heaven without dying, and thus the doctrine of immortality was plainly taught under the old dispensation. In the Epistle to the Hebrews (chap. xi, 5) the spring and issue of

Enoch's life are clearly marked. Jude (vers. 14, 15) quotes from a prophecy of Enoch, but whether he derived his quotation from tradition or from writing is uncertain. The voice of early ecclesiastical tradition is almost unanimous in regarding Enoch and Elijah as "the two witnesses." Rev. xi, 3.

E'NOS, (Heb. *Enosh'*, עֲנוֹשׁ, *a man*;) the son of Seth and grandson of Adam. Gen. v, 6-11; Luke iii, 38. B. C. 3769-2864. He lived 905 years, and is remarkable on account of a singular expression used respecting him in Gen. iv, 26, "Then began men to call upon the name of the Lord." Two explanations are given of this passage. One is the marginal reading, "Then began men to call themselves *by the name* of the Lord," in order, it would seem, to distinguish themselves from those who were already idolaters, and were termed children of men; the other, "Then men *profanely* called on the name of the Lord," intimating that at that period idolatry began to be practiced among men. (M'Clintock and Strong's *Cyclopædia*.) In 1 Chron. i, 1, the name is Anglicized *Enosh*.

E'NOSH, a more correct way of Anglicizing (1 Chron. i, 1) the name ENOS, (q. v.)

EP'APHRAS, (Gr. Ἐπαφρᾶς, probably a contraction of *Epaphroditus*.) an eminent teacher in the Church at Colossæ, denominated by Paul "his dear fellow-servant," and "a faithful minister of Christ." Col. i, 7; iv, 12. A. D. 64. It has been inferred from Col. i, 7, ("As ye also learned of Epaphras,") that he was the founder of the Colossian Church. Lardner thinks that the expression respecting Epaphras in Col. iv, 12, ὁ ἐξ ὑμῶν, (one of you,) is quite inconsistent with the supposition of his being the founder of the Church, since the same phrase is applied to Onesimus, a recent convert. The words are probably intended to identify these individuals as fellow-townsmen of the Colossians. He was at this time with Paul in Rome, and is afterward mentioned in the Epistle to Philemon, (verse 23,) where Paul calls him "*my fellow-prisoner*." The martyrologies make Epaphras to have been the first bishop of Colosse, and to have suffered martyrdom there.

EPAPHRODITUS, (Gr. Ἐπαφρόδιτος, belonging to *Aphrodite*, or *Venus*;) a messenger of the Church at Philippi to the apostle Paul during his imprisonment at Rome, intrusted with their contributions for his support. Phil. ii, 25; iv, 18. Paul seems to have held him in high appreciation, calling him his brother, companion in labor, and fellow-soldier. While in Rome he contracted a dangerous illness, brought on by his ministering to the apostle. Phil. ii, 30. On his return to Philippi he was the bearer of the epistle to the Church there. Grotius and some other critics conjecture that Epaphroditus was the same as *Epaphras* mentioned in the Epistle to the Colossians. But though the latter name may be a contraction of the former, the fact that Epaphras was most probably in prison at the time sufficiently marks the distinction of the persons. (Kitto.)

EPEN'ETAS, (Gr. Ἐπαίνετος, *commendable*.) a Christian resident at Rome when Paul wrote his epistle to the Church in that city, and one of the persons to whom he sent special salutations. Rom. xvi, 5. In the received text he is spoken of as being "the first-fruits of *Achaia*;" but "the first-fruits of *Asia* is the reading of the best MSS." (Kitto, *Cyclopædia*.)

E'PHAH, (Heb. *Eyphah'*, עִיפָה, *gloom*.)

1. The first-named of the five sons of Midian. Gen. xxv, 4; 1 Chron. i, 33. B. C. about 1853. His descendants formed one of the tribes of the desert connected with the Midianites, Shebaïtes, and Ishmaelites. Isa. lx, 6, 7.

2. A concubine of Caleb, the son of Hezron, of the tribe of Judah. 1 Chron. ii, 46. B. C. about 1471.

3. One of the sons of Jahdai, probably a descendant of one of the sons of the foregoing. 1 Chron. ii, 47.

E'PHAI, (Heb. *Eyphay'*, עִפִּי, *languid*, hence *gloomy*.) a Netophathite, whose sons were among the "captains of the forces" left in Judah after the deportation to Babylon, and who submitted themselves to Gedaliah, the Babylonian governor. Jer. xl, 8. They warned Gedaliah of the plots against him, but were disbelieved by him, (vers. 13-16,) and probably were massacred with him by Ishmael. Chap. xli, 2, 3. B. C. 588.

E'PHER, (Heb. *E'pher*, עֶפֶר, *a calf*, Gesenius; according to others, the *gopher*.)

1. The second-named of the sons of Midian, (Genesis xxv, 4; 1 Chron. i, 33,) Abraham's son by Keturah. B. C. probably after 1830.

2. An Israelite of the tribe of Judah, apparently of the family of Caleb, the son of Jephunneh. 1 Chron. iv, 17.

3. The head of one of the families of Manasseh east, who were carried away by Tilgath-pilneser. 1 Chron. v, 21-26. B. C. before 740.

EPH'LAL, (Heb. *Ephlal'*, אֶפְלַל, *judgment*.) the son of Zabad, a descendant of Judah of the lineage of Shshean. 1 Chron. ii, 37

E'PHOD, (Heb. *Ephod'*, אֶפֶד, an *ephod*.) the father of Hanniel, the prince of the tribe of Manasseh, who was one of those appointed to divide the land among the tribes of Israel. Num. xxxiv, 23. B. C. before 1452.

E'PHRAIM, (Heb. *Ephráyim*, אֶפְרַיִם, *fruitful*.) the second son of Joseph by Asenath, the daughter of Poti-pherah, (Gen. xlvi, 20,) born during the seven years of plenty. B. C. 1711.

1. Personal History. The first incident in Ephraim's history is the blessing of his grandfather, Jacob. Contrary to the intention of Joseph, Ephraim was preferred to Manasseh by Jacob, and upon him was conferred the birthright blessing. Gen. xlviii, 17-19. Before Joseph's death Ephraim's family had reached the third generation. (Gen. i, 23,) and it may have been about this time that the affray mentioned in 1 Chron. vii, 21, occurred, when some of his sons were killed, and when Ephraim named a son Beriah, to perpetuate the memory of the disaster which had fallen on his house.

2. The Tribe of Ephraim. (1) **Numbers.** At the census in the wilderness of Sinai (Num. i, 32, 33; ii, 19) its numbers were forty thousand five hundred, ranking *tenth*, and had decreased to thirty-two thousand five hundred at the second census, ranking *eleventh*. (2) **Position.** During the march through the wilderness the position of the sons of Joseph and Benjamin was on the west side of the tabernacle, (Num. ii, 18-24,) and the prince of Ephraim was Elishama, the son of Ammihud. Num. i, 10. According to rabbinical authority, the standard of Ephraim was a golden flag, on which the head of a calf was depicted. The representative of Ephraim among the

spies was the great hero "Oshea, the son of Nun," whose name was changed by Moses to the more distinguished form (Joshua) in which it is familiar to us. (3) **Territory.** The boundaries of Ephraim are given in Josh. xvi. (Compare 1 Chron. vii, 28, 29.) We are not able to trace this boundary line very exactly. But Ephraim occupied the very center of Palestine, embracing an area about forty miles in length from east to west, and from six to twenty-five in breadth from north to south. It extended from the Mediterranean to the Jordan, having on the north the half-tribe of Manasseh, and on the south Benjamin and Dan. Josh. xvi, 5, etc.; xviii, 7, etc.; 1 Chron. vii, 28, 29. The tribes of Ephraim and Manasseh were not at first contented with the size of their allotted portions, and were told by Joshua to go boldly and expel the inhabitants of the adjacent mountain and woodland country and occupy it. Josh. xvii, 14-18. (4) **Subsequent History.** "The tabernacle was set up in Ephraim, at Shiloh. Josh. xviii, 1. By this circumstance the influence of the tribe was increased, and we find it bearing itself haughtily. We have an example of this in their remonstrance to Gideon after his first victory, which that leader deemed prudent to pacify by a flattering answer. Judg. vii, 24, 25; viii, 1-3. With Jephthah they were still more incensed, because, as they said, he had not solicited their aid. Jephthah boldly attacked and defeated them. Judges xii, 1-6. At first the Ephraimites did not submit to the authority of David, (2 Sam. ii, 8, 9;) and though, after the death of Ish-bosheth, a large body of them went to Hebron to join David, and that monarch could speak of Ephraim as the strength of his head, yet the jealousy against Judah sometimes broke out. 1 Chron. xii, 30; Psal. lx, 7; 2 Sam. xix, 40-43. David had his ruler in Ephraim, (1 Chron. xxvii, 20,) and Solomon his commissariat officer. 1 Kings iv, 8. Still, the spirit and weight of the tribe were so great, that Rehoboam found it necessary to repair to Shechem, a city within its borders, for his inauguration. 1 Kings xii, 1. And then, on his foolish refusal of their demands, the ten tribes revolted, and established a different mode of worship. 1 Kings xii. After this Ephraim was the main support of the northern kingdom, which came to be designated by its name, and the reunion of which with Judah was the hope of the prophets as the fulfillment of Israel's glory. Isa. vii, 2; xi, 13; Ezek. xxxvii, 15-22. After the captivity, 'children of Ephraim' dwelt in Jerusalem. 1 Chron. ix, 3; compare Neh. xi."—Whitney's *Geography*.

EPH'RATAH, or **EPH'RATH**, (Heb. *Ephra'thah*, אֶפְרַתָּה, *land*, [Gesenius,] others *fruitful*,) the second wife of Caleb, the son of Hezron, mother of Hur, (1 Chron. ii, 19,) and grandmother of Caleb, the spy. Ver. 50; chap. iv, 4. B. C. about 1471. .

EPH'RON, (Heb. *Ephron'*, עֶפְרוֹן, perhaps *fawn-like*,) the son of Zohar, a Hittite; the owner of a field which lay facing Mamre, or Hebron, and of the cave contained therein, which Abraham bought from him for 400 shekels of silver. Gen. xxiii, 8-17; xxv, 9; xlix, 29, 30; l, 13. B. C. 1860. By Josephus (*Ant.*, i, 14) the name is *Ephraim*, and the purchase money 40 shekels.

ER, (Heb. same, עֵר, *waking*.)

1. The eldest son of the patriarch Judah by Bath-Shuah, (daughter of Shuah,) a Canaanitess. Gen. xxxviii, 2, 3. B. C. about 1727. "Er was

wicked in the sight of the Lord; and the Lord slew him." Verse 7; Num. xxvi, 19. It does not appear what the nature of his sin was; but, from his Canaanitish birth on his mother's side, it was probably connected with the abominable idolatries of Canaan. (Smith.)

2. The son of Shelah and grandson of Judah. 1 Chron. iv, 21. B. C. probably after 1700.

3. The son of Jose and father of Elmodam, in the ancestry of Joseph, the husband of Mary. Luke iii, 28.

E'РАН, (Heb. *Eran'*, עֵרָן, *watchful*,) son of Shuthelah, (eldest son of Ephraim,) and head of the family of the Eranites. Num. xxvi, 36.

ERAS'TUS, (Gr. Ἐραστός, *beloved*,) a Corinthian, and one of Paul's disciples, whose salutations he sends from Corinth to the Church at Rome as those of "the chamberlain of the city." Rom. xvi, 23. The word so rendered (οὔκονόμος, Vulg. *arcarius*) denotes the city *treasurer*, (or steward,) an officer of great dignity in ancient times, (Josephus, *Ant.*, vii, 8, 2;) so that the conversion of such a man to the faith of the Gospel was a proof of the wonderful success of the apostle's labors in that city. We find Erastus with Paul at Ephesus as one of his attendants or deacons, whence he was sent along with Timothy into Macedonia, while the apostle himself remained in Asia. Acts xix, 22. They were both with the apostle at Corinth when he wrote, as above, from that city to the Romans; at a subsequent period Erastus was still at Corinth, (2 Tim. iv, 20,) which would seem to have been the usual place of his abode. (Kitto.)

E'RI, (Heb. *Eri'*, עֵרִי, *watching*,) the fifth son of the patriarch Gad, (Gen. xlv, 16,) and ancestor of the Erites. Num. xxvi, 16.

ESA'IAS, the Grecized form constantly used in the New Testament for ISAIAH, (q. v.)

E'SAR-HAD'DON, (Heb. *Esar'-Haddon'*, אֶסַרְהַדְדִּן, *gift of fire*, [M'Clinck and Strong's *Cyclopædia*,]) the son and successor of Sennacherib. 2 Kings xix, 37; Isa. xxxvii, 38.

Personal History. Nothing is really known of Esar-haddon until his accession, (B. C. about 680,) which seems to have taken place quietly and without difficulty on the murder of his father and the flight of his guilty brothers. 2 Kings xix, 37; Isa. xxxvii, 38. He appears by his monuments to have been one of the most powerful—if not *the* most powerful—of all the Assyrian monarchs. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains, and the Mediterranean. In consequence of the disaffection of Babylon, and its frequent revolts from former Assyrian kings, Esar-haddon, having subdued the sons of Merodach-baladan, who headed the national party, introduced the new policy of substituting for the former government by viceroys a direct dependence upon the Assyrian crown. He is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. His Babylonian reign lasted thirteen years, from B. C. 680 to B. C. 667. As a builder of great works Esar-haddon is particularly distinguished. Besides his palace at Babylon, which has been already mentioned, he built at least three others in different parts of his dominions, either for himself or his son; while in a single inscription he

mentions the erection by his hands of no fewer than thirty temples in Assyria and Mesopotamia. The south-west palace at Nimrud is the best preserved of his constructions. It is impossible to fix the length of Esar-haddon's reign, or the order of the events which occurred in it. It has been conjectured that he died about B. C. 660, after occupying the throne for twenty years. (Smith.)

E'SAU. 1. Name and Family. (Heb. *Esav'*, עֵשָׂו, *hairy*, [see Gen. xxv, 25 ;] his surname, *Edom*, was given him from the *red* pottage, [Gen. xxv, 30,]) the eldest son of Isaac by Rebekah, and twin-brother of Jacob.

2. Personal History. We have no account of the early life of Esau beyond an incident or two connected with his birth. Gen. xxv, 22-26. B. C. about 1836. As he grew up Esau became "a cunning hunter, a man of the field." He was, in fact, a thorough "son of the desert," who delighted to roam free as the wind of heaven, and who was impatient of the restraints of civilized or settled life. Still his father loved him, and none the less for the savory venison the son brought to him. Chap. xxv, 28. **(1) Sells his birthright.** Coming in one day from the chase hungry and longing for food, he saw Jacob enjoying a dish of pottage. He prayed Jacob to share his meal with him. Jacob set a price upon the food, even the birthright of his brother. This was, indeed, a large demand, for the birthright secured to its possessor immunities and privileges of high value—the headship of the tribe, both spiritual and temporal, and the possession of the great bulk of the family property, and carried with it the *covenant blessing*. Gen. xxvii, 28, 29, 36 ; Heb. xii, 16, 17. Urged by hunger, however, Esau acceded to Jacob's demands and secured the food, and "despised his birthright." Genesis xxv, 29-34. B. C. about 1805. **(2) Marries.** At the age of forty years Esau married two wives in close succession. These were both Canaanites, and, on account of their origin, were not acceptable to Isaac and Rebekah. The latter was especially grieved. "I am weary," she said, (Gen. xxvii, 46,) "of my life, because of the daughters of Heth." (1) His first wife was Adah, the daughter of Elon the Hittite, (Gen. xxxvi, 2,) called Bashemath in Gen. xxvi, 34. (2) His second wife was Aholibamah, the daughter of Anah, as all the accounts agree except that in Gen. xxvi, 34, where, by some error or variation of names, she is called Judith, the daughter of Beeri the Hittite. (See Keil, *Commentary*; M'Clintock and Strong's *Cyclopædia*.) (3) Esau's third wife, taken from his own kindred, was Bashemath, (otherwise called Mahalath, Gen. xxviii, 9,) sister of Nebajoth, and daughter of Ishmael. Gen. xxxvi, 3. **(3) Loses his Father's Blessing.** When Isaac was grown old and feeble he wished, in the consciousness of approaching death, to give his blessing to his elder son. Without regard to the words which were spoken by God with reference to the children before their birth, and without taking any notice of Esau's frivolous barter of his birthright and his ungodly connection with Canaanites, Isaac maintained his preference for Esau. He commanded him to hunt game and prepare him a savory dish, that he might eat and bless him. Rebekah sought to frustrate this plan, desiring to secure the inheritance for Jacob. Jacob successfully simulated Esau, and secured the desired blessing, but had scarcely done so when Esau returned. When told that his brother had secured the prize, he cried out, "Bless me, even me also, O my father !" Urging this entreaty again and again, even with tears, Isaac at length said to

him, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Thus deprived forever of his birthright by virtue of the irrevocable blessing, Esau hated his brother, and vowed vengeance. But he said to himself, "The days of mourning for my father are at hand; then will I slay my brother Jacob." When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael. Gen. xxviii, 6-9. **(4) Removes to Mount Seir.** Esau probably removed soon after this to Mount Seir, still retaining, however, some interest in his father's property in southern Palestine. It is probable that his own habits, and the idolatrous practices of his wives and rising family, continued to excite and even increase the anger of his parents; and that he, consequently, considered it more prudent to remove his household to a distance. Gen. xxxii, 3. **(5) Reconciled to Jacob.** Esau was residing in Mount Seir when Jacob returned from Padan-aram, and Jacob, fearing lest Esau should desire to take revenge for former injuries, sent messengers in order, if possible, to appease his wrath. In reply to his conciliatory message, Esau came to meet him with four hundred armed men. "Jacob was greatly afraid and distressed." What must have been his surprise, when they neared each other, to see Esau running with extended arms to greet and embrace him! Esau "fell on his neck and kissed him, and they wept." Jacob had prepared a present for Esau, which the latter at first refused to take, but afterward accepted. Esau's offer to march with Jacob as a guard was declined, and Esau returned to Mount Seir. Gen. xxxii, 3-xxxiii, 16. B. C. 1739. **(6) Later History.** It does not appear that the two brothers met again until the death of their father. B. C. 1716. Mutual interest and fear constrained them to act honestly, and even generously, toward each other at this solemn interview. They united in laying the body of Isaac in the cave of Machpelah. Gen. xxxv, 29. Then "Esau took all his cattle, and all his substance, which he had got in the land of Canaan"—such, doubtless, as his father, with Jacob's consent, had assigned to him—"and went into the country from the face of his brother Jacob." Chap. xxxvi, 6. Esau is once more presented to us (Gen. xxxvi, 43) in a genealogical table, in which a long line of illustrious descendants is referred to "Esau, the father of the Edomites."

3. Character. "Esau, the shaggy red-haired huntsman, the man of the field, with his arrows, his quiver, and his bow, coming in weary from the chase, caught, as with the levity and eagerness of a child, by the sight of the lentil soup—'Feed me, I pray thee, with the "red, red" pottage"—yet so full of generous impulse, so affectionate toward his aged father, so forgiving toward his brother, so open-handed, so chivalrous: who has not at times felt his heart warm toward the poor rejected Esau, and been tempted to join with him as he cries with 'a great and exceeding bitter cry,' 'Bless me, even me also, O my father?' In the Jewish history, what a foreshadowing of the future! We may even venture to trace in the wayward chieftain of Edom the likeness of the fickle, uncertain Edomite, now allied, now hostile, to the seed of promise. 'A turbulent and unruly race,' so Josephus describes the Idumeans of his day; 'always hovering on the verge of rev-

olution, always rejoicing in changes, roused to arms by the slightest motion of flattery, rushing to battle as if they were going to a feast.'"—*Stanley*.

DIFFICULTIES.—(1) **Esau a Profane Person.** The apostle in Hebrews (chapter xii, 16) mentions Esau as a "profane person." This probably means that Esau was a sensualist, who, for a moment's gratification, sold his birthright. He is, therefore, marked as the pattern of those who sacrifice eternity for the pleasure of an hour. "The justice of this judgment appears from considering what the birthright was which he sold at such a price. Esau was, by right of birth, the head of the family, its prophet, priest, and king; and no man can renounce such privileges, except as a sacrifice required by God, without 'despising' God, who gave them. But more than this: he was the head of the chosen family; on him devolved the blessing of Abraham, that 'in his seed all the families of the earth should be blessed;' and, in despising his birthright, he put himself out of the sacred family, and so became a 'profane person.'"—Smith, *Old Testament History*. (2) **No Place for Repentance.** We do not suppose that Esau sought a change of heart and mind in himself, and that a careful seeking with tears, and yet did not find a place for it. What Esau did seek—the thing which he manifestly did labor after—was a change of mind in Isaac, so that he should confer temporal blessings on him: which Isaac, in a degree, did; but no change of mind took place in reference to the spiritual blessing. (Junkin, *Commentary*; Bloomfield, *New Testament*.)

ESH'BAÄL, [some *Esh-Ba'al*,] (Heb. *Esba'al*, אֶשְׁבַּעַל, *man of Baal*),

the fourth son of King Saul, according to the chronology of 1 Chronicles viii. 33; ix. 39. He is doubtless the same person as *Ish-bosheth*, (see 1 Sam. xxxi, 2, compared with 2 Sam. xxviii.) since it was the practice to change the obnoxious name of *Baal* into *Bosheth* or *Besheth*, as in the case of Jerub-besheth for Jerub-baal, and (in this very genealogy) of Merib-baal for Mephi-bosheth. (McClintock and Strong's *Cyclopædia*.)

ESH'BAN, (Heb. *Eshban'*, אֶשְׁבַּן, *man of consideration*), the second-named of the four sons of Dishon, the Horite. Gen. xxxvi, 26; 1 Chron. i, 41.

ESH'COL, (Heb. *Eshkol'*, אֶשְׁכּוֹל, *a bunch, cluster*), a young Amoritish chieftain, who, with his brothers, Aner and Mamre, being in alliance with Abraham, joined him in the recovery of Lot from the hands of Chedorlamer and his confederates. Gen. xiv, 13, 14. B. C. about 1913.

E'SHEK, (Heb. *id.*, עֶשֶׁק, *oppression*), a brother of Azel, a Benjamite, one of the late descendants of King Saul. He was the father of Ulam, the father of a large and noted family of archers. 1 Chron. viii, 39.

ESH'TON, (Heb. *Esh-ton'*, אֶשְׁתּוֹן, *uxurious, careless*), a son of Mehir, and grandson of Chelub, of the tribe of Judah. 1 Chron. iv, 11, 12.

ES'LI, (Gr. Ἑσλί,) son of Nagge (Naggai) and father of Naum, of the maternal ancestry of Christ after the exile. Luke iii, 25. He is probably the same with *Elieonai*, the son of Neariah, and father of Johanan. 1 Chron. iii, 23, 24. (See McClintock and Strong's *Cyclopædia*.)

ES'ROM, (Gr. Ἑσρώμ,) a Grecized form (Matt. i, 3; Luke iii, 33) of the name of HEZRON, (q. v.) the grandson of Judah. 1 Chron. ii, 5.

ES'THER, the Jewish maiden chosen to be queen by Ahasuerus.

1. Name and Family. (Persian אֶסְתֵּר, *Ester'*.) Esther was the new and probably Persian name given on her introduction to the royal harem. Her proper Hebrew name was HADASSAH, (q. v.) As to the signification of

the name Esther, Gesenius quotes from the second Targum on Esther: "She was called Esther from the name of the star Venus, which in Greek is *Aster*, (that is, ἀστήρ, Eng. *star*.)" Esther was the daughter of Abihail, a Benjamite and uncle of Mordecai. Esther ii, 15. Her ancestor, Kish, had been among the captives led away from Jerusalem by Nebuchadnezzar.

2. Personal History. Left an orphan, Esther was brought up by her cousin Mordecai, who held an office, at Shushan, in the palace. Esther ii, 5-7. **(1) Chosen Queen.** Ahasuerus having divorced his wife because she refused to comply with his drunken commands, search was made for the most beautiful maiden to be her successor. Those selected were placed in the custody of "Hegai, keeper of the women." The final choice among them remained with the king himself. That choice fell upon Esther, for "The king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." Chapter ii, 8-17. B. C. about 515. **(2) Saves her People.** Esther, in obedience to Mordecai, had not made known her parentage and race. Chap. ii, 10. But Haman, the Agagite, angry with Mordecai because he did not do him reverence, represented to the king that the Jews scattered through his empire were a pernicious nation. The king gave Haman full power to kill them all and seize their property. Chap. iii. Upon being informed of this by Mordecai, Esther, who seemed herself to be included in the doom of extermination, resolved to plead for her people. She decided to present herself unbidden to the king, which was not according to law. Chap. iv, 16. She did so and, obtaining favor in his sight, made known her request. It was that the king and Haman would that day attend a banquet which she had prepared. At the banquet the king renewed his willingness to grant Esther any request she might make. She extended an invitation to both for the morrow, and promised then to reveal her wishes. Chap. v. The next day Esther pleaded for her people, and denounced Haman. The laws of the empire would not allow the king to recall a decree once uttered; but the Jews were authorized to stand upon their defense; and this, with the known change in the intentions of the court, averted the worst consequences of the decree. The Jews established a



REPUTED TOMB OF ESTHER AND MORDECAI.

yearly feast in memory of their deliverance, called *Purim*, which is observed to this day. Chap. viii, 8, 9. B. C. 509.

3. Character. "The character of Esther, as she appears in the Bible, is that of a woman of deep piety, faith, courage, patriotism, and caution, combined with resolution; a dutiful daughter to her adopted father, docile and obedient to his counsels, and anxious to share the king's favor with him for the good of the Jewish people. That she was a virtuous woman, and, as far as her situation made it possible, a good wife to the king, her continued influence over him for so long a time warrants us to infer. There must have been a singular grace and charm in her aspect and manners, since she 'obtained favor in the sight of all that looked upon her.' Chap. ii, 15."—M'Clintock and Strong's *Cyclopædia*.

DIFFICULTIES.—(1) Amestris, it is said, (who cannot be Esther, since she was the daughter of a Persian noble, Otanes,) was the real queen consort of Xerxes, from the beginning of his reign to the end; and, therefore, the whole story of Esther being made queen, etc., is impossible. Amestris was, undoubtedly, during the greater part of his reign, the chief wife of Xerxes. He married her during the life-time of his father, and she outlived him, and held the rank of queen mother under his son and successor, Artaxerxes. She cannot be the Esther of Scripture; but there is nothing to prevent her from being Vashti, whose disgrace may have been only temporary. Or, possibly, Vashti and Esther may both have been "secondary wives," though the title of queen is given to them. We know far too little of the domestic life of Xerxes from profane sources to have any right to pronounce the position which Esther is made to occupy in his harem from his seventh to his twelfth year impossible, or even improbable. (2) A Persian king, it is said, would never have invited his queen to a carousal. The Persian abhorrence of such an act as exhibiting the queen unveiled to a set of revelers is implied in the refusal of Vashti. The question of the possibility or impossibility of the thing occurring is merely a question of the lengths to which a Persian monarch would go in outraging propriety and violating established usage. (3) He could not legally, and, therefore, it is supposed he would not, marry a wife not belonging to one of the seven great Persian families. The marriage of Ahasuerus with a Jewess, even if we regard it as a marriage in the fullest sense, would not be more illegal or more abhorrent to Persian notions than Cambyses's marriage with his full sister. It is, therefore, just as likely to have taken place. If, on the other hand, it was a marriage of the secondary kind, the law with respect to the king's wives being taken from the seven great families would not apply to it. (Rawlinson, *Historical Illustrations of the Old Testament*.)

E'THAN, (Heb. *Eythan'*, עֲתָנָה, *perpetuity, strength*.)

1. One of the four persons ("Ethan the Ezrahite, and Heman, and Chalcol, and Darda") who were so renowned for their sagacity that it is mentioned to the honor of Solomon that his wisdom excelled theirs. 1 Kings iv, 31. Ethan is distinguished as "the Ezrahite" from the others, who are called "sons of Mahol," unless the word *Mahol* be taken for "sons of music, dancing," etc., in which case it would apply to Ethan as well as to the others. In 1 Chron. ii, 6, they are all given as "sons of Zerah." In the title to the eighty-ninth Psalm an "Ethan the Ezrahite" is named as the author.

2. Son of Zimmah and father of Adaiah, in the ancestry of the Levite Asaph. 1 Chron. vi, 42. In ver. 21 he seems to be called *Joah*, the father of Iddo.

3. Son of Kishi, or Kushaiah, a Levite of the family of Merari. He was appointed one of the leaders of the temple music by David, (as singer, 1 Chron. vi, 44, or player on cymbals, chap. xv, 17, 19.) B. C. about 1040. In the latter passages he is associated with Heman and Asaph, the heads of two other families of Levites; and, inasmuch as in other passages of these books (1 Chron. xxv, 1, 6) the names are given as Asaph, Heman,

and *Jeduthun*, it has been conjectured that this last and Ethan were identical. There is at least great probability that Ethan the singer was the same person as Ethan the Ezrahite, (see No. 1,) whose name stands at the head of *Psa. lxxxix*, for it is a very unlikely coincidence that there should be two persons named Heman and Ethan so closely connected in two different tribes and walks of life. (M'Clintock and Strong's *Cyclopædia*.)

ETH'BAÄL, (Heb. *Ethba'ül*, אֶתְבַּעַל, with *Baal*, that is, *having his favor*,) a king of Sidon, father of Jezebel, the wife of Ahab. 1 Kings xvi. 31. B. C. before 918. According to Josephus, (*Ant.*, viii, 13, 1 and 2.) Ethbaal is called *Ithobalus* by Menander, who also says that he was a priest of Astarte, and, having put the king, Pheles, to death, assumed the scepter of Tyre and Sidon, lived sixty-eight years, and reigned thirty-two. We see here the reason why Jezebel, the daughter of a priest of Astarte, was so zealous a promoter of idolatry.

ETH'NAN, (Heb. *Ethnan'*, אֶתְנַן, a gift,) a descendant of Judah, one of the sons of Helah, the wife of Ashur. 1 Chron. iv, 7.

ETH'NI, (Heb. *Ethni'*, אֶתְנִי, munificent,) the son of Zerah and father of Malchiah, a Levite of the family of Gershom. 1 Chron. vi, 41. B. C. about 1280.

EUBU'LUS, (Gr. *Eὐβουλus*, good in counsel,) a Christian at Rome whose greeting Paul sent to Timothy during his last imprisonment. 2 Tim. iv, 21. A. D. 66.

EUNI'CE, (Gr. *Εὐνίκη*, good victory,) the mother of Timothy and the wife of a Greek. Acts xvi, 1; 2 Tim. i, 5. In both passages reference is made to her faith. A. D. before 66.

EUO'DIAS, (Gr. *Εὐοδία*, a good journey,) a female member of the Church at Philippi, who seems to have been at variance with another female member named Syntyche. A. D. 64. Paul describes them as women who had "labored much with him in the Gospel," and implores them to be of one mind. Phil. iv, 2, 3. (Kitto.)

EU'TYCHUS, (Gr. *Εὐτυχος*, good fortune,) a young man of Troas who attended the preaching of Paul. The services were held in the third story of the house, the sermon long, lasting until midnight, and the air heated by the large company and the many lamps. Under these circumstances Eutychus was overcome with sleep and fell from the window near which he was sitting into the court below, "and was taken up dead." Paul went down, and extending himself upon the body, embraced it, like the prophets of old. 1 Kings xvii, 21; 2 Kings iv, 34. He then comforted his friends, "Trouble not yourselves; for his life is in him." Before Paul departed in the morning they brought the young man to him alive and well. Acts xx, 5-12. Bloomfield (*New Testament*) proves that the narrative forbids us for a moment to entertain the view of those critics who suppose that animation was merely suspended.

EVE, (Heb. חַוָּה, *Chavvah'*, life, or living,) the name given by Adam to the first woman, his wife. Gen. iii, 20. B. C. 4004. It is supposed that she was created on the sixth day, after Adam had reviewed the animals. The

naming of the animals led to this result, that there was not found a helpmeet for man. Then God caused a deep sleep to fall upon the man, and took one of his ribs and fashioned it into a woman, and brought her unto Adam. Gen. ii, 18-22. Through the subtlety of the serpent, Eve was beguiled into a violation of the one commandment imposed upon her and Adam. She took of the fruit of the forbidden tree and gave to her husband. Her punishment was an increase of sorrow and pregnancy. Chap. iii, 16. "That the woman should bear children was the original will of God; but it was a punishment that henceforth she was to bear them in sorrow, that is, with pains which threaten her own life as well as that of the child." —*Delitzsch*. Three sons of Eve are named, Cain, (chap. iv, 1,) Abel, (ver. 2,) and Seth, (chap. v, 3,) though the fact of other children is recorded. Chap. v, 4.

E'VI, (Heb. *עֵוִי*, *desire*, or *dwelling*,) one of the five kings of the Midianites slain by the Israelites in the war arising out of the idolatry of Baal-peor, induced by the suggestion of Balaam, (Num. xxxi, 8,) and whose lands were afterward allotted to Reuben. Josh. xiii, 21. B. C. 1552.

E'VIL-MER'ODACH, (Heb. *עֵוִיל מֶרֶדַּךְ*, *Evil' Merodak'*,) the son and successor of Nebuchadnezzar. On his accession to the throne he released the captive king of Judah, Jehoiachin, from prison, after thirty-seven years of incarceration, treated him with kindness and distinction, and set his throne above the thrones of the other conquered kings who were detained at Babylon. 2 Kings xxv, 27-30; Jer. lii, 31-34. He appears to have reigned two years, (B. C. 562-560,) and was murdered by Neriglissar, a Babylonian noble married to his sister, who then seized the crown.

E'ZAR, a less correct mode of Anglicising (1 Chron. i, 38) the name EZER, (q. v.)

EZ'BAI, (Heb. *עִזְבַּי*, *Ezbay'*, signifying uncertain,) the father of Naarai, one of David's mighty men. 1 Chron. xi, 37. B. C. before 1047.

EZ'BON, (Heb. *עִצְבֹּן*, *Etsbon'*, perhaps *working*.)

1. The fourth son of the patriarch Gad, (Gen. xlvi, 16,) called also (Num. xxvi, 16) *Ozni*. B. C. 1452.

2. The first-named of the sons of Bela, the son of Benjamin. 1 Chron. vii, 7.

EZEKI'AS, a Grecized form (Matt. i, 9, 10) of the name of King HEZEKIAH, (q. v.)

EZE'KIEL. One of the four greater prophets. **1. Name and Family.** (Heb. *יְחֶזְקֵאל*, *Yechezkel'*, whom *God will strengthen*, or *God will prevail*,) the son of a priest named Buzi.

2. Personal History. Ezekiel was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. 2 Kings xxiv, 12-15. B. C. 598. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river, "in the land of the Chaldeans," that God's message first reached him. Ezek. i, 3. His call took place "in the fifth year of King Jehoiachin's captivity, (B. C. 594, chap. i, 2,) in the thirtieth year, in

the fourth month." It now seems generally agreed that it was the thirtieth year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B. C. 625. (Smith.) We learn from an incidental allusion (chap. xxiv, 18)—the only reference which he makes to his personal history—that he was married and had a house (chap. viii, 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions. Chap. viii, 1; xi, 25; xiv, 1; xx, 1, etc. The last date he mentions is the 27th year of the captivity, (chap. xxix, 17,) so that his mission extended over twenty-two years. He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates.

3. Character. He is distinguished by his firm and inflexible energy of will and character; and we also observe a devoted adherence to the rites and ceremonies of his national religion. Ezekiel is no cosmopolite, but displays every-where the peculiar tendencies of a Hebrew educated under Levitical training. The priestly bias is always visible. We may also note in Ezekiel the absorbing recognition of his high calling, which enabled him cheerfully to endure any privation or misery, if thereby he could give any warning or lesson to his people, (chap. iv; xxiv, 15, 16, etc.,) whom he so ardently loved. Chap. ix, 8; xi, 13.

E'ZER.

1. (Heb. *E'tser*, עֵצֶר, *treasure*,) one of the sons of Seir, and native princes of Mount Hor, (Gen. xxxvi, 21, 27, 30; 1 Chron. i, 42, 38,) in which last verse the name is Anglicized "Ezar." B. C. about 1853.

(2-6. Heb. עֵזֶר, or עֲזָרָה, *help*.)

2. The father of Hushah, one of the posterity of Hur, of the tribe of Judah. 1 Chron. iv, 4.

3. A son (or descendant) of Ephraim, who, with Elead, was slain by the aboriginal inhabitants of Gath "because they came down to take away their cattle." 1 Chron. vii, 21. B. C. about 1444.

4. The first-named of the Gadite champions who went to David at Ziklag. 1 Chron. xii, 9. B. C. about 1058.

5. The son of Jeshua, the ruler of Mizpah, who repaired part of the city wall near the armory. Neh. iii, 19. B. C. 445.

6. One of the priests who assisted in the dedication of the walls of Jerusalem under Nehemiah. Neh. xii, 42. B. C. 445.

EZ'RA, (Heb. *Ezra'*, עֶזְרָא, *help*.)

1. A descendant of Judah, the father of several sons. His own parentage is not given. 1 Chron. iv, 17.

2. The priest who led the second expedition of Jews back from the Babylonian exile into Palestine, and the author of the book bearing his name. (See the last four chapters, in which he speaks in the first person.)

1. Family. Ezra was a lineal descendant from Phineas, the grandson of Aaron, (Ezra vii, 1-5.) being the son of Seraiah, who was the grandson of Hilkiah, high-priest in the reign of Josiah. He is described as "a ready scribe in the law of Moses," (ver. 6;) "a scribe of the words of the com-

mandments of the Lord, and of his statutes to Israel," (ver. 11;) "Ezra the priest, a scribe of the law of the God of heaven." Ver. 12.

2. Personal History. (1) **Appointed Leader.** Living at Babylon, he gained the favor of Artaxerxes, and obtained from him a commission to go up to Jerusalem. Ezra vii, 8, *sq.* B. C. about 457. The king's commission invited all the Israelites and priests and Levites in the whole empire, who so wished, to go with Ezra. Chap. vii, 13. Of these a list amounting to 1,754 is given in Ezra viii; and these also, doubtless, form a part of the full list of the returned captives contained in Neh. vii, and in duplicate in Ezra ii. Ezra was allowed to take with him a large free-will offering of gold and silver, and silver vessels, contributed by the Jews, and by the king himself and his counselors. He was also empowered to draw upon the king's treasures beyond the river for any further supplies he might require; and all priests, Levites, and other ministers of the temple were exempted from taxation. Ezra received authority to appoint magistrates and judges in Judea, with power of life and death over all offenders. Ezra vii. (2) **Preparations.** Ezra assembled the Jews who accompanied him on the banks of the river Ahava, where they halted three days in tents. Finding none of the sons of Levi, he sent for them and then proclaimed a fast, praying God for divine direction and safe conduct. Ezra next committed the care of the treasures with him to twelve of the chief priests and ten of their brethren, with a charge to deliver them safely in the house of the Lord at Jerusalem. (3) **At Jerusalem.** The company arrived at Jerusalem upon the first day of the fifth month, after a journey of about four months. Ezra vii, 9. B. C. about 457. Three days after their arrival the treasures were weighed and delivered to the proper custodians, burnt sacrifices were offered by the returned exiles, and the king's commissions were delivered to vice-roys and governors. Ezra viii. On arriving at Jerusalem Ezra found, to his great distress, that the people had paid no regard to the law which prohibited their marriage with idolaters. His first care was to impress them with the enormity of their sin. The example of his public mourning and prayer led some of the chief persons to acknowledge their transgression. At their suggestion the whole people were summoned to Jerusalem on penalty of forfeiture and expulsion from the congregation. They assembled on the twentieth day of the ninth month, amid a great storm of rain, and, having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even those who had borne children, by the beginning of the new year. Chaps. ix, x. At this point the account of Ezra's proceedings ends abruptly with the book that bears his name, and we hear nothing more of him till, thirteen years afterward, we find him (4) **Again at Jerusalem.** It is conjectured by some that Ezra remained governor until superseded by Nehemiah, but as his commission was of a temporary nature, and as there is no trace whatever of his presence in Jerusalem between the eighth and twentieth year of Artaxerxes, it seems probable that, obeying his instructions, he returned to Babylon. After the completion of the wall he appears again in Jerusalem. The functions he executed under Nehemiah's government were purely of a priestly and ecclesiastical character, such as reading and interpreting the law of Moses to the people, praying in the congregation, assisting at the dedication of the wall, and promoting the religious reformation effected by Nehemiah. Neh. viii, 9; xii, 26. In the sealing of the covenant, described in

Neh. x, Ezra perhaps sealed under the patronymic Seraiah or Azariah. Ver. 2. As Ezra is not mentioned after Nehemiah's departure for Babylon in the thirty-second year of Artaxerxes, and as every thing fell into confusion during Nehemiah's absence, (Neh. xiii,) it is not unlikely that Ezra may have again returned to Babylon before that year.

3. Character. Ezra had a profound love for the word of God, and "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." Ezra vii, 10. He was a man of excellent judgment, (chap. vii, 25, 26.) of large conscientiousness, (chap. ix, 3, *sq.*) which led him to deeply deplore sin and to strenuously oppose it. So great was his sense of dependence upon God that every step he took was marked



REPUTED TOMB OF EZRA.

by some devout acknowledgment of the help of God, "according to the good hand of his God upon him." Ezra vii, 6, 9, 27, 28; viii, 22, 31.

3. The head of one of the twenty-two courses of priests which returned from captivity with Zerubbabel and Jeshua. Neh. xii, 1. B. C. 536. The same name appears in ver. 13, where it is stated that his son, Meshullam, was chief of his family in the time of the high-priest Joiakim, (compare ver. 12;) also in ver. 33, as one of the chief Israelites who formed the first division that made the circuit of the walls of Jerusalem when rebuilt. B. C. 445. It is uncertain, however, whether reference is made to the same person or not.

EZ'RI, (Heb. *Ezri'*, עֲזָרִי, *helpful*.) son of Chelub, superintendent for King David of those "who did the work of the field for tillage of the ground." 1 Chron. xxvii, 26. B. C. about 1015.

FE'LIX, (Gr. Φήλιξ, *happy*.) the Roman procurator before whom Paul was arraigned. Acts xxiv. (1) **Elevation and Crimes.** He was originally a slave, and, for some unknown service, was manumitted by Claudius Cæsar. He was appointed by this emperor procurator of Judea on the banishment of Ventidius Cumanus, probably A. D. 53. Suetonius speaks of the military honors which the emperor honored him with, and specifies his appointment as governor of the province of Judea, adding an innuendo

which loses nothing by its brevity, namely, that he was the husband of three queens, or royal ladies, (*"trium reginarum maritum."*) Tacitus, in his *History*, declares that, during his governorship in Judea, he indulged in all kinds of cruelty and lust, exercising regal power with the disposition of a slave; and in his *Annals* (xi, 54) he represents Felix as considering himself licensed to commit any crime, relying on the influence which he possessed at court. Having a grudge against Jonathan, the high-priest, who had expostulated with him on his misrule, he made use of Doras, an intimate friend of Jonathan, in order to get him assassinated by a gang of villains, who joined the crowds that were going up to the temple worship, a crime which led subsequently to countless evils by the encouragement which it gave to the Sicarii, or leagued assassins of the day, to whose excesses Josephus ascribes, under Providence, the overthrow of the Jewish state. While in office he became enamored of Drusilla, a daughter of King Herod Agrippa, who was married to Azizus, king of Emesa, and, through the influence of Simon, a magician, prevailed upon her to consent to a union with him. With this adulteress Felix was seated when Paul reasoned before him. Acts xxiv, 25. Another Drusilla is mentioned by Tacitus as being the (*first*, wife of Felix. (2) **Hears Paul.** Paul, having been arrested at Jerusalem, was sent by Claudius Lysias to Felix at Cæsarea, (Acts xxiii, 23, *sq.*) where he was confined in Herod's judgment-hall till his accusers came. After five days they arrived, headed by Ananias, the high-priest. Their case was managed by Tertullus, who, to conciliate Felix, expressed gratitude on the part of the Jews, "Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence." Chap. xxiv, 1, 2. He then proceeded to accuse Paul, charging him, first, with sedition; secondly, with being "a ringleader of the sect of the Nazarenes; and, thirdly, with an attempt to profane the temple at Jerusalem. Vers. 5, 6. The evident purpose was to persuade Felix to give up the apostle to the Jewish courts, in which case his assassination would have been easily accomplished. Felix now gave the prisoner permission to speak, and the apostle, after briefly expressing his satisfaction that he had to plead his cause before one so well acquainted with Jewish customs, refuted Tertullus step by step. Felix deferred inquiry into the case for the present. "When Lysias comes down," he said, "I will know the uttermost of this matter." Meanwhile he placed him under the charge of the centurion who had brought him to Cæsarea. Chap. xxiv, 10-23. Some days after, Felix came into the audience-chamber with his wife Drusilla, and the prisoner was brought before them. As a faithful preacher he spoke to the Roman libertine and the profligate Jewish princess. As he reasoned of righteousness, temperance, and judgment to come, "Felix trembled." But still nothing is decided, Felix saying, "Go thy way for this time; when I have a convenient season I will call for thee." We are informed why the governor shut his ears to conviction, and even neglected his official duty and kept his prisoner in cruel suspense: "He hoped also that money should have been given him of Paul, that he might loose him." Vers. 24-26. Hence he frequently sent for Paul, and had many conversations with him. But his hopes were unfulfilled, and he retained the apostle a prisoner for two years. Ver. 27. (3) **Summoned to Rome.** Meantime the political state of Judea grew more embarrassing. It was during the two years of Paul's imprisonment that disturbances took place in the streets of

Cæsarea. In the end Felix was summoned to Rome, and the Jews followed him with their accusations. Thus it was that he was anxious "to show the Jews a pleasure," and "left Paul bound." Ver. 27. At Rome he was saved from suffering the penalty due to his atrocities by the influence of his brother Pallas.

2. Character. Felix was of a low, cruel, voluptuous, covetous disposition; indulging in lust, not above taking bribe from his prisoners, overbearing toward those in his power, fawning upon his superiors—a time-server. He was one of those characters which are easily affected by feelings, but always drawn away from right action by the overpowering motive of self-interest.

FESTUS, (*festal*), PORCIUS, (Gr. Πόρκιος Φήστρος,) the successor of Felix as the Roman governor of Judea, appointed by the emperor Nero, probably in the autumn of A. D. 60. (Conybeare and Howson.) Three days after his arrival at Cæsarea (the political metropolis) he went up to Jerusalem. Here he was met by "the high-priest and the chief of the Jews, who informed him against Paul." They requested, as a favor, that he would allow Paul to be brought up to Jerusalem, the plea, doubtless, being that he should be tried before the Sanhedrin. The real purpose, however, was to kill him while on the way. Festus refused to comply, and told them that they must meet the accused face to face at Cæsarea. After eight or ten days Paul was summoned before Festus, and asked whether he was willing to go to Jerusalem; but the apostle, knowing full well the danger that lurked in this proposal, and conscious of the rights he possessed as a Roman citizen, refused to accede, and replied boldly to Festus, concluding with, "I appeal unto Cæsar." About this time Herod Agrippa, with his sister Berenice, came on a complimentary visit to Festus, and was consulted by the governor. The result was an interview between the three and Paul, in which the latter delivered a famous discourse and was pronounced innocent. But having appealed to Cæsar, Festus sent him to Rome. Acts xxv, xxvi. A few other facts are mentioned concerning Festus. Judea was in the same disturbed state that it had been in under the procuratorship of Felix. He took part with Agrippa against the priests on the question of a high wall built by the latter to obstruct the view of the temple from Agrippa's house. But he allowed an appeal to Nero, who decided in favor of the Jews. Festus probably died in the summer of A. D. 62.

FORTUNATUS, (Gr. Φορτουνάτος, *fortunate*), a disciple of Corinth, of Roman birth or origin, as his name indicates, who visited Paul at Ephesus, and returned, along with Stephanas and Achaicus, in charge of that apostle's First Epistle to the Corinthian Church. 1 Cor. xvi, 17. "The household of Stephanas" is mentioned, in chap. i, 16, as having been baptized by Paul himself: perhaps Fortunatus and Achaicus may have been members of that household. There is a Fortunatus mentioned at the end of Clement's First Epistle to the Corinthians, who was possibly the same person. (M'Clintock and Strong, *Cyclopædia*.)

GA'AL, (Heb. *id.*, גַּאֵל, *loathing*), the son of Ebed. Judg. ix, 26, *sq.* He was probably a freebooter, and was welcomed to Shechem because the Shechemites hoped that he would be able to render them good service in their

revolt from Abimelech. At the festival at which the Shechemites offered the first-fruits of their vintage in the temple of Baal, Gaal strove to kindle their wrath against the absent Abimelech. His rebellious speech was reported to Abimelech by the town-prefect, Zebul. On receiving this intelligence Abimelech rose up during the night with the people that were with him, and placed four companies in ambush against Shechem. When Gaal went out in the morning upon some enterprise, and stood before the city gate, Abimelech rose up with his army out of the ambush. Gaal fled into the city, but was thrust out by Zebul, and we hear of him no more. B. C. about 1206.

GAB'BAI, (Heb. *Gabbay'*, גַּבַּי, *tax-gatherer*;) a chief of the tribe of Benjamin, who settled in Jerusalem after the captivity. Neh. xi, 8. B. C. *ante* 445.

GAD, (Heb. *id.*, גַּד, *fortune*.)

1. **1. Name and Family.** Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole brother to Asher. Gen. xxx, 11–13; xlv, 16, 18. B. C. 1748.

2. **Personal History.** Of the life of the individual Gad nothing is preserved, and therefore we must proceed immediately to speak of,

3. **The Tribe of Gad.** (1) **Numbers.** At the time of the descent into Egypt seven sons are ascribed to him. (Gen. xlv, 16,) remarkable from the fact that a majority of their names have plural terminations, as if those of families rather than persons. (Smith.) At the first census Gad had 45,650 adult males, ranking *eighth*; and at the second census, 40,500, ranking *tenth*. (2) **Position.** They were attached to the second division of the Israelitish host, following the standard of Reuben, and camping on the south of the tabernacle, their chief being Eliasaph, the son of Deuel, or Reuel. Num. i, 14; ii, 10–16. (3) **Territory.** In common with Reuben, Gad requested Moses to give them their portion on the east of Jordan, because they had "a great multitude of cattle." Upon being assured that they would assist their brethren in the conquest of Canaan, Moses granted them their request. The country allotted to Gad appears, speaking roughly, to have lain chiefly about the center of the land east of Jordan. (4) **Subsequent History.** The Gadites were a warlike race, and they bravely aided their brethren in the conquest of Canaan. Josh. iv, 12; xxii, 1–4. Surrounded by the Ammonites, Midianites, and many other hostile tribes, they yet nobly defended their country. One of their greatest victories was that gained over the descendants of Ishmael, the tribes of Jetur, Nephish, and Nodab, from whom they took enormous booty. 1 Chron. v, 18–22. The seat of Ish-bosheth's sovereignty was established in this territory, for Abner brought him to Mahanaim, and there he reigned. (2 Sam. ii, 8,) and there he was assassinated. Many, however, of the Gadite chiefs had joined David while in the hold, (1 Chron. xii, 8;) and when, years later, he was obliged to flee across the Jordan, he found a welcome and help. 2 Sam. xvii, 24, 27–29. In the division of the kingdom, Gad, of course, fell to the northern state, and many of the wars between Syria and Israel must have ravaged its territory. 2 Kings x, 33. At last, for the sins of the people, Tiglath-pileser carried the Gadites and the neighboring tribes away captive into Assyria. 2 Kings xv, 29; 1 Chron. v, 26.

2. "The seer," or "the king's seer," that is, David's, (2 Sam. xxiv, 11; 1 Chron. xxi, 9; xxix, 29; 2 Chron. xxix, 25,) was a prophet who appears to have joined David when in "the hold," and at whose advice he quitted it for the forest of Hareth. 1 Sam. xxii, 5. B. C. about 1062. We do not hear of him again until he re-appears in connection with the punishment inflicted for the numbering of the people. 2 Sam. xxiv, 11-19; 1 Chron. xxi, 9-19. B. C. 1017. But he was evidently attached to the royal establishment at Jerusalem, for he wrote a book of the Acts of David, (1 Chron. xxix, 29,) and also assisted in settling the arrangements for the musical service of the "house of the Lord." 2 Chron. xxix, 25.

GAD'DI, (Heb. *Gaddi'*, גָּדִי, *fortunate*,) son of Susi, of the tribe of Manasseh, sent by Moses to represent that tribe among the twelve "spies" on their exploring tour through Canaan. Num. xiii, 11. B. C. 1490.

GAD'DIEL, (Heb. *Gaddiël*, גָּדִיאֵל, *fortune* [that is, *sent*] of God,) son of Sodi, of the tribe of Zebulun. One of the twelve "spies" sent by Moses to explore Canaan. Num. xiii, 10. B. C. 1490.

GA'DI, (Heb. *Gadi'*, גָּדִי, a *Gadite*,) the father of the usurper Menahem, who went up from Tirzah, and came to Samaria and slew Shallum, king of Israel, (2 Kings xv, 14,) and reigned ten years over Israel. Ver. 17. B. C. 772.

GA'HAM, (Heb. *Gach'am*, גַּחַם, *to burn*,) one of the sons of Nahor (Abraham's brother) by his concubine Reumah. Gen. xxii, 24. B. C. about 1872.

GA'HAR, (Heb. *Gach'ar*, גַּחַר, *lurking-place*,) one of the chief Nethinim whose descendants returned with Zerubbabel from the captivity to Jerusalem. Ezra ii, 47; Neh. vii, 49. B. C. before 536.

GA'IUS, (Gr. Γάιος, from Latin *Caius*.)

1. A Macedonian who accompanied Paul in some of his journeys, and was seized by the populace at Ephesus. Acts xix, 29. A. D. about 54.

2. A man of Derbe, who accompanied Paul on his return from Macedonia into Asia, probably to Jerusalem. Acts xx, 4.

3. An inhabitant of Corinth, the host of Paul, and in whose house the Christians were accustomed to assemble. Rom. xvi, 23. He was baptized by Paul. 1 Cor. i, 14.

4. The person to whom John's third epistle is addressed. "He was probably a convert of St. John, (ver. 4,) and a layman of wealth and distinction in some city near Ephesus. A. D. after 90. The epistle was written for the purpose of commending to the kindness and hospitality of Gaius some Christians who were strangers in the place where he lived."—*Smith*.

GA'LAL, (Heb. *Galal'*, גָּלָל, perhaps *weighty*,) the name of two Levites after the ex le.

1. One of those who dwelt in the villages of the Netophathites and served at Jerusalem. 1 Chron. ix, 15. B. C. about 536.

2. A descendant of Jeduthun, and father of Shemaiah, or Shammua. 1 Chron. ix, 16; Neh. xi, 17. B. C. before 445.

GAMA'LIEL, (Heb. *Gamlîel'*, גַּמְלִיאֵל, *reward of God*.)

1. Son of Pedahzur, and the captain of the tribe of Manasseh who was appointed to assist Moses in numbering the people at Sinai. Num. i, 10; ii, 20. He made an offering, as tribe-prince, at the dedication of the altar, (chap. vii, 54,) and was chief of his tribe at starting on the march through the wilderness. Chap. x, 23. B. C. 1490.

2. The grandson of the great Hillel, and himself a Pharisee and celebrated doctor of the law. His learning was so eminent, and his character so revered, that he is one of the seven who alone among Jewish doctors have been honored with the title of "Rabban." He was called the "Beauty of the Law," and it is a saying of the Talmud that "since Rabban Gamaliel died the glory of the law has ceased." He was a Pharisee, but anecdotes are told of him which show that he was not trammelled by the narrow bigotry of the sect. He rose above the prejudices of his party. Candor and wisdom seem to have been the features of his character, and this agrees with what we read of him in the Acts of the Apostles, that he was "had in reputation of all the people." (Conybeare and Howson, *Life and Epistles of St. Paul*.) When the apostles were brought before the Sanhedrin, and enraged the council by their courage and steadfastness, the latter sought to slay them. But this rash proposal was checked by Gamaliel, who, having directed the apostles to withdraw, thus addressed the council: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." Acts v, 34-39. His counsel prevailed, and the apostles were dismissed with a beating. We learn from Acts xxii, 3, that he was the preceptor of the apostle Paul. Ecclesiastical tradition makes him become a Christian, and be baptized by Peter and Paul, together with his son Gamaliel, and with Nicodemus. The Clementine Recognitions (i, 65) state that he was secretly a Christian at this time. But these notices are altogether irreconcilable with the esteem and respect in which he was held even in after times by the Jewish Rabbins. The interference of Gamaliel in behalf of the apostles does not prove that he secretly approved of their doctrine. He was a dispassionate judge, and reasoned in that affair with the tact of worldly wisdom and experience, urging that religious opinions usually gain strength by opposition and persecution, (v, 35, 37,) while, if not noticed, they are sure not to leave any lasting impression on the minds of the people if devoid of truth, (ver. 38,) and that it is vain to contend against them if true. Ver. 39. (M'Clintock and Strong's *Cyclopædia*.)

GA'MUL, (Heb. *Gamul'*, גַּמּוּל, *weaned*,) the chief of the twenty-second course of priests, among whom the services of the sanctuary were distributed by lot in the time of David. 1 Chron. xxiv, 17. B. C. 1015.

GA'REB, (Heb. *Gareb'*, גָּרֵב, *scabby*,) an Ithrite, that is, a descendant of Jethro, or Jether, and one of David's mighty men. 2 Sam. xxiii, 38; 1 Chron. xi, 40. B. C. 1047.

GASH'MU, (Heb. *Gashmu'*, גַּשְׁמוֹ, probably a prolonged form (Neh. vi, 6) of the name GESHEM, (q. v.)

GA'TAM, (Heb. *Gatam'*, גַּתָּם, *puny*,) the fourth-named of the sons of Eliphaz, the son of Esau, and founder of an Edomitish tribe. Gen. xxxvi, 11, 16; 1 Chron. i, 36. B. C. about 1740.

GA'ZEZ, (Heb. *Gazez'*, גִּזֶּז, *shearer*.)

1. A "son" of Caleb (son of Hezron, son of Judah) by his concubine Ephah. 1 Chron. ii, 46. B. C. about 1470.

2. A grandson of the same Caleb, through his son Haran. 1 Chron. ii, 46. B. C. after 1470.

GAZ'ZAM, (Heb. *Gazzam'*, גַּזָּם, *devouring*,) the progenitor of one of the families of Nethinim that returned from the captivity with Zerubbabel. Ezra ii, 48; Neh. vii, 51. B. C. before 536.

GE'BER, (Heb. *id.*, גִּבְרָ, a *man*, so called from his strength,) the son of Uri, and one of Solomon's purveyors, having jurisdiction over Gilead. 1 Kings iv, 19. His son (probably) had charge of Ramoth-gilead. Ver. 13. B. C. 1014.

GEDALI'AH, (Heb. *Gedalyah'*, גִּדְיָה, *made great by Jehovah*.)

1. The son and second assistant of Jeduthun in the Levitical choir of the temple in the time of David. 1 Chron. xxv, 3, 9. B. C. about 1015.

2. A descendant of Jeshua, and one of the priests who divorced their Gentile wives after the Babylonish captivity. Ezra x, 18. B. C. 456.

3. The son of Pashur, and one of the Jewish princes who, hearing a prophecy of Jeremiah, conspired to accuse and imprison the prophet. Jeremiah xxxviii, 1, *sq.* B. C. 589.

4. The son of Ahikam, (Jeremiah's protector, Jer. xxvi, 24,) and grandson of Shaphan. After the destruction of the temple, B. C. 588. Nebuchadnezzar departed from Judea, leaving Gedaliah as governor. He was stationed, with a Chaldean guard, at Mizpah. Gedaliah had inherited his father's respect for Jeremiah, (Jer. xl, 5, *sq.*) and was, moreover, enjoined by Nebuzar-adan to look after his safety and welfare. Chap. xxxix, 11-14. Having established his government at Mizpah, the inhabitants, who had fled at the advance of the Chaldean armies, or when the troops of Zedekiah were dispersed in the plains of Jericho, quitting their retreats, began to gather around him. Gedaliah advised submission and quietness, promising them, on this condition, the undisturbed enjoyment of their possessions. The labors of the field were resumed, and they "gathered wine and summer fruits very much." Chap. xl, 12. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters, (Jer. xl, 6, 11.) many of whom, as might be expected at the end of a long war, were in a demoralized state, unrestrained by religion, patriotism, or prudence. The wise, gentle, and prosperous reign of Gedaliah did not secure him from the foreign jealousy of Baalis, king of Ammon, and the domestic ambition of Ishmael, a member of the royal family of Judah. (Josephus, *Ant.* x, 9, 3.) The latter came to Mizpah with a secret purpose of destroying Gedaliah. Gedaliah, generously refusing to believe a friendly warning which he received of the intended treachery, was murdered, with his Jewish and Chaldean followers, two months after his appointment. After his death the Jews, anticipating the resentment of the king of Babylon, gave way to

despair. Many, forcing Jeremiah to accompany them, fled to Egypt, under Johanan. 2 Kings xxv, 22-26; Jer. xl, 13; xli, 18.

GED'EON, (Gr. Γεδεών, the Grecized form of Gideon,) the judge GIDEON, (q. v.,) thus Anglicized in Heb. xi, 32.

GE'DOR, (Heb. *Gedor'*, גִּדּוֹר, *a wall*,) a chief of the Benjamites resident at Jerusalem. 1 Chron. viii, 31; ix, 37. B. C. before 536. The name given in 1 Chron. iv, 4, 18, is probably of a place. (M'Clintock and Strong.)

GEHA'ZI, (Heb. *Geychazi'*, גֵּיחָזִי, *valley of vision*,) the servant of Elisha.

The first mention of him is his reminding his master of the best mode of rewarding the kindness of the Shunammitess. 2 Kings iv, 14. B. C. 895. He was present when she told the prophet of her son's death, and was sent by Elisha to lay his staff upon the face of the child, which he did without effect. Chap. iv, 25-36. The most remarkable incident in his career is that which caused his ruin. When Elisha declined the rich gifts of Naaman, Gehazi coveted at least a portion of them. He therefore ran after the retiring chariots, and requested, in his master's name, a portion of the gifts, on the pretense that visitors had arrived for whom he was unable to provide. He asked a talent of silver and two dresses; and the grateful Syrian made him take two talents instead of one. Having hid the spoil, he appeared before Elisha, who asked him where he had been, and on his answering, "Thy servant went no whither," the prophet denounced his crime, and told him that the leprosy of Naaman should cleave to him and to his seed forever. "And he went out from his presence, a leper as white as snow." 2 Kings v, 20-27. We afterward find Gehazi recounting to King Joram the great deeds of Elisha, and, in the providence of God, it happened that while he was speaking of the restoration of the child of the Shunammite woman she, with her son, appeared before the king to claim her house and lands, of which she had been despoiled during the recent famine. Struck by the coincidence, the king immediately granted her request. 2 Kings viii, 1-6. B. C. 885.

DIFFICULTIES.—Gehazi made a leper. The punishment inflicted on Gehazi, though severe, cannot justly be reckoned too hard for the occasion. "There was a great complication of wickedness in his conduct. He first arrogated to himself a superior discernment to that of the Lord's prophet; then he falsely employed the name of that prophet for a purpose which the prophet himself had expressly and most emphatically repudiated; further, as an excuse for aiming at such a purpose, he invented a plea of charity, which had no existence but in his own imagination; and, finally, on being interrogated by Elisha after his return, he endeavored to disguise his procedure by a lie. Such accumulated guilt obviously deserved some palpable token of the divine displeasure."—M'Clintock and Strong's *Cyclopædia*.

GEMA'LLI, (Heb. *Gemalli'*, גִּמְלִי, *camel-driver*,) the father of Ammiel, which latter was the Danite representative among those who explored the land of Canaan. Num. xiii, 12. B. C. 1490.

GEMARI'AH, (Heb. *Gemaryah'*, גִּמְרִיָּה, whom *Jehovah has made perfect*.)

1. The son of Hilkiph, who, with Elasah, son of Shaphan, was sent to Babylon as ambassadors by King Zedekiah. They also took charge of a letter from Jeremiah to the Jewish captives at Babylon, advising them to settle peaceably in the land of captivity, promising deliverance after seventy

years, and warning them against false prophets. Jer. xxix, 3, *sq.* B. C. about 599.

2. The son of Shaphan, one of the nobles of Judah, and a scribe of the temple in the time of Jehoiakim. Baruch read aloud the prophecies of Jeremiah to the people at the official chamber of Gemariah, (or from a window in it,) which was attached to the new gate of the temple built by King Jotham. Jer. xxxvi, 10; compare 2 Kings xv, 35. Gemariah's son, Michai-ah, having reported this to his father, Baruch was invited to repeat the reading, at the scribe's chamber in the palace, before Gemariah and others, who gave an account of the matter to the king. Jer. xxxvi, 11-20. He, with the others, heard the divine message with fear; though Gemariah and two others besought the king not to destroy the roll. Jer. xxxvi, 21-25. B. C. about 606.

GEN'UBATH, (Heb. *Genubath'*, גִּנְבַּת, perhaps *theft*,) the son of Hadad, of the Edomitish royal family, by the sister of Tahpenes, the queen of Egypt, (in the time of David,) and reared in Pharaoh's household. 1 Kings xi, 20. He was born (B. C. about 1040) in the palace of Pharaoh, and weaned by the queen herself, and was on the same footing as the sons of the king.

GE'RA, (Heb. *Gera'*, גֵּרָא, a *grain*,) the name of at least three Benjamites.

1. The son of Bela and grandson of Benjamin, (1 Chron. viii, 3;) probably the same with the one mentioned (with some confusion) in verses 5, 7, unless one of these be identical with No. 2. In Gen. xlv, 21, he is given as the son of Benjamin, and there appears among the descendants of Jacob at the time of his removal to Egypt. B. C. 1706. In 1 Chron. vii, 7, Uzzi occupies the same position as Gera elsewhere in the genealogy.

2. The father (or ancestor) of Ehud the judge. Judg. iii, 15. B. C. before 1336.

3. The father of Shimei, which latter cursed David when he fled from Absalom. 2 Sam. xvi, 5; xix, 16, 18; 1 Kings ii, 8. B. C. before 1023.

GER'SHOM, (Heb. *Gershom'*, גֵּרְשֹׁם, *expulsion*.)

1. The elder of the two sons of Moses, born to him in the land of Midian by Zipporah. Exod. ii, 22; xviii, 3. B. C. about 1531. He, with his brother Eliezer, held no other rank than that of simple Levites, while the sons of their uncle Aaron enjoyed all the privileges of the priesthood, (1 Chron. xxiii, 15, 16; xxvi, 24,) a proof of the rare disinterestedness of Moses. Shebuel, one of his descendants, was appointed ruler of the treasury under David. 1 Chron. xxvi, 24-28.

2. The oldest son of Levi, (1 Chron. vi, 16, 17, 20, 43, 62, 71; xv, 7,) elsewhere written GERSHON, (q. v.)

3. The son of one Manasseh, (according to the text,) and father of Jonathan, which last acted as priest to the Danites who captured Laish, (Judg. xviii, 30;) but, according to a more correct reading, he is not different from the son of Moses. The Talmud explains the substitution of "Manasseh" for "Moses" in the text by asserting that Jonathan did the works of Manasseh, and was therefore reckoned in his family. (M'Clintock and Strong's *Cyclopædia*.)

4. A descendant of Phinehas, who went up with Ezra from Babylon. Ezra viii, 2. B. C. 457.

GER'SHON, (Heb. *Gershon'*, גֶּרְשׁוֹן, *expulsion*,) the eldest of the three sons of Levi, apparently born before the migration of Jacob's family into Egypt. Gen. xlv, 11; Exod. vi, 16. B. C. before 1706. But, though the eldest born, the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron. (See 1 Chron. vi, 2-15.) At the census in the wilderness the Gershonites numbered 7,500 males, (Num. iii, 22,) the number of efficient men being 2,630. Chap. iv, 40. The sons of Gershon had charge of the fabrics of the tabernacle—the coverings, curtains, hangings, and cords. Num. iii, 25, 26; iv, 25, 26. In the encampment their station was behind the tabernacle, on the west side. Num. iii, 23. When on the march, they went with the Merarites, in the rear of the first body of three tribes—Judah, Issachar, Zebulun—with Reuben behind them. In the apportionment of the Levitical cities thirteen fell to the lot of the Gershonites—two in Manasseh beyond Jordan, four in Issachar, four in Asher, and three in Naphtali. In the time of David the family was represented by Asaph “the seer.” 1 Chron. vi, 39-43. It is not easy to see what special duties fell to the lot of the Gershonites in the service of the tabernacle after its erection at Jerusalem, or in the temple. They were appointed to “prophesy,” (that is, probably, to utter or sing inspired words, perhaps after the special prompting of David himself.) 1 Chron. xxv, 2. Others of the Gershonites, sons of Laadan, had charge of the “treasures of the house of God, and over the treasures of the holy things,” (1 Chron. xxvi, 20-22,) among which precious stones are specially named. Chap. xxix, 8. In Chronicles the name is, with two exceptions, (1 Chron. vi, 1; xxiii, 6,) given in the slightly different form of “Gershom.” (Smith; M'Clintock and Strong.)

GE'SHAM, or rather *Geshan*, (Heb. *Geyshan'*, גֵּיִשָּׁן, *filthy*,) the third son of Jaldai, among the descendants of Caleb. 1 Chron. ii, 47. B. C. after 1470.

GE'SHEM, (Heb. same, גֵּשֶׁם, *shower*,) an Arabian, (Neh. ii, 19; vi, 1,) and one of the enemies of the Jews on the return from the exile, especially in the plots against the life of Nehemiah. Chap. vi, 2. B. C. 445. Geshem, we may conclude, was an inhabitant of Arabia Petræa, or of the Arabian Desert, and probably the chief of a tribe which, like most of the tribes on the eastern frontier of Palestine, was, in the time of the captivity and the subsequent period, allied with the Persians, or with any peoples threatening the Jewish nation; for the wandering inhabitants of the frontier, doubtless, availed themselves largely, in their predatory excursions, of the distracted state of Palestine, and dreaded the re-establishment of the kingdom. The Arabians, Ammonites, and Ashdodites are recorded as having “conspired to fight against Jerusalem, and to hinder” its repairing. (M'Clintock and Strong.)

GE'THER, (Heb. same, גֶּתֶר,) the name of the third son of Aram. Gen. x, 23. B. C. about 2218. He is mentioned in 1 Chron. i, 17, as one of the sons of Shem, probably meaning “grandson of.” It is uncertain where his posterity settled.

GEÜ'EL, (Heb. *Geuel'*, גֵּאוּאֵל, *elevation of God*,) the son of Machi, of the tribe of Gad, and one of the men sent by Moses to search the land of Canaan. Num. xiii, 15. B. C. 1490.

GIB'BAR, (Chald. *Gibbar'*, גִּבְבָּר, a *hero*,) an Israelite, whose descendants, to the number of 95, returned with Zerubbabel from Babylon. Ezra ii, 20. B. C. before 536. This is probably an error for the remnants of the natives of Gibeon. Neh. vii, 25.

GIDDAL'TI, (Heb. same, גִּדְלָתִי, whom *Jehovah hath made great*,) the ninth son of Heman, and head of the twenty-second course of Levitical musicians in the tabernacle under David. 1 Chron. xxv, 4, 29. B. C. about 1015. The office of these brothers was to sound the horn in the Levitical orchestra. Ver. 5.

GID'DEL, (Heb. *Giddel'*, גִּדְלָל, perhaps *giant*,) the name of two men whose descendants returned from the captivity with Zerubbabel.

1. One of the Nethinim. Ezra ii, 47; Neh. vii, 49. B. C. before 536.

2. One of "Solomon's servants," that is, perhaps, of the Canaanitish tribes enslaved by Solomon. Ezra ii, 56; Neh. vii, 58; compare 1 Kings ix, 21. B. C. before 536.

GID'EÖN. 1. **Name and Family**. (Heb. *Gidon'*, גִּדְעֹן, *tree-feller*, that is, *warrior*,) was the son of Joash the Abi-ezrite, of the tribe of Manasseh, and resided at Ophrah in Gilead, beyond Jordan.

2. **Personal History**. (1) **Condition of Israel**. Another relapse into evil brought Israel under the oppression of the Midianites for seven years. With Midian was allied Amalek and "the children of the east," (of Jordan.) Their power pressed so severely upon the Israelites that the latter "made them the dens which are in the mountains, and caves, and strongholds." The allies encamped in their territory, destroyed the crops, "till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass," so that "Israel was greatly impoverished." Judg. vi, 1-6. But before helping them, the Lord sent a prophet (name not given) to reprove them for their disobedience and bring them to repentance. (2) **Call of Gideon**. In such a time of distress Gideon was threshing wheat in the wine-press, to conceal it from the Midianites. While thus engaged the angel of the Lord appeared to him and addressed him in these words: "The Lord is with thee, thou mighty man of valor." To this Gideon made the despondent reply, "If the Lord be with us, why then is all this befallen us?" Then Jehovah (revealing himself) said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Doubtful of the means by which he might accomplish so great a work, he requested a sign from heaven. This was granted to him; for when he presented his offering of a kid and unleavened cakes, the angel touched it, and it was consumed by fire. Recognizing Jehovah, he was filled with fear; but being comforted he built an altar, (JEHOVAH-SHALOM, *the Lord send peace*.) Judg. vi, 11-24. (3) **Destroys an Altar of Baal**. The first thing for Gideon to do was to purify his father's house from idolatry, and sanctify himself by sacrificing a burnt-offering. That night God commanded him to throw down the altar of Baal, belonging to his father, and cut down the grove by it. Then he was to build an altar unto the Lord, and offer thereon a seven-year-old bullock of his father's. Assisted by ten servants, Gideon obeyed the vision during (probably) the following night, through fear of those around. Gideon, being identified as the perpetrator of the act, was in

danger of being stoned. But his father took the part of his son, and told the people to allow Baal to plead for himself. From this circumstance Gideon received the name of *Jerubbaal*, that is, "Let Baal plead." Judg. vi, 25-32. (4) **The Sign of the Fleece.** When the Midianites and their allies once more invaded the land of Israel the Spirit of the Lord came upon Gideon, and he gathered together an army from the tribes of Manasseh, Asher, Zebulun, and Naphtali. Before going into battle he asked for a sign from God of the success of his undertaking. He asked that the dew should fall on a fleece spread upon the threshing-floor, while the ground all around should be dry. In the morning the fleece was so wet that Gideon wrung out of it a bowl of water. The next night the wonder was reversed, the soil being wet and the fleece perfectly dry. Chap. vi, 36-40. "The sign itself was to manifest the strength of divine assistance to his weakness of faith. Dew, in the Scriptures, is a symbol of the beneficent power of God, which quickens, revives, and invigorates the objects of nature when they have been parched by the burning heat of the sun's rays." —Keil and Delitzsch, *Commentary*. (5) **Midianites Defeated.** Assured by this double sign, Gideon advanced against the enemy, and encamped near the brook Harod, in the valley of Jezreel. The army of the Midianites and their allies numbered about 135,000, (chap. viii, 10,) while the Israelites mustered only 32,000. Nevertheless, "And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." Gideon, therefore, made the usual proclamation, (Deut. xx, 8,) that all the faint-hearted might withdraw; and 22,000 availed themselves of this opportunity. Even this number the Lord regarded as too great, and so Gideon was commanded to test them in the matter of drinking. Those who knelt to drink were rejected, and only those were chosen who "lapped of the water with his tongue, as a dog lappeth," that is, to take the water from the brook with the hollow of their hand, and lap it into the mouth with their tongue as a dog does. This test reduced the number to 300 men. These took the provision from the people, and the war-trumpets; so that every one of the 300 had a trumpet and (as the provisions were probably kept in vessels) a pitcher as well. That night Gideon overheard a man telling to his fellow a dream which he had had, namely, that of a cake of barley bread overthrowing a tent. Regarding this dream as significant of divine co-operation, Gideon began the attack without delay. He divided his 300 men into three companies, gave them all trumpets and empty pitchers, with torches in their hands. The pitchers were to hide the burning torches during the advance, and to increase the noise at the time of the attack by dashing them to pieces. The noise and sudden lighting up of the burning torches would naturally deceive the enemy as to the numbers of Gideon's army. His strategem was eminently successful, and the enemy, thrown into a complete rout, "fled to Beth-shittah in Zererath, and to the border of Abel-meholah, unto Tibbath." Chap. vii, 1-23. (6) **The Ephraimites.** In order to cut off the enemy's retreat at the Jordan, Gideon sent notice to the Ephraimites to "take before them the waters unto Beth-barah and Jordan." See chap. iii, 28. The Ephraimites responded, took possession of the waters mentioned, captured the two princes, Oreb and Zeeb, put them to death, and brought their heads to Gideon. This latter act amounted to an acknowledgment of Gideon's leadership,

but they were greatly annoyed because he had made war upon and defeated the enemy without first summoning them to the field. Serious consequences were avoided by the tact of Gideon in speaking in a lowly spirit of his doings in comparison with theirs. Chap. vii, 24–viii, 3. The gleaning of Ephraim is the victory over the Midianites, and the capture of the two princes. The vintage of Abi-ezer, Gideon's victory with his three hundred men. (7) **Destroys Succoth.** Passing over Jordan in his pursuit of the Midianites, he was refused assistance by the people of Succoth and Penuel. Upon his return he destroyed both places. Chap. viii, 4–17. (8) **Avenges his Brethren.** Gideon inquired of the two captive kings of Midian, (Zebah and Zalmunna,) "What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king." He then told them that these persons were his brethren, and commanded Jether, his first-born, to slay them. But Jether fearing to do so, Gideon slew them, "and took away the ornaments that were on their camels' necks." Chap. viii, 18–21. (9) **Refuses the Crown.** Gideon, having so gloriously delivered Israel from the severe and long oppression of the Midianites, was offered by the Israelites an hereditary crown. "*The men of Israel*" were probably only the northern tribes, already mentioned in chap. vi, 35, who had suffered most severely from the Midianitish oppression, and had rallied about Gideon. The temptation to accept the government of Israel was resisted by Gideon, probably, because he thought the government of Jehovah in Israel amply sufficient, and did not consider himself or his sons called to found an earthly monarchy. (Keil.) (10) **Remaining Acts and Death.** Gideon made the request that the people should give him the golden earrings taken with the spoil, which they willingly consented to do, and brought them to the amount of seventeen hundred shekels, (about fifty pounds.) He made thereof a golden ephod, and put it in his own city, Ophrah. It proved a snare to Israel, to himself, and house: to Israel, because they made it an object of worship; to Gideon and his house, because he invaded the prerogative of the Aaronic priesthood, and gave an impetus to the worship of Baal after his death. The evil consequences of this false step in religion was realized in the miserable sequel of Gideon's family. The history of Gideon is concluded in Judg. viii, 28–32. The Midianites had been so humiliated that "they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon." A few other notices are given respecting his family, to prepare the way for the history of his sons after his death. "And Jerubbaal the son of Joash went and dwelt in his own house;" retiring into private life. In addition to the seventy sons born of his many wives, he had a son by his concubine who lived in Shechem, and to this son he gave the name of Abimelech. Gideon died at a good old age, and was buried in his father's sepulchre at Ophrah. B. C. 1209.

GID'EÖNI, (Heb. *Gidoni'*, גִּדְעֹנִי, another form of *Gideon*,) a Benjamite whose son, Abidan, was a prominent man of his tribe, and was employed in numbering the people. Num. i, 11; ii, 22; vii, 60, 65; x, 24. B. C. about 1490.

GIL'ALAI, (Heb. *Gilalay'*, גִּלְלַי, perhaps *dungy* or *weighty*,) one of the priests appointed by Nehemiah to aid Zechariah in the musical services

under Ezra at the dedication of the walls of Jerusalem. Neh. xii, 36. B. C. 445.

GIL'EAD, (Heb. *Gilad'*, גִּלְעָד, *stony, heap of testimony*.)

1. The son of Machir and grandson of Manasseh; his descendants bore his name as a patronymic. Num. xxvi, 29, 30. B. C. before 1452.

2. The father of Jephthah the judge, and descendant of the above. Judg. xi, 1, 2. B. C. before 1151.

3. The son of Michael and father of Jaroah, of the tribe of Gad. 1 Chron. v, 14.

GI'NATH, Heb. *Ginath'*, גִּנַּת, *a garden or protection*,) the father of TIBNI, (q. v.,) king of the northern tribes of Israel. 1 Kings xvi, 21, 22. B. C. before 925.

GIN'NETHO, a corrupt reading (Neh. xii, 4) for the name *Ginnethon*.

GIN'NETHON, (Heb. *Ginnethon'*, גִּנְתָּוֹן, *gardener*,) one of the "chiefs" of the priests that returned from the captivity with Zerubbabel (Neh. xii, 4, where the reading is "Gennetho") and subscribed the covenant with Nehemiah. Chap. x, 6. His son Meshullam is mentioned as contemporary with the high-priest Joiakim. Chap. xii, 16. B. C. 536-410.

GIS'PA, (Heb. *Gishpa'*, גִּשְׁפָּא, *flattery*,) one of the two overseers of the Nethinim in Ophel, at Jerusalem, after the captivity, (Neh. xi, 21;) but whether he was himself also of that class is not stated, although this is probable from the fact that his associate, Ziha, was. Ezra ii, 43. B. C. 445.

GOG, (Heb. same, גֹּג, *son of Shemaiah and father of Shimei, and one of the descendants of Reuben*. 1 Chron. v, 4. B. C. before 1300.

GOLI'ATH. 1. **Name and Family**. (Heb. *Golyath'*, גִּלְיָת, *an exile*.)

Goliath, although repeatedly called a Philistine, was probably descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites. Deut. ii, 20, 21; 2 Sam. xxi, 22. Some trace of this condition may be preserved in the giant's name, *exile*.

2. **Personal History**. The only mention made of Goliath is his appearance as the champion of the Philistines, and his death at the hands of David. 1 Sam. xvii. B. C. about 1063. The Philistines had ventured upon another inroad into the country, and have taken up a firm position on the slope of a mountain, Ephes-dammim, between Shochoh and Azekah, in western Judah. Israel encamps over against them on the slope of a second mountain, at a place called the Valley of the Terebinth, and between the two camps lies a deep, narrow valley, which seems destined as a field on which the warriors of either side may exercise their valor. And now from the Philistine camp there advances a champion, Goliath of Gath, six cubits and a span high, (which, taking the cubit at twenty-one inches, would make him ten and a half feet high,) with a bronze helmet, and clothed in a coat of mail the weight of which was five thousand shekels, and a spear like the shaft of a weaver's beam. Forty days he terrifies the people by challenging, morning and evening, to single combat any of Israel's warriors. David had been sent to his brethren with provisions, and, hearing the challenge of

Goliath, inquired its meaning. Upon being told, he offered to become Israel's champion, and sallied forth armed with a sling and five smooth stones. He answered the scornful taunt of the giant with, "This day will the Lord deliver thee into mine hand." He smote Goliath in the forehead, and, slaying the fallen champion, cut off his head. "When the Philistines saw their champion was dead, they fled," and were pursued by the Israelites with great slaughter.

DIFFICULTIES.—The size of the giant has been variously estimated. The Septuagint (1 Sam. xvii, 4) and Josephus (*Ant.*, vi, 9, 1) read "*four cubits and a span*," which would make him a little over seven feet. Thenius computes the six cubits and a span to have been about nine feet two inches, Parisian measure. "There are still giants who are eight feet and upward, for, according to the 'N. Preuss. Zeit.' of 1857, there came a man to Berlin eight feet four inches high, and possibly still growing, as he was only twenty years old, and he was said to have a great-uncle who was nine inches taller."—*Keil and Delitzsch*. "The weight of the armor, five thousand shekels, is given by Ewald (vol. iii, p. 69) as five thousand pounds, who merely observes that the pounds were, of course, much smaller than ours. Thenius makes the weight equal one hundred and forty-eight Dresden pounds, and adds that the cuirass of Augustus the Strong, preserved in the historical museum at Dresden, weighed fifty-five pounds. From this he infers that the weight given as that of Goliath's coat of mail is by no means too great."—*Keil and Delitzsch*. In 2 Sam. xxi, 19, we find that another Goliath of Gath (of whom it is also said that "the staff of his spear was like a weaver's beam") was slain by Elhanan, also a Bethlehemite. St. Jerome makes the unlikely conjecture that Elhanan was another name for David. The Authorized Version here interpolates the words "the brother of," from 1 Chron. xx, 5, where the giant is called "Lahmi." "The assumption that there were two Goliaths is a very improbable one, and there is nothing at all strange in the reference to a brother of Goliath, who was also a powerful giant, and carried a spear like Goliath."—*Keil and Delitzsch*.

GO'MER, (Heb. same, גֹּמֶר, *perfection* or *heat*, that is, passion.)

1. The eldest son of Japheth, (B. C. probably 2200,) and father of Ashkenaz, Riphath, and Togarmah. Gen. x, 2, 3. The name afterward occurs as that of a tribe, (see Ezekiel xxxviii, 6,) probably the Cimmerians, who dwelt, according to Herodotus, on the Mæotis, in the Taurian Chersonesus. (*Keil and Delitzsch, Commentary.*)

2. The name of the daughter of Diblaim, a harlot who became the wife or concubine (according to some, in vision only) of the prophet Hosea. Hosea i, 3. B. C. about 785.

GU'NI, (Heb. *Guni'*, גֻּנִי, *colored, dyed.*)

1. One of the sons of Naphtali, (B. C. before 1706,) but not necessarily born before the migration to Egypt. Gen. xlvi, 24; Num. xxvi, 48; 1 Chron. vii, 13. His descendants are called *Gunites*. Num. xxvi, 48.

2. Father of Abdiel and grandfather of Ahi, which last was chieftain of the Gileadite Gadites. 1 Chron. v, 15.

HAÄHASH'TERI, (Heb. with the art., *ha-Achastari'*, הָאֲחַשְׁתָּרִי, *the mule-driver*;) the last-mentioned of the four sons of Naarah, the second wife of Ashur, of the tribe of Judah. 1 Chron. iv, 6. B. C. about 1300.

HABA'IAH, (Heb. *Chabayah'*, חַבַּיָּה, *whom Jehovah protects*;) a priest whose descendants returned from the captivity with Zerubbabel, but were

degraded from the priesthood, not being able to trace their genealogy. Ezra ii, 61; Neh. vii, 63. B. C. about 536.

HAB'AKKUK, [many *Habak'kuk*,] (Heb. *Chabakkuk'*, חֲבַקִּיק, *embrace*.) the eighth in order of the twelve minor prophets. Nothing certain is known as to the circumstances of Habakkuk's life, as we have only apocryphal and conflicting accounts. In the headings to his book (chaps. i, 1, and iii, 1) Habakkuk is simply described as a man who held the office of prophet. From the conclusion to the psalm in chap. iii, "To the chief singer on my stringed instruments," (ver. 19,) we learn that he was officially qualified to take part in the liturgical singing of the temple, and therefore belonged to one of the Levitical families, who were charged with the maintenance of the temple music, and, like the prophets Jeremiah and Ezekiel, who sprang from priestly households, belonged to the tribe of Levi. This is supported by the superscription of the apocryphon of Bel and the dragon, "Habakkuk the son of Joshua of the tribe of Levi." (Keil and Delitzsch, *Commentary*.)

Book of Habakkuk. The prophet begins by lamenting the iniquities and lawless violence that prevailed among the Jews; foretells the Chaldean invasion; the judgments that are to befall the invaders for their cruelty and idolatry; and concludes his book with a sublime song, both of praise and prayer. B. C. about 606.

HABAZINI'AH, (Heb. *Chabatstsinyah'*, חֲבַצְנִיָּה, perhaps *lamp of Jehovah*; according to Fürst, *collection of Jehovah*.) the father of one Jeremiah, and grandfather of the chief Rechabite, Jaazaniah, which last the prophet Jeremiah tested with the offer of wine in the temple. Jer. xxxv, 3. B. C. about 607.

HACHALI'AH, (Heb. *Chakalyah'*, חֲכַלְיָה, whose eyes *Jehovah enlivens*, Gesenius; *ornament of Jehovah*, Fürst,) the father of Nehemiah, the governor after the captivity. Neh. i, 1; x, 1. B. C. *ante* 446.

HACH'MONI, (Heb. *Chakmoni'*, חַכְמָנִי, *wise*.) a man only known as the father (or ancestor; compare 1 Chron. xxvii, 2) of Jashobeam, the chief of David's warriors. (1 Chron. xi, 11, where *son of Hachmoni* is rendered "*Hachmonite*," for which the parallel passage, 2 Sam. xxiii, 8, has "*Tachmonite*,") and also of Jehiel, the companion of the princes in the royal household. 1 Chron. xxvii, 32. B. C. considerably *ante* 1046. Hachmon or Hachmoni was, no doubt, the founder of a family to which these belonged. The actual father of Jashobeam was Zabdiel, (1 Chron. xxvii, 2,) and he is also said to have belonged to the Korhites, (1 Chron. xii, 6;) possibly the Levites descended from Korah. (M'Clintock and Strong's *Cyclopædia*.)

HA'DAD, (Heb. *Hadad'*, הָדָד, according to Gesenius, from root "*to break*,") probably an official title, like Pharaoh, and the names of several men. It is found occasionally in the altered form, *Hadar*.

1. One of the sons of Ishmael, (Gen. xxv, 15, "*Hadar*.") 1 Chron. i, 30. B. C. about 1800.

2. The son of Bedad, and king of Edom. He gained an important victory over the Midianites on the field of Moab. He was the successor of Husham, and established his court at Avith. Gen. xxxvi, 35; 1 Chron. i, 46. B. C. after 1780.

3. Another king of Edom, successor of Baal-hanan. The name of his city was Pai, (Pau.) and his wife's name Mehetabel. 1 Chron. i, 50. He is called *Hadar* in Gen. xxxvi, 39, where his death is not mentioned. This may be explained by the simple fact that at the time when the first table was drawn up Hadad was still alive and seated upon the throne. In all probability Hadad was the king of Edom to whom Moses applied for permission to pass through the land. Num. xx, 14, *sq.* B. C. about 1496.

4. A prince of the royal house of Edom. In his childhood he escaped the massacre under Joab, and fled with some followers into Egypt. Pharaoh treated him very kindly, and gave him his sister-in-law in marriage. By her he had a son, Genubath, who was brought up in the palace with the sons of Pharaoh. After David's death Hadad resolved to recover his dominion, but Pharaoh opposing him, he left Egypt and returned to his own country. 1 Kings xi, 14, *sq.* B. C. 984. It does not appear from the text, as it now stands, what was the result of this attempt, further than he was one of the troublers of Solomon's reign. Ver. 14. Our version makes ver. 25 refer to Rezon, but the Septuagint has, "*This is the evil which Adar did.*" The meaning then will be, This same kind of mischief (incursions in the land of Israel like those of Rezon) wrought also Hadad. (Whedon's *Commentary, in loco.*)

HADAD-E'ZER, (Heb. *id.*, הֲדַדְעֶזֶר, *Adad is his help*, less correctly, *Hadare'zer*), son of Rehob, and king of the Aramite state of Zobah. While on his way to establish his dominion (B. C. about 1040) he was defeated in the neighborhood of the Euphrates. 2 Sam. viii, 3. From chap. x (ver. 7, *sq.*) we learn that Joab commanded the forces of Israel. Hadadezer made preparations for the campaign of the following year on a far larger scale. When David heard that Hadadezer was gathering great armies on the Euphrates, he determined to anticipate his attack. He marched in person with his troops over Jordan to the north-east, and, at Helam, a place unknown to us, a decisive battle was fought. The Aramæans from both sides of the Euphrates were completely routed, (2 Sam. viii, 4; x, 18,) and the power of Hadadezer was so thoroughly broken that all the small tributary princes seized the opportunity of throwing off his yoke.

HA'DAR. 1. (Heb. *Chadar'*, חֲדַר, perhaps *chamber*), one of the "sons of Ishmael," (Gen. xxv, 15,) given in 1 Chron. i, 30, as HADAD, (q. v.)

2. (Heb. *Hadar'*, הֲדַר, perhaps *ornament*), an Edomitish king who succeeded Baal-hanan. Gen. xxxvi, 39. The name of his city, and the name and genealogy of his wife, are given. In the parallel list in 1 Chron. i, he appears as Hadad. We know from another source (1 Kings xi, 14, *sq.*) that Hadad was one of the names of the royal family of Edom. See HADAD, 3.

HADAS'SAH, (Heb. *Hadassah'*, הֲדַסָּה, *myrtle*), the earlier Jewish name of Esther. Esther ii, 7. See ESTHER.

HAD'LAI, (Heb. *Chadlay'*, חֲדַלַּי, *resting*), the father of Amasa, which latter was one of the Ephraimites who opposed the captives of Judah in the civil war between Pekah and Ahaz. 2 Chron. xxviii, 12. B. C. about 741.

HADO'RAM, (Heb. *Hadoram'*, הָדוֹרָם, *Hador is exalted*.)

1. The fifth of the thirteen sons of Joktan, (Gen. x, 27; 1 Chron. i, 21.) and supposed to be progenitor of a tribe in Arabia Felix. B. C. after 2247. It is impossible to identify the tribe in question. Gesenius and others think that the Adramitæ are meant. (M'Clintock and Strong's *Cyclopædia*; Keil and Delitzsch, *Commentary*.)

2. The son of Toi, (Tou,) king of Hamath. sent by his father (with valuable presents of gold, silver, and brass vessels) to congratulate David on his victory over their common enemy, Hadadezer, king of Syria. 1 Chron. xviii, 10. B. C. about 1040. In the parallel narrative of 2 Sam. viii, the name is given as Joram. This, being a contraction of Jehoram, which contains the name of Jehovah, is peculiarly an Israelitish appellation. (Smith, *s. v.*)

3. Chief officer of the tribute in the time of Rehoboam, son of Solomon. He was stoned to death by the people of the northern tribes when sent by the king to collect the usual taxes. 2 Chron. x, 18. B. C. about 975. Probably the same person as *Adoniram* in 1 Kings iv, 6; v, 14.

HA'GAB, (Heb. *Chagab'*, חָגַב, *a locust*,) one of the Nethinim whose descendants returned from Babylon under Zérubbabel. Ezra ii, 46. B. C. *ante* 536.

HAG'ABA, (Heb. *Chagaba'*, חָגַבָּא, also חָגַבָּה, *a locust*, Ezra ii, 45,) one of the Nethinim whose descendants returned from the captivity with Zerubbabel. Neh. vii, 48. B. C. *ante* 536.

HA'GABAH, (Ezra ii, 45,) another form of the preceding.

HA'GAR, (Heb. *Hagar'*, הָגָר, *flight*, or *stranger*,) a native of Egypt, a servant of Abraham, (Gen. xxi, 9, 10,) and handmaid of Sarah. Chap. xvi, 1. (1) **Abraham's Wife**. Sarah, continuing for so long time childless, determined to become a mother by proxy (not uncommon in the East) through her handmaid, whom she gave to Abraham as a secondary wife. Gen. xvi. B. C. about 1911. This honor was too great for the weak and ill-regulated mind of Hagar; and no sooner did she find herself likely to become the mother of her master's heir than she openly indulged in triumph over her less favored mistress. Sarah, deeply wounded, complained to Abraham, who gave her full power to act as she thought best toward Hagar. (2) **Flight**. As soon as Sarah made her feel her power, Hagar fled, doubtless intending to return to Egypt, by a road used from time immemorial, that ran from Hebron past Beersheba "by the way of Shur." There the angel of the Lord found her by a well, and directed her to return to her mistress and submit to her, promising her the birth of a son and numerous descendants. (3) **Return**. Obedient to the heavenly visitor, and having distinguished the place by the name of Beer-lahai-roi, Hagar returned to the tent of Abraham, where in due time she had a son. Abraham called him, as directed by the angel, (ver. 11,) Ishmael, "God shall hear." About fourteen years after Isaac was born, and when he was weaned, probably two or three years later, Ishmael greatly offended Sarah by mocking her son. Sarah insisted upon his expulsion from the family, together with Hagar. (4) **Expelled**. Abraham, though displeased, consented, being divinely instructed to follow Sarah's advice. Hagar and her son were sent

away. Wandering in the desert, the strength of Ishmael gave way, and she laid him down under one of the stunted shrubs of that region. She withdrew about a bowshot's distance, unwilling to see his dying sufferings, and wept. The angel of the Lord appeared with a comforting promise of her son's increasing greatness, and directed her to a fountain, from which she filled the bottle and gave her son to drink. B. C. about 1892. We have no account of Hagar's subsequent history beyond what is involved in that of Ishmael, who established himself in the wilderness of Paran, in the neighborhood of Sinai, and was married to an Egyptian woman. Gen. xxi, 1-21. In Gal. iv, 24, the apostle Paul, in an allegory, makes Hagar represent the Jewish Church, which was in bondage to the ceremonial law, as Sarah represents the true Church of Christ, which was free from this bondage. (Bloomfield, *New Testament*, note, *ad loco*.)

HAG'GAÏ, (Heb. *Chaggay'*, חַגִּי, *festive*,) the tenth in order of the twelve minor prophets, and the first of the three who, after the return of the Jews from the Babylonian exile, prophesied in Palestine. Of the place and year of his birth, and his descent, nothing is known. He commenced to prophesy in the second year of Darius Hystaspes. Hagg. i, 1. Together with Zechariah, he urged the renewal of the building of the temple, which had been suspended after the reign of Cyrus, and obtained the permission and assistance of the king. Ezra v, 1; vi, 14. Animated by the high courage of these devoted men, the people prosecuted the work with vigor, and the temple was completed and dedicated in the sixth year of Darius. B. C. 515. (Keil and Delitzsch, *Commentary*; M'Clintock and Strong's *Cyclopædia*.)

HAG'GERI, (Heb. *Hagri'*, חַגְרִי, *a Hagerite*.) "Mibhar, son of Hageri," was one of the mighty men of David's guard, according to the catalogue of 1 Chron. xi, 38. The parallel passage, 2 Sam. xxiii, 36, has "Bani the Gadite."

HAG'GI, (Heb. *Chaggi'*, חַגִּי, *festive*,) the second of the seven sons of the patriarch Gad, (Gen. xlvi, 16,) and progenitor of the family of Haggites. Num. xxvi, 15. B. C. probably before 1700.

HAGGI'AH, (Heb. *Chaggiyah'*, חַגִּיָּה, *festival of Jehovah*,) a Levite of the family of Merari, apparently the sons of Shimea and the family of Asaiah, which last seems to have been contemporary with David. 1 Chron. vi, 30. B. C. before 1300.

HAG'GITH, (Heb. *Chaggith'*, חַגִּית, *feminine of the adjective that appears in the names Haggi, etc., and seems to be indicative of festivity in the religious sense*,) a wife of David, known only as the mother of Adonijah. 2 Sam. iii, 4; 1 Kings i, 5, 11; ii, 13; 1 Chron. iii, 2. She was probably married to David after his accession to the throne. B. C. 1053. (M'Clintock and Strong's *Cyclopædia*.)

HAK'KATAN, or rather *Katan*, (Heb. *Katan'*, קָטָן, *the little, or junior*,) a descendant (or native) of Azgad, and father of Johanan, which last returned with 110 male retainers from Babylon with Ezra. Ezra viii, 12. B. C. before 457.

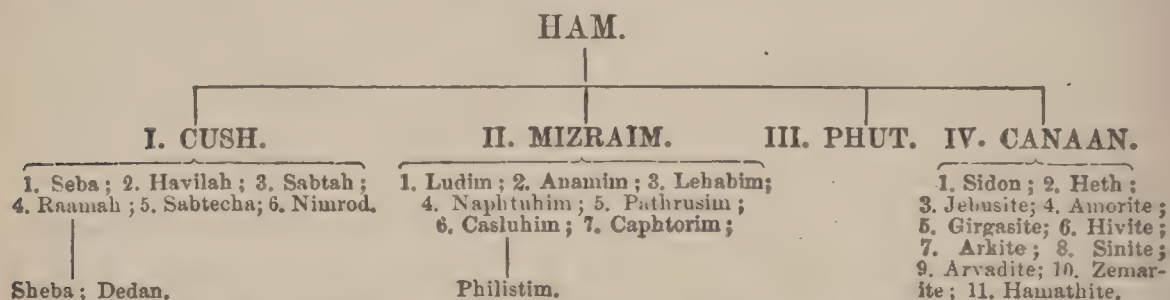
HAK'KOZ, (1 Chron. xxiv, 10.) See *Koz*.

HAKU'PHA, (Heb. *Chakupha'*, חַקְפָּא, *crooked*; but according to Fürst, *incitement*;) one of the Nethinim who returned from Babylon with Zerubbabel. Ezra ii, 51; Neh. vii, 53. B. C. about 538.

HALLO'HESH, or rather, *Lochesh*, (Heb. *Lochesh'*, לֹחֶשׁ, with the article הַלֹּחֶשׁ, *hal-lochesh'*, *the whisperer*;) the father of Shallum, which latter assisted Nehemiah in repairing the walls of Jerusalem. Neh. iii, 12, where the name is Anglicized "Haloesh." He was one of the popular chiefs who covenanted with Nehemiah. Neh. x, 24. B. C. 445.

HALO'HESH, (Neh. iii, 12.) See HALLOHESH.

HAM, (Heb. *Cham*, חָם, *hot*;) the youngest of the three sons of Noah. Gen. v, 32. See DIFFICULTIES. Like his brothers, he was married at the time of the Deluge; and, with his wife, was saved from destruction in the ark. Chap. vii, 13. B. C. about 2349. After the Deluge he provoked the wrath of his father by an act of indecency toward him, and reaped the patriarch's curse. Chap. ix, 21, *sq.* See DIFFICULTIES. A list of his descendants is given in chap. x, 6-18, as follows:



DIFFICULTIES.—Gen. ix, 24: "His younger son." It is questionable whether the adjective "younger" (literally, "*little*") is to be taken as comparative, in the sense of "the younger," or as superlative, meaning "the youngest." Keil and Delitzsch (*Commentary, in loco*) prefer the former, and take the order in which the three names stand as an indication of their relative ages. Others accept the superlative, and consider Ham to be the youngest son. (M'Clintock and Strong's *Cyclopædia*.) Gen. ix, 25: "Cursed be Canaan." "To understand the words of Noah with reference to his sons we must bear in mind, on the one hand, that as the moral nature of the patriarch was transmitted by generation to his descendants, so the diversities of character in the sons of Noah foreshadowed diversities in the moral inclinations of the tribes of which they were the head; and, on the other hand, that Noah, through the Spirit and power of that God with whom he walked, discerned in the moral nature of his sons, and the different tendencies which they already displayed, the germinal commencement of the future course of their posterity, and uttered words of blessing and of curse, which were prophetic of the history of the tribes that descended from them. (Keil and Delitzsch, *Commentary*.)

HA'MAN, (Heb. *Haman'*, חַמָּן, perhaps from the Persian *homam*, *magnificent*, or the Sanskrit *heman*, the planet *Mercury*;) the son of Hammedatha the Agagite, prime minister of Ahasuerus, the Persian king. Esther iii, 1. B. C. about 510. As Agag was a title of the kings of the Amalekites, it is supposed that Haman was descended from the royal family of that nation. He, or his father, probably found their way to Persia as captives or hostages. His intrigues against Mordecai and the Jews, the discovery of his plot, and his own execution, are graphically delineated in the book of Esther. Prideaux (*Connexion, anno* 453) computes the sum which he offered to pay into the royal treasury at more than £2,000,000 sterling.

HAMMED'ATHA, (Heb. *Hammedatha'*, הַמֶּדָּתָא,) father of the infamous Haman, and commonly designated as "the Agagite," (Esther iii, 1, 10; viii, 5; ix, 24,) though also without the title. Chap. ix, 10. B. C. probably before 510.

HAMME'LECH, (Heb. *ham-Me'lek*, הַמֶּלֶךְ, which is merely מֶלֶךְ, *me'-lek*, king, with the article prefixed,) the father of Jerahmeel, which latter was one of those commanded by Jehoiakim to arrest Jeremiah and Baruch. Jer. xxxvi, 26. B. C. before 605. It is uncertain whether this was the same with Hammelech, the father of Malchiah, into whose dungeon Jeremiah was afterward cast. Jer. xxxviii, 6. B. C. before 589. Others, however, regard the word in both cases as an appellative, referring in the first passage to Jehoiakim and in the latter to Zedekiah. Compare HAMMOLEKETH. (M'Clintock and Strong's *Cyclopædia*.)

HAMMOL'EKETH, (Heb. *ham-Mole-keth*, הַמֶּלֶכֶת, "the queen,") a woman introduced in the genealogies of Manasseh as daughter of Machir and sister of Gilead, (1 Chron. vii, 17, 18,) and as having among her three children Abi-ezer, from whose family sprang the great judge Gideon. B. C. before 1249. The Jewish tradition is that "she used to reign over a portion of the land which belonged to Gilead," and that for that reason her lineage has been preserved. See HAMMELECH.

HA'MOR, (Heb. *Chamor'*, חָמֹר, a *he-ass*,) a Hivite, from whom (or his sons) Jacob purchased the plot of ground in which Joseph was afterward buried, (Gen. xxxiii, 19; Josh. xxiv, 32; Acts vii, 16, in which last passage the name is Anglicized *Emmor*,) and whose son, Shechem, seduced Dinah. Gen. xxxiv, 2. B. C. about 1732. As the latter appears to have founded the city of Shechem, Hamor is also named as the representative of its inhabitants (Judg. ix, 28) in the time of Abimelech. Neither his character and influence, (indicated by his title "prince,") nor his judicious behavior in the case of his son, saved him from the indiscriminate massacre by Dinah's brothers.

HAMU'ËL, (Heb. *Chammuel'*, חַמּוּאֵל, *heat*, or *light of God*,) the son of Mishma and (apparently) father of Zacchur, of the tribe of Simeon. 1 Chron. iv, 26.

HA'MUL, (Heb. *Chamul'*, חַמּוּל, *spared*,) the second of the two sons of Pharez, son of Judah. 1 Chron. ii, 5. He could not have been born, however, before the migration of Jacob into Egypt, (as appears to be stated in Gen. xlvi, 12,) since Pharez was not at that time grown up. Gen. xxxviii, 29.

HANAM'EËL, (Heb. *Chanamel'*, חַנַּמְאֵל, perhaps *God has given*,) the son of Shallum and cousin of Jeremiah, to whom, while Jerusalem was besieged, he sold a field in Anathoth. Jer. xxxii, 6-12. B. C. about 590. The prohibition to sell Levitical estates applied merely to their alienating them from the tribe. Fairbairn suggests that, as this was a typical act, the ordinary civil rules do not apply to it. "The transaction was intended to evince the certainty of restoration from the impending exile by showing that possessions, which could be established by documents, would be of future value to the possessor." Vers. 13-15.

HA'NAN, (Heb. *Chanan'*, חָנָן, *merciful*.)

1. One of the sons (or descendants) of Shashak, one of the chief men of Benjamin, residing at Jerusalem. 1 Chron. viii, 23. B. C. before 1050.
2. The last-named of the six sons of Azel the Benjamite. 1 Chron. viii, 38; ix, 44.
3. Son of Maachah, and one of David's mighty men. 1 Chron. xi, 43. B. C. 1047.
4. One of the Nethinim whose posterity were among those that returned from the captivity with Zerubbabel. Ezra ii, 46; Neh. vii, 49. B. C. 536.
5. One of the Levites who assisted Ezra in expounding the law to the people. Neh. viii, 7. B. C. 445. He also sealed the covenant made by Nehemiah. Neh. x, 10. He is probably the same as the one mentioned in chap. xiii, 13, as the son of Zaccur, who, on account of his integrity, was appointed to distribute the Levitical revenues among his brethren.
6. A chief of the people who subscribed the covenant drawn up by Nehemiah. Neh. x, 22. The same name occurs in ver. 26.
7. The son of Igdaliah, and an officer about the Lord's house. Into the chamber of his sons Jeremiah brought the Rechabites in order to test their temperance. Jer. xxxv, 4. B. C. about 607.

HANA'NI, (Heb. *Chanani'*, חֲנָנִי, *God has gratified me*.)

1. One of the sons of Heman, appointed by lot, in the time of David, for the service of song in the sanctuary. Hanani had charge of the eighteenth division. 1 Chron. xxv, 4, 25. B. C. about 1015.
2. A prophet who rebuked Asa, king of Judah, for seeking help from the king of Syria against Baasha, king of Israel. In punishment for his defection from the true God, Hanani threatened him with wars during the remainder of his reign. Enraged at the prophet's boldness, the king put him into prison. 2 Chron. xvi, 7-10. B. C. 941. This Hanani is probably the same with the father of the prophet Jehu, who denounced Baasha (1 Kings xvi, 1, 7) and King Jehoshaphat. 2 Chron. xix, 2; xx, 34.
3. One of the sons (or descendants) of Immer, who had taken a strange wife during the captivity. Ezra x, 20.
4. One of the "brethren" of Nehemiah, who, with others, went from Jerusalem to Shushan, sent probably by Ezra, and brought information concerning the condition of the returned Jews. Their information probably led to the mission of Nehemiah. Neh. i, 2. Hanani returned to Judea, and, together with one Hananiah, was placed in charge of the gates of Jerusalem. to see that they were opened and shut at the proper hours, morning and evening. Neh. vii, 2. B. C. 445.
5. A priest, one of the musicians who officiated in the ceremonial of purifying the walls of Jerusalem when they had been rebuilt. Neh. xii, 36. B. C. 445.

HANANI'AH, (Heb. *Chananyah'*, חֲנַנְיָהּ, *whom Jehovah has graciously given*.)

1. One of the sons of Zerubbabel, who was of the family of David. 1 Chron. iii, 19. His sons are given as Pelatiah and Jesaiah. Ver. 21.
2. One of the sons of Shishak, and a chief of the tribe of Benjamin. 1 Chron. viii, 24.

3. A son of Heman, appointed by David to take charge of the sixteenth division of Levitical musicians. 1 Chron. xxv, 4, 23. B. C. about 1015.

4. "One of the king's captains" in the army of Uzziah, king of Judah. 2 Chron. xxvi, 11. B. C. 810.

5. An Israelite, of the family of Bebai, who renounced his Gentile wife after the captivity. Ezra x, 28. B. C. 456.

6. "The son of one of the apothecaries" (or makers of the sacred ointments and incense, Exod. xxx, 22-38) who repaired part of the wall of Jerusalem. Neh. iii, 8. B. C. 445. Possibly the same with No. 5.

7. The son of Shelemiah, and one of the priests who repaired the wall of Jerusalem opposite their houses, "from above the horse gate." Neh. iii, 30. B. C. 445.

8. The "ruler of the palace," and the person who was associated with Nehemiah's brother, Hanani, in charge of the gates of Jerusalem. He is described as "a faithful man," and one that "feared God above many." Neh. vii, 2. B. C. 445. His office seems to have been one of authority and trust, and perhaps the same as that of Eliakim, who was "over the house" in the reign of Hezekiah. (M'Clintock and Strong's *Cyclopædia*.)

9. The name of one of the "chief of the people" who sealed the covenant made by Nehemiah and the people to serve the Lord. Neh. x, 23. B. C. 445.

10. A priest, apparently son of Jeremiah, after the captivity, (Neh. xii, 12;) probably the same with one of those who celebrated the completion of the walls of Jerusalem. Ver. 41. B. C. 445.

11. Son of Azur, a prophet of Gibeon, who uttered false prophecies in the fourth year of Zedekiah, king of Judah. He publicly prophesied in the temple that within two years Jeconiah and all his fellow-captives, with the vessels of the Lord's house, which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem. He corroborated his prophecy by taking off from the neck of Jeremiah the yoke which he wore by divine command, (Jer. xxvii, 2,) in token of the subjection of Judea and the neighboring countries to the Babylonian empire. Jeremiah was bidden to go and tell Hananiah that for the wooden yokes which he had broken he should make yokes of iron, "that they may serve Nebuchadnezzar." Jeremiah also added this rebuke and denunciation: "Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month." Jer. xxviii, 1-17. B. C. about 596. "The history of Hananiah is of great interest, as throwing much light upon the Jewish politics of that eventful time, divided as parties were into the partisans of Babylon on one hand, and Egypt on the other. It also exhibits the machinery of false prophecies, by which the irreligious party sought to promote their own policy in a very distinct form."—M'Clintock and Strong's *Cyclopædia*.

12. The father of Zedekiah, who was one of the princes to whom Michaiiah reported Baruch's reading of Jeremiah's prophecies. Jer. xxxvi, 12. B. C. about 606.

13. The grandfather of Irijah, the captain of the guard at the gate of Benjamin, who arrested the prophet Jeremiah upon the supposition that he intended to desert to the Chaldeans. Jer. xxxvii, 13. B. C. 589.

14. The original name of Shadrach, one of the three Hebrew children, by which latter name he is better known. Dan. i, 6, 7, 11, 19; ii, 17.

HAN'IEL, the less correct form of HANNIEL, (q. v.) 1 Chron. vii, 39.

HAN'NAH, (Heb. *Channah'*, חַנָּה, *grace, favor*;) wife of Elkanah, (a Levite of Ephratha,) and mother of Samuel. Although childless, she was much beloved by her husband, but was greatly distressed by the insults of Elkanah's other wife, Peninnah, who had children. On one of her visits to Shiloh she vowed before the Lord, if he would give her a son, to devote him to his service. Her manner, speaking in an inaudible tone, attracted the attention of the high-priest, Eli, who suspected her of drunkenness. From this suspicion she easily vindicated herself, and, receiving a blessing from Eli, returned to her home with a lightened heart. Before the end of the year Hannah became the mother of a son, whom she named Samuel. B. C. 1171. When Samuel was old enough to dispense with her maternal services Hannah took him to Shiloh, and presented him, with due form, to the high-priest. 1 Sam. i, 1-25. The joy of Hannah found expression in an exulting song of thanksgiving. It is specially remarkable that in this song (chap. ii, 10) is the first mention in Scripture of the word "anointed," or Messiah, and, as there was no king in Israel at the time, it seems the best interpretation to refer it to Christ. There is also a remarkable resemblance between this song and that of Mary. Luke i, 46, *sq.* Hannah came up to Shiloh every year to visit Samuel, and to bring him a coat. She received the kindly notice of Eli, and, blessed of God, bare after Samuel three sons and two daughters. Chap. ii, 21.

HAN'NIEL, (Heb. *Channiel'*, חַנַּיִל, *grace of God*.)

1. The son of Ephod, prince of the tribe of Manasseh, and one of those appointed by Moses to divide the land among the several tribes. Numbers xxxiv, 23.

2. One of the sons of Ulla, and a chief of the tribe of Asher. 1 Chron. vii, 39, where the name is less correctly Anglicized *Haniel*.

HA'NOCH, (Heb. *Chanok'*, חֲנוֹךְ, *initiated*.)

1. The third son of Midian, and grandson of Abraham by Keturah. Gen. xxv, 4; 1 Chron. i, 33. B. C. after 1853.

2. The oldest son of Reuben, (Gen. xlvi, 9; Exod. vi, 14; 1 Chron. v, 3, from whom came "the family of the Hanochites." Num. xxvi, 5. B. C. 1706.

HA'NUN, (Heb. *Chanun'*, חֲנוּן, *avored*.)

1. The son and successor of Nahash, king of the Ammonites. 2 Sam. x, 1, *sq.*; 1 Chron. xix, 2-6. David, who had received kindness from Nahash, sent an embassy to condole with Hanun on the death of his father. B. C. about 1037. The young king, led by his courtiers, misapprehended the object of the mission, and shamefully treated the ambassadors. Their beards were *half* shaven and their garments cut off at the middle, and in this sad plight were sent back to David. News being brought to the king of the affront, he commanded the ambassadors to tarry in Jericho until their beards grew. He vowed vengeance, and Hanun, anticipating war, called to his aid the Syrians. The power of the Syrians, however, was broken in two campaigns, and the Ammonites were left to their fate. B. C. 1036.

2. A Jew who was associated with the inhabitants of Zanoah in repairing the Valley-gate of Jerusalem after the captivity. Neh. iii, 13. B. C. 445.

3. The sixth son of Zalaph, who repaired part of the walls of Jerusalem. Neh. iii, 30. B. C. 445.

HA'RAN, (Heb. *Haran'*, הָרָן, *mountaineer*; *charan'*, חָרָן, *parched*, [No. 2.])

1. One of the three sons of Terah, brother of Abraham, and the father of Lot, Milcah, and Iscah. He died in his native place (Ur) before his father Terah. Gen. xi, 27, sq. B. C. about 2056.

2. The son of Ephah, a concubine of Caleb, and father of Gazez. 1 Chron. ii, 46. B. C. after 1490.

3. One of the three sons of Shimei, a Gershonite, who was appointed by David to superintend the offices at the tabernacle. 1 Chron. xxiii, 9. B. C. 1045.

HARBO'NA, (Heb. *Charbona'*, חַרְבוֹנָה, *ass-driver*; in Esther vii, 9, חַרְבוֹנָה, *Charbonah*,) one of the seven chamberlains of King Ahasuerus, or Xerxes, commanded by him to exhibit the beauty of Queen Vashti to his courtiers. Esther i, 10. He also suggested to the king the hanging of Haman. Chap. vii, 9. B. C. 519-510.

HARBO'NAH, (Esther vii, 9.) See HARBONA.

HA'REPH, (Heb. *Chareph'*, חָרֵף, *plucking off*,) the "father" of Bethgader, and "son" of Caleb of Judah by one of his legitimate wives. 1 Chron. ii, 51. B. C. about 1471.

HARHAI'AH, (Heb. *Charhayah'*, חַרְהִיָּה, *he was dry*, or *zeal of Jehovah*,) the father of Uzziel, "of the goldsmiths," which latter repaired part of the walls of Jerusalem after the captivity. Neh. iii, 8. B. C. 445.

HAR'HAS, 2 Kings xxii, 14; given in 2 Chron. xxxiv, 22, as HASRAH, (q. v.)

HAR'HUR, (Heb. *Charchur'*, חַרְחֹר, *burning fever*,) one of the Nethinim whose posterity returned from Babylon with Zerubbabel. Ezra ii, 51; Neh. vii, 53. B. C. before 536.

HA'RIM, (Heb. *Cha'rim*, חָרִים, *flat-nosed*.)

1. The head of the third course of priests as arranged by David. 1 Chron. xxiv, 8. B. C. 1015.

2. An Israelite, whose descendants, to the number of 320 males, or 1,017 in all, returned from Babylon with Zerubbabel. Ezra ii, 32, 39; Neh. vii, 35, 42. B. C. before 536. But among these some are enumerated (Ezra x, 21) as priests in the corresponding lists of those who renounced their Gentile wives, and others (Ezra x, 31) as ordinary Israelites. Schwarz and others consider Harim to be a place, and identify it with the village *Charim*, situated eight English miles north-east of Jaffa. (M'Clintock and Strong's *Cyclopædia*.)

3. The father of Malchijah, who repaired part of the wall of Jerusalem. Neh. iii, 11. B. C. before 445.

4. One of the priests who signed the sacred covenant of Nehemiah. Neh. x, 5. B. C. 445.

5. A chief of the people who signed the covenant. Neh. x, 27. B. C. 445.

6. One of the priests who returned from Babylon. Neh. xii, 15. In the former list the name is changed to *Rehum*. Ver. 3. B. C. about 536.

HAR'IPH, (Heb. *Chariph'*, חַרִּיף, *autumnal rain*.)

1. An Israelite, whose descendants, (or possibly a place whose inhabitants,) to the number of 112, returned from Babylon with Zerubbabel. Neh. vii, 24. Probably the same with *Jorah*. Ezra ii, 18. B. C. before 536.

2. A chief of the people who gave his hand to the covenant made by Nehemiah. Neh. x, 19. B. C. 445.

HARNE'PHER, (Heb. *Charne'pher*, חַרְנֶפֶר, *snorer*,) one of the sons of Zophah, a chief of the tribe of Asher. 1 Chron. vii, 36.

HARO'EH, (1 Chron. ii, 52.) See REAIAH.

HAR'SHA, (Heb. *Charsha'*, חַרְשָׁא, *worker, or enchanter*,) one of the Nethinim whose descendants (or rather, perhaps, a place whose inhabitants) returned from Babylon with Zerubbabel. Ezra ii, 52; Neh. vii, 54. B. C. before 536. Schwarz (*Palest.*, p. 116) thinks it may be identical with the ruins called by the Arabs *Charsha*, situated south of Wady Sur, about half-way between Beit Jibrin (Eleutheropolis) on the west, and Jedur (Gedor) on the east. (M'Clintock and Strong's *Cyclopædia*.)

HA'RUM, (Heb. *Harûm'*, הָרֹם, *exalted*,) the father of Aharhel, the "families" of which latter are enumerated among the posterity of Coz, of the tribe of Judah. 1 Chron. iv, 8. B. C. before 1300.

HARU'MAPH, (Heb. *Charumaph'*, חַרוּמָּה, *snub-nosed*,) "father" of Jedaiah, which latter was one of the priests who repaired part of the walls of Jerusalem. Neh. iii, 10. B. C. 445.

HA'RUZ, (Heb. *Charuts'*, חַרֻּץ, *eager*,) a citizen of Jotbah, and father of Meshullemeth, who became the wife of King Manasseh and mother of King Amon. 2 Kings xxi, 19. B. C. 643.

HASADI'AH, (Heb. *Chasadyah'*, חַסְדִּיָּה, *favoured by Jehovah*,) one of the five sons of Zerubbabel mentioned in 1 Chron. iii, 20. Keil (*Commentary*) thinks that this group was by a different mother from those in ver. 19.

HASENU'AH, (Heb. *Hasenu'ah*, חַסְנוּיָּה, *a bristling*,) an Israelite of the tribe of Benjamin, whose descendants dwelt in Jerusalem after the captivity. 1 Chron. ix, 7. B. C. before 536.

HASHABI'AH, (Heb. *Chashabyah'*, חַשְׁבִּיָּה, *whom Jehovah regards*.)

1. The son of Amaziah and father of Malluch, of the family of Merari. 1 Chron. vi, 45.

2. The son of Bunni and father of Azrikam, of the family of Merari. 1 Chron. ix, 14; Neh. xi, 15. B. C. before 445.

3. The fourth of the six sons of Jeduthun, (1 Chron. xxv, 3,) who had charge of the twelfth course of singers. Ver. 19. B. C. 1015.

4. A Hebronite, appointed by David on the west side of Jordan "in all the business of the Lord, and in the service of the king." 1 Chron. xxvi, 30. B. C. 1015.

5. Son of Kemuel, and ruler of the Levites in David's time. 1 Chron. xxvii, 17. Perhaps the same with No. 4.

6. One of the chief Levites who made voluntary offerings of victims for the passover kept by King Josiah. 2 Chron. xxxv, 9. B. C. about 623.

7. One of the Levites who responded to the invitation of Ezra to act as a minister in the house of the Lord. Ezra viii, 19. B. C. about 457.

8. One of the chief priests into whose care Ezra intrusted the bullion and other valuables for the sacred vessels at Jerusalem. Ezra viii, 24. He is probably the same whose father, Hilkiah, is mentioned in Neh. xii, 21. B. C. 457.

9. The son of Mattaniah and father of Bani. Neh. xi, 22. B. C. before 445.

10. A chief of the Levites, (Neh. xii, 24,) who repaired part of the walls of Jerusalem (chap. iii, 17) and subscribed the covenant of fidelity to Jehovah. Chap. x, 11. B. C. 445.

HASHAB'NAH, (Heb. *Chashabnah'*, חֲשַׁבְנָה probably for Hashabiah,) one of the chiefs of the people who subscribed Nehemiah's covenant. Neh. x, 25. B. C. 445.

HASHABNI'AH, (Heb. *Chashabneyah'*, חֲשַׁבְנִיָּה.)

1. Father of Hattush, which latter repaired part of the walls of Jerusalem. Neh. iii, 10. B. C. before 445.

2. A Levite who was among those who officiated at the solemn fast under Ezra and Nehemiah when the covenant was sealed. Neh. ix, 5. B. C. 445.

HASHBAD'ANA, (Heb. *Chashbaddanah'*, חֲשַׁבְדָּנָה, *considerate judge*.) one of those who stood at Ezra's left hand while he read the law to the people. Neh. viii, 4. B. C. 445.

HA'SHEM, (Heb. *Hashem'*, הָשֵׁם, *fat*.) The sons of Hashem, the Gizonite, are named among the members of David's guard. 1 Chron. xi, 34; the *Jashen* of 2 Sam. xxiii, 32. B. C. before 1047.

HA'SHUB, (Heb. *Chashshub'*, חֲשֹׁב, *intelligent*.)

1. The son of Pahath-moab, and one of those who repaired part of the walls of Jerusalem. Neh. iii, 11. B. C. 445. Perhaps he is the same person mentioned (Neh. x, 23) as one of the chief Israelites who joined in the sacred covenant of Nehemiah.

2. Another who assisted in the building of the wall of Jerusalem. Neh. iii, 23. B. C. 445.

3. A Levite, son of Azrikam and father of Shemaiah, which last was one of those resident in the "villages of the Netophathites," and having general oversight of the temple. Neh. xi, 15; 1 Chron. ix, 14, in which latter passage the name is more correctly Anglicized "Hasshub." (M'Clintock and Strong's *Cyclopædia*.) B. C. before 445.

HASHU'BAH, (Heb. *Chasubah'*, חָשֻׁבָּה, *esteemed*,) one of the five sons of Zerubbabel, (Keil, *Commentary*,) but according to some authorities.

(M'Clintock and Strong's *Cyclopædia*) the son of Pedaiah, the descendant of David. 1 Chron. iii, 20.

HA'SHUM, (Heb. *Chashum'*, חָשֹׁם, *rich*.)

1. An Israelite whose posterity, (or perhaps a place whose inhabitants,) to the number of 223, came back from Babylon with Zerubbabel, (Ezra ii, 19,) or 328 in all. Neh. vii, 22. Seven men of them married foreign wives, from whom they separated. Ezra x, 33. B. C. before 536.

2. One of those who stood up with Ezra while he read the book of the law to the people. Neh. viii, 4. B. C. about 445.

3. The head of a family who sealed the covenant made by Nehemiah and the people. Neh. x, 18. B. C. 445.

HASHU'PHA, (Neh. vii, 46.) See **HASU'PHA**.

HAS'RAH, (Heb. *Chasrah'*, חֲסָרָה, *poverty*,) the father (or mother) of Tikvath and grandfather of Shallum, which last was husband of Huldah the prophetess. 2 Chron. xxxiv, 22. The parallel passage (2 Kings xxii, 14) gives the name, probably by transposition, in the form *Harhas*. Hasrah is said to have been "keeper of the wardrobe," perhaps the sacerdotal vestments. (M'Clintock and Strong's *Cyclopædia*.) B. C. before 624.

HASSENA'AH, (Heb. *Hus-Senaah'*, חֲסִנְאָה, *a Jew whose sons rebuilt the fish-gate in the repair of the walls of Jerusalem*. Neh. iii, 3. B. C. before 445. In Ezra ii, 35, Neh. vii, 38, the name is given without the art. **SENAAH**, (q. v.)

HASU'PHA, (Heb. *Chasupha'*, חֲסֻפָּא, *uncovered*,) one of the Nethinim whose descendants returned from Babylon with Zerubbabel. Ezra ii, 43; Neh. vii, 46, in which latter passage the name is less correctly Anglicized *Hashupha*. B. C. before 536.

HA'TACH, (Heb. *Hathak'*, הַתָּךְ, perhaps *verity*,) a eunuch in the palace of Xerxes, appointed to wait on Esther, and who acted for her in her communications with Mordecai. Esther iv, 5, 6, 9, 10. B. C. about 510.

HA'THATH, (Heb. *Chathath'*, חַתַּת, *terror*, as in Job vi, 21,) son of Othniel and grandson of Kenaz, of the tribe of Judah, (1 Chron. iv, 13,) consequently also grand-nephew and grandson of Caleb. See ver. 15, and compare Judg. i, 13. B. C. probably after 1490.

HAT'IPHA, many **HATI'PHA**, (Heb. *Chat'ipha*, חַטִּיפָא, *captured*,) one of the Nethinim whose posterity returned from Babylon with Zerubbabel. Ezra ii, 54; Neh. vii, 56. B. C. before 536.

HAT'TA, some **HATI'TA**, (Heb. *Chatita'*, חַטִּיטָא, *exploration*,) one of the "porters" (that is, Levitical temple *janitors*) whose descendants returned from Babylon. Ezra ii, 42; Neh. vii, 45. B. C. before 536.

HAT'TIL, (Heb. *Chattil'*, חַטִּיל, *waving*,) one of the descendants of "Solomon's servants" whose posterity returned from Babylon with Zerubbabel. Ezra ii, 57; Neh. vii, 59. B. C. before 536.

HAT'TUSH, (Heb. *Chattush'*, חַטְטֻשׁ, probably *assembled*.)

1. One of the sons of Shemaiah, among the posterity of Zerubbabel. 1 Chron. iii, 22. B. C. after 536.
2. A descendant of David who accompanied Ezra to Jerusalem. Ezra viii, 2. B. C. 457.
3. Son of Hashabniah, and one of those who rebuilt the walls of Jerusalem. Neh. iii, 10. B. C. 445. Perhaps identical with No. 2.
4. One of the priests who united in the sacred covenant with Nehemiah. Neh. x, 4. B. C. about 445.
5. A priest who returned from Babylon with Zerubbabel. Neh. xii, 2. B. C. 536.

HAV'ILAH, (Heb. *Chavilah'*, חַוִּילָה.)

1. The second son of Cush. Gen. x, 7; 1 Chron. i, 9. B. C. before 2218.
2. The twelfth-named of the thirteen sons of Joktan. Gen. x, 29; 1 Chron. i, 23. B. C. perhaps about 2247.

HA'ZAËL, (Heb. *Chazaël'*, חַזְאֵל, whom *God beholds*, that is, *cares for*.)

an officer of Benhadad, king of Syria, whom Elijah was commanded to anoint to be king in his stead. 1 Kings xix, 15. B. C. 906. (1) **Consults Elisha**. When Elisha was at Damascus, Hazael was sent by his master, then ill, to consult the prophet respecting his recovery. 2 Kings viii, 8. B. C. about 885. The answer was that he *might* certainly recover. "Howbeit," added the prophet, "the Lord hath showed me that he shall surely die." He then looked steadily upon Hazael till he became confused, on which the man of God wept. Upon Hazael asking, "Why weepeth my lord?" Elisha replied, "Because I know the evil that thou wilt do unto the children of Israel," etc. Hazael exclaimed, "But what is thy servant, the (not *a*) dog, that he should do this great thing?" The prophet responded, "The Lord hath showed me that thou shalt be king over Syria." (2) **Kills Benhadad**. Hazael returned and told Benhadad the prophet's answer touching him. The next day he took a thick cloth, and, having dipped it in water, spread it over the face of the king, who, in his feebleness, and probably in his sleep, was smothered, and died what seemed a natural death. 2 Kings viii, 15. (3) **King**. He ascended the throne, and was soon engaged in hostilities with Ahaziah, king of Judah, and Jehoram, king of Israel, for the possession of Ramoth-gilead. 2 Kings viii, 28. (4) **Wars**. The Assyrian inscriptions show that about this time a bloody and destructive war was waged between the Assyrians on the one side, and the Syrians, Hittites, Hamathites, and Phœnicians on the other. Benhadad had recently suffered several severe defeats at the hands of the Assyrian king, and upon the accession of Hazael the war was speedily renewed. Hazael took up a position in the fastnesses of the Anti-Libanus, but was there attacked by the Assyrians, who defeated him with great loss, killing 16,000 of his warriors, and capturing more than 1,100 chariots. The Syrians rapidly recovered their losses, and, toward the close of the reign of Jehu, Hazael led them against the Israelites, (B. C. about 860.) whom he "smote in all their coasts," (2 Kings x, 32.) thus accomplishing the prophecy of Elisha. 2 Kings viii, 12. His main attack fell upon the eastern provinces, where he ravaged "all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan. 2 Kings x, 33.

He seems to have held the kingdom of Israel in a species of subjection, (2 Kings xiii, 3-7, 22,) and toward the close of his life he even threatened the kingdom of Judah. Having taken Gath, (2 Kings xvi, 17,) he proceeded to attack Jerusalem, defeated the Jews in an engagement, (2 Chron. xxiv, 24,) and was about to assault the city, when Joash induced him to retire by presenting him with a large ransom. 2 Kings xii, 18. (Smith, s. v.) This able and successful, but unprincipled, usurper left the throne, at his death, to his son, Benhadad. 2 Kings xiii, 24. B. C. 835. (M'Clintock and Strong's *Cyclopædia*, s. v.)

HAZAI'AH, (Heb. *Chazayah'*, חַזַּיָּה, whom *Jehovah beholds*,) son of Adaiah and father of Colhozeh, a descendant of Pharez. Neh. xi, 5. B. C. before 536.

HAZARMA'VETH, (Heb. *Chatsar-maveth*, חֲצָר־מָוֶת, *court of death*,) one of the sons of Joktan. Gen. x, 26; 1 Chron. i, 20. B. C. about 2247.

HAZELELPO'NI, or rather **ZELEL'PONI**, (Heb. *hats-Tselelponi'*, הַצֶּלֶלְפֹּנִי, *shade, looking upon me*,) the sister of Jezreel and others of the sons of Etam, a descendant of Judah. 1 Chron. iv, 3. B. C. about 1300.

HA'ZIEL, (Heb. *Chaziel'*, חַזְיָאֵל, *vision of God*,) a "son" of the Gershonite Shimei, and chief of the family of Laadan. 1 Chron. xxiii, 9. B. C. about 1015.

HA'ZO, (Heb. *Chazo'*, חָזוֹ, perhaps for חֲזוֹת, *vision*,) one of the sons of Nahor by Milcah. Gen. xxii, 22. B. C. about 1872. The only clew to the locality settled by him is to be found in the identification of Chesed, and the other sons of Nahor: and hence he must, in all likelihood, be placed in Ur of the Chaldees, or the adjacent countries.

HE'BER, the name of six men, with a difference of orthography in the original. See also **EBER**.

1. (Heb. *Che'ber*, חֶבֶר, *community*,) son of Beriah and grandson of Asher. Gen. xlvi, 17; 1 Chron. vii, 31, 32. B. C. about 1700. His descendants are called *Heberites*. Num. xxvi, 45.

2. (Same Heb. word as last,) "a descendant of HOBAB, (q. v.) whose wife, Jael, slew Sisera. Judg. iv, 17, sq. He is called Heber the Kenite, (Judg. iv, 11, 17; v, 24,) which seems to have been a name for the whole family. Judg. i, 16. Heber appears to have lived separate from the rest of the Kenites, leading a patriarchal life. He must have been a person of some consequence, from its being stated that there was peace between the house of Heber and the powerful King Jabin. At the time the history brings him under our notice his camp was in the plain of Zaauaim, near Kadesh, in Naphtali."—*Kitto*.

3. (Same Heb. word as last,) probably a son of Mered (of Judah) by Jehudijah, and "father" of Socho. 1 Chron. iv, 18. B. C. probably before 1300.

4. (Heb. *E'ber*, עֵבֶר, of the *other side*, that is, of the river, immigrant,) the last-named of the seven chiefs of the Gadites in Bashan. 1 Chron. v, 13. B. C. before 1300.

5. (Same Heb. word as last,) one of the sons of Elpaal, and a chief of the tribe of Benjamin. 1 Chron. viii, 17.

6. (Same Heb. word as last,) a Benjamite, and son of Shashak. 1 Chron. viii, 22. B. C. *ante* 598.

HEB'RON, (Heb. *Chebron'*, חֶבְרוֹן, *community*.)

1. The third son of Kohath, and a grandson of Levi; a younger brother of Amram, father of Moses and Aaron. Exod. vi, 18; Num. iii, 19; 1 Chron. vi, 2, 18; xxiii, 12. B. C. before 1575. His descendants are called *Hebronites*. Num. iii, 27, etc.

2. The son of Mareshah, and, apparently, grandson of Caleb, of the posterity of Judah. 1 Chron. ii, 42, 43. B. C. about 1470.

HE'GAI, or **HEG'A-I**, (Heb. *Hegay'*, הֶגַי, perhaps *eunuch*, or **HE'GE**, [Esther ii, 3,] Heb. same, הֶגֶן, same,) the eunuch having charge of the harem of Xerxes, and the preparation of the females sought as concubines for him. Esther ii, 8, 15. B. C. 518.

HE'GE=HEGAI, (Esther ii, 3,) (q. v.)

HE'LAH, (Heb. *Chelah'*, חֶלֶאָה, *rust*,) one of the two wives of Ashur, the father of Tekoah, by whom she had three sons. 1 Chron. iv, 5, 7. B. C. probably before 1300.

HEL'DAI, (Heb. *Chelday'*, חֶלְדַּי, *worldly*.)

1. A Netophathite, and descendant of Othniel, chief of the twelfth division (24,000) of David's forces. 1 Chron. xxvii, 15. B. C. about 1015. In 1 Chron. xi, 30, (where he is called *Heled*,) his father's name is said to be Baanah; and in the parallel passage (2 Sam. xxiii, 29) he is called *Heleb*. (M'Clintock and Strong's *Cyclopædia*.)

2. One returned from the captivity, whom the prophet Zechariah was directed to take with him when he went to crown the high-priest Joshua as a symbol of the future Messiah's advent. Zech. vi, 10. B. C. 519. The name is written *Helem* in ver. 14. (See Keil and Delitzsch. *Commentary*.)

HE'LEB, (Heb. *Cheleb'*, חֶלֶב, *fat, fatness*,) son of Baanah the Netophathite, and one of David's warriors, (2 Sam. xxiii, 29;) elsewhere more correctly called *Heled*, (1 Chron. xi, 30,) or, still better, **HELDAL**, (q. v.) 1 Chron. xxvi, 15.

HE'LED, (Heb. *Cheled'*, חֶלֶד, *this world*, or, according to Fürst, *continuance of life*.) son of Baanah, a Netophathite, and one of David's warriors, (1 Chron. xi, 30;) called in the parallel passage (2 Sam. xxiii, 29) *Heleb*, but more accurately *Heldai* in 1 Chron. xxvii, 15.

HE'LEK, (Heb. *Che'lek*, חֶלֶק, *a possession, or portion*,) the second son of Gilead, of the tribe of Manasseh, whose descendants were called *Helekites*, (Heb. *Chelki'*, Num. xxvi, 30; Josh. xvii, 2.) B. C. 1444.

HE'LEM, (Heb. same, חֶלֶם, *a stroke*,) the brother of Shamer and great-grandson of Asher. 1 Chron. vii, 35. B. C. probably before 1491. Perhaps the same with *Hotham*. Ver. 32.

2. (Heb. *Che'lem*, חֶלֶם, Chald. a *dream*, or *robust*, (one assisting Zechariah in typical crowning of the high-priest, (Zech. vi, 14;) probably by erroneous transcription for *Heldai*. Ver. 10.

HE'LEZ, (Heb. *Che'lets*, חֶלֶץ, or חֶלֶץ, perhaps *loin*, or *strong*.)

1. One of David's mighty men, (2 Sam. xxiii, 26,) an Ephraimite of Pelon, (1 Chron. xi, 27,) and captain of the seventh monthly course. 1 Chron. xxvii, 10. B. C. about 1015.

2. Son of Azariah and father of Eleasah, of the tribe of Judah. 1 Chron. ii, 39. B. C. probably before 1017.

HE'LI, (Gr. Ἠλί, for Heb. עֲלִי, *ascent*,) the father-in-law of Joseph, and maternal grandfather of Christ. Luke iii, 23. B. C. before 22. See JOSEPH.

HEL'KAI, (Heb. *Chelkay'*, חֶלְקַי, *Jehovah his portion*,) son of Meraioth, and one of the chief priests in the time of the high-priest Joiakim. Neh. xii, 15. B. C. after 536.

HE'LON, (Heb. *Chelon'*, חֶלֶן, *strong*,) the father of Eliab, which latter was prince of the tribe of Zebulun at the Exode. Num. i, 9; ii, 7; vii, 24, 29; x, 16. B. C. 1491.

HE'MAM, the son of Lotan, the eldest son of Seir. Gen. xxxvi, 22. The same as HOMAM, (q. v.)

HE'MAN, (Heb. *Heyman'*, הֵמָן, *faithful*.)

1. One of the four persons celebrated for their wisdom, to which that of Solomon is compared. 1 Kings iv, 31. B. C. perhaps about 1752. He is probably the same as the son of Zerah and grandson of Judah. 1 Chron. ii, 6. The fact that these four are called in 1 Kings iv, 31, "sons of *Mahol*, seems to oppose the supposition that they are identical; but מַחֹל, *mahol*, often elsewhere means a *dance*, and some have conjectured that the meaning here is *sons of the dance*. (Whedon, *Commentary*, in loco.)

2. Son of Joel and grandson of Samuel (*Shemuel*) the prophet, a Kohathite, and one of the leaders of the temple music as organized by David. 1 Chron. vi, 33, where singer should rather be rendered *musician*; xv, 17; xvi, 41, 42. B. C. about 1042. This, probably, is the Heman to whom the eighty-eighth Psalm is ascribed. He had fourteen sons and three daughters. "Asaph, Heman, and Jeduthun are termed "seers" in 2 Chron. xxxv, 15, which refers rather to their genius as sacred musicians than to their possessing the spirit of prophecy, (1 Chron. xv, 19; xxv, 1; 2 Chron. v, 12,) although there is not wanting evidence of their occasional inspiration."—M'Clintock and Strong's *Cyclopædia*.

HE'MATH, (Heb. *Chammath'*, חֶמַת, *fortress*,) a Kenite, ancestor of the Rechabites. 1 Chron. ii, 55. B. C. about 1471.

HEM'DAN, (Heb. *Chemdan'*, חֶמְדָּן, *pleasant*,) the first-named of the four "children" of Dishon, which latter was a son of Seir, and one of the Horite "dukes" in Mount Seir. Gen. xxxvi, 26. B. C. about 1840. In 1 Chron. i, 41, the name is, by an error of transcribers, written *Amram*.

HEN, (Heb. *Chen*, חֵן, *grace*;) the son of Zephaniah, to whom the prophet was sent with a symbolical crown, (Zech. vi, 14;) probably a figurative name for *Josiah*. Ver. 10. "By the LXX and others the words are taken to mean 'for the favor of the son of Zephaniah.'"—Smith, *Dictionary*.

HEN'ADAD, (Heb. *Chenadad'*, חֲנָדָד, *favor of Hadad*;) a Levite whose sons were active in the restoration after the captivity. Ezra iii, 9. Two of the latter, Bavai and Binnui, are named. Neh. iii, 18, 24; x, 9. B. C. before 536.

HE'NOCH, (1 Chron. i, 3, 33.) See **ENOCH**.

HE'PHER, (Heb. *Che'pher*, חֶפֶר, *a pit, well*.)

1. The youngest son of Gilead and great-grandson of Manasseh. Num. xxvi, 32. He was the father of Zelophehad, (Num. xxvi, 33; xxvii, 1; Josh. xvii, 2, 3,) and his descendants were called *Hepherites*. Num. xxvi, 32. B. C. before 1452.

2. The second son of Ashur (a descendant of Judah) by one of his wives, Naarah. 1 Chron. iv, 6. B. C. after 1491.

3. A Mecherathite, one of David's heroes, according to 1 Chron. xi, 36. The name does not appear in the list given in Samuel, and is supposed to be an interpolation, or identical with *Eliphelet* of 2 Sam. xxiii, 34.

HEPH'ZI-BAH, (Heb. *Cheptsi-bah'*, חֶפְצִי-בָּה, *my delight is in her*;) the queen of Hezekiah and mother of King Manasseh. 2 Kings xxi, 1. B. C. probably 725–698.

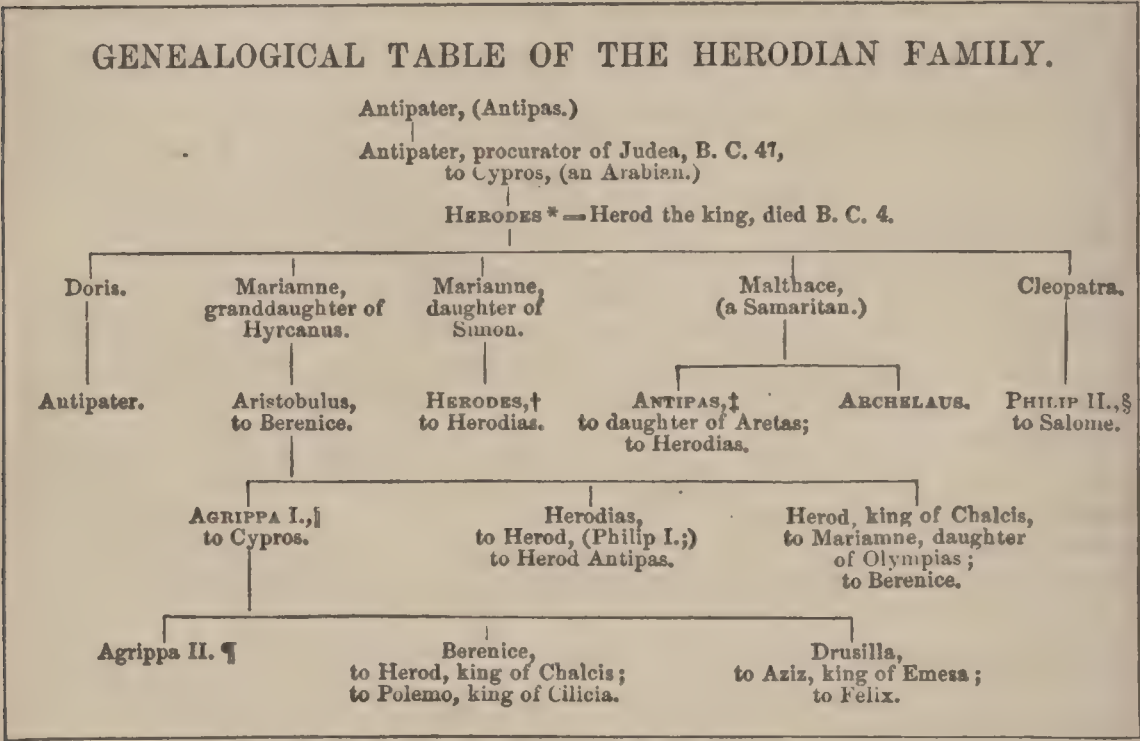
HE'RESH, (Heb. *Che'resh*, חֶרֶשׁ, *silence, artificer*;) one of the Levites that dwelt in the "villages of the Netophathites," near Jerusalem, on the return from captivity. 1 Chron. ix, 15. B. C. 536.

HER'MAS, (Gr. Ἑρμᾶς, *Mercury*;) a Christian resident at Rome to whom St. Paul sends greeting in Rom. xvi, 14. A. D. 55. Irenæus, Tertullian, and Origen agree in attributing to him the work called "The Shepherd," but this is greatly disputed. He is celebrated as a saint, in the Roman calendar, on May 9.

HERMOG'ENES, (Gr. Ἑρμογένης, *Mercury-born*;) a disciple in Asia Minor mentioned by the apostle Paul, along with Phygellus, as having deserted him, doubtless from fear of the perils of the connection. 2 Tim. i, 15. A. D. 64.

HER'OD, (Gr. Ἡρώδης, *hero-like*;) the name of several persons of the royal family of Judea in the time of Christ and the apostles. Various accounts are given of the ancestry of the Herods; but neglecting the exaggerated statements of friends and enemies, it seems certain that they were of Idumean descent; but though aliens by race, the Herods were Jews by faith. The general policy of the whole Herodian family centered in the endeavor to found a great and independent kingdom. Religion was degraded into the instrument of unscrupulous ambition. The family relations of the Herods are singularly complicated from the frequent recurrence of the same names, and the several accounts of Josephus are not consistent in every detail.

The following table merely shows the relationship between those members of the Herodian family mentioned in the New Testament, and is taken from Kitto's *Bib. Cyclopædia*.



1. HEROD THE GREAT was the second son of Antipater and Cypros, an Arabian lady of noble descent. (Josephus, *Ant.*, xiv, 7, 3.) B. C. about 62.

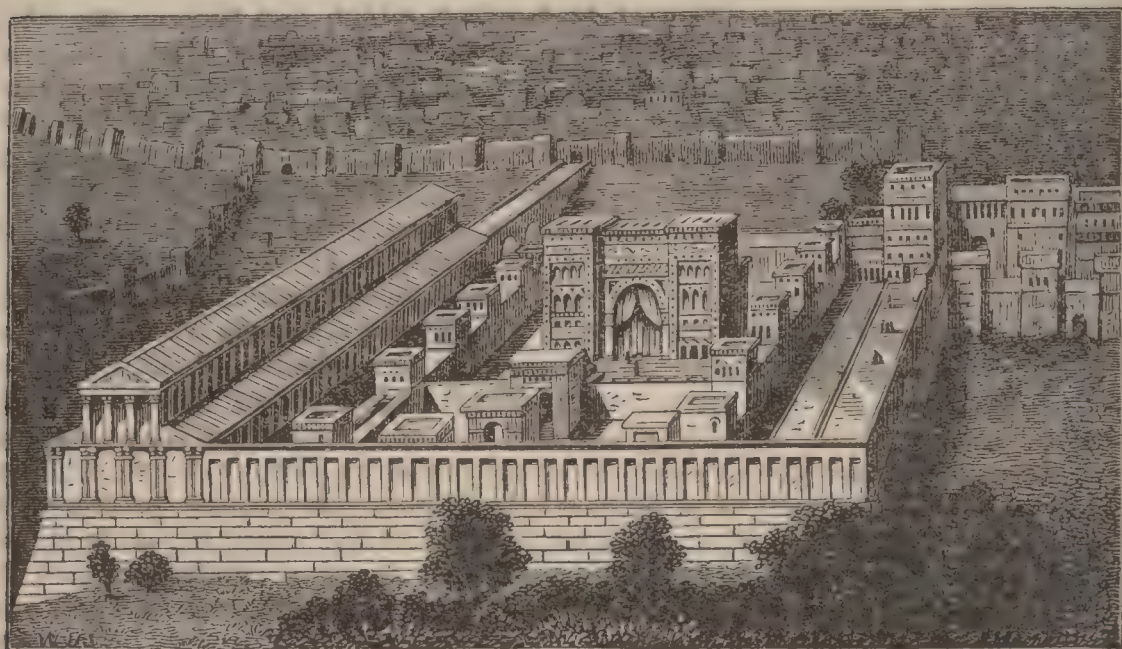
1. Personal History. (1) **Tetrarch.** In B. C. 47 Julius Cæsar made Antipater procurator of Judea, and the latter divided his territories among his four sons, assigning the district of Galilee to Herod. (Josephus, *Ant.*, xiv, 9, 3; *War*, i, 10, 4.) One of his first acts was to repress the brigands who were infesting his kingdom, and to put many of their leaders to death upon his own authority. This was made known to Hyrcanus, and Herod was summoned to trial before the Sanhedrin. He, however, escaped and took refuge with Sextus Cæsar, who soon appointed him governor of Coele-Syria. In B. C. 44, after Cæsar's death, Cassius took the government of Syria, and was willingly assisted by Herod in obtaining the taxes levied upon the Jews for the support of the troops. For this Herod was confirmed in the government of Coele-Syria. (Josephus, *War*, i, 11, 4. (2) **Flies to Rome.** The invasion of the Parthians (B. C. 40) compelled Herod to give up Judea, fly to Rome, and seek the protection of Antony, then in great power. He obtained a decree from the Senate appointing him king of Judea, and, after a stay in Rome of only seven days, he returned to Jerusalem. (3) **Jerusalem Taken.** By the help of the Romans, after a six months' siege, he took Jerusalem in B. C. 37, and completely established his authority throughout his dominions. (4) **Revenge.** Immediately on

* Herod the king. Matt. ii, 1; Luke i, 5.
† Philip I. Matt. xiv, 3; Mark vi, 17; Luke iii, 19.
‡ Herod the tetrarch. Matt. xiv, 1, 3; Luke iii, 1, 19; ix, 7. The king. Matt. xiv, 9. King Herod. Mark vi, 14.
§ Philip II. the tetrarch. Luke iii, 1.
¶ King Agrippa. Acts xxv, 13; xxvi, 1, sq. | Herod the king. Acts xli.

ascending the throne Herod put to death all the members of the Sanhedrin excepting Pollio and Sameas, (the famous Hillel and Shammai,) and also all the adherents of Antigonus who could be found, confiscating their property. He then gave the office of high-priest, which had become vacant by the death of Antigonus and the mutilation of Hyrcanus, whose ears had been cut off by Antigonus, (compare Lev. xxi, 6-24.) to Ananel, an obscure priest from Babylon. Through the influence of Alexandra and Cleopatra he was summoned by Antony to Laodicea to answer for his conduct, but was dismissed with the highest honors. After the battle of Actium he visited Octavius at Rhodes, succeeded in winning his favor, and was confirmed by him in the possession of his kingdom, (B. C. 31,) receiving the next year several important cities, and afterward the province of Trachonitis and the district of Paneas. (5) **Cruelty.** Herod's domestic life was characterized by much bloodshed. Hyrcanus, the grandfather of his wife Mariamne, was put to death before his visit to Octavius, and Mariamne fell a victim to his jealousy soon after his return. Not long after Alexander and Aristobulus, her sons, were put to death; and at last, in B. C. 4, Herod ordered his oldest son, Antipater, to be killed. According to the well-known story, he commanded the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended with mourning. Near his death, too, he must have ordered the murder of the infants at Bethlehem. Matt. ii, 16-18. (6) **Death.** He died a few days before the Passover, (B. C. 4,) his death-bed being the scene of the most awful agonies of body and mind. He left his sons heirs to his kingdom by a formal testament, subject to the ratification of the emperor. (7) **Public Works.** Herod introduced heathenish customs, such as plays, shows, and chariot-races, which the Jews condemned as contrary to the laws of Moses. He also established the Olympic games, and signalized his elevation to the throne by offerings to the Capitoline Jupiter. His coins, and those of his successors, bore only Greek legends; and he introduced heathen games even within the walls of Jerusalem. Notwithstanding that he thus alienated his subjects from him, he greatly improved the country by the number of fine towns and magnificent public buildings which he erected. His grandest undertaking was the rebuilding of the temple at Jerusalem. It was commenced in the eighteenth year of his reign, and the work was carried on with such vigor that the temple itself (*ναός*, that is, the holy house) was finished in a year and a half. (Josephus, *Ant.*, xv, 11, 1, 6.) But additions and repairs were continually made, so that the Jews said to our Lord, "Forty and six years was this temple in building." John ii, 20. This beautiful building did not win the hearts of the people, as is proved by the revolt which took place shortly before Herod's death, when the Jews tore down the golden eagle which he had fastened to the temple.

2. Character. The character of Herod is one of great diversity. His beneficence is shown by the benefits he lavished upon his people; while his brutal cruelty is manifested in the treatment of his subjects and relatives. "He was servile to Rome, confessing that he was endeavoring to please Cæsar and the Romans, and that he was a Jewish prince only in name. He affected the dignity of a second Solomon, but joined the license of that sovereign to his magnificence. Bold and yet prudent, oppressive and yet profuse, he had many of the characteristics which make a popular hero; and the title which may have been first given in admiration of successful despot-

ism now serves to bring out in clearer contrast the terrible price at which the success was purchased."—M'Clintock and Strong's *Cyclopædia*.



HEROD'S TEMPLE.

2. HEROD ANTIPAS was the son of Herod the Great by Malthace, a Samaritan. His father had originally destined him as his successor in the kingdom, but, by the last change in his will, appointed him "tetrarch of Galilee and Perea." Matt. xiv, 1; Luke iii, 19; ix, 7; Acts xiii, 1; compare Luke iii, 1. He first married a daughter of Aretas, king of Arabia Petræa, but on his way to Rome to visit his brother Philip, contracted an incestuous marriage with his wife HERODIAS, (q. v.) Aretas avenged the insult by invading the dominions of Herod, and defeated him with great loss. Josephus thus speaks of this defeat: "Some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the *Baptist*: for Herod slew him, who was a good man."—*Ant.*, xviii, 15, 2. This act was committed at the instigation of Herodias. Matt. xiv, 1-11; Mark vi, 17, ff.; Luke iii, 19. In A. D. 38 Herodias persuaded him to go to Rome to secure the title of king, but Agrippa, who was high in royal favor and had already secured this title, opposed him with such success that Antipas was condemned to perpetual banishment at Lyons, a city of Gaul, and eventually died in Spain, whither Herodias had voluntarily followed him. (Josephus, *War*, ii, 9, 6.) He is called *king*. Matt. xiv, 9; Mark vi, 14. It was before Herod Antipas, who came up to Jerusalem to celebrate the Passover, (compare Josephus, *Ant.*, xviii, 6, 3,) that our Lord was sent for examination when Pilate heard that he was a Galilean; and "on the same day Pilate and Herod were made friends together." Luke xxiii, 12. The name of Herod Antipas is coupled with that of Pilate in the prayer of the apostles mentioned in the Acts. Chap. iv, 24-30. Herod Antipas was in high favor with Tiberius, and hence gave the name of Tiberias to the city he built on the lake of Gennesareth. (Josephus, *Ant.*, xviii, 2, 3.) He enlarged and improved several cities,

and built a wall about Sepphoris and around Betharamphtha, which latter town he named *Julias*, in honor of the wife of the emperor.

Character. Herod's personal character is little touched upon by either Josephus or the evangelists, but we see his cowardice, want of spirit, and fear of ridicule, in consenting to the death of John the Baptist to gratify the malice of Herodias. Mark vi, 17, *ff.* His love of sensation is shown by his desire to see Jesus, hoping "to have seen some miracle done by him." Luke xxiii, 8. His artifice and cunning are alluded to by our Lord, "Go ye and tell that *fox*." Luke xiii, 32. (Smith, *s. v.*)

3. HEROD PHILIP I. was the son of Herod the Great by a second Mariamne, the daughter of Simon the high-priest. (Josephus, *Ant.*, xviii, 5, 4,) and must be distinguished from Philip the tetrarch. His wife was Herodias, who, however, contrary to the laws of her country, divorced herself from him and made an infamous marriage with Antipas. (Josephus, *Ant.*, xviii, 5, 4; Matt. xiv, 3; Mark vi, 17; Luke iii, 19.) He was excluded from all share in his father's possessions when it was discovered that his mother was conscious of the plots of Antipater. (Josephus, *War*, i, 30, 7.)

4. HEROD PHILIP II. was the son of Herod the Great and Cleopatra of Jerusalem. Like his half-brothers, Antipas and Archelaus, he was brought up in Rome. (Josephus, *Ant.*, xvii, 1, 3.) He received, as his share of the empire, the tetrarchy of Batanea, Traconitis, Auranitis, and certain parts about Jannia, with a revenue of 100 talents. (Josephus, *Ant.*, xvii, 11, 4.) The only mention of him in the New Testament is in Luke iii, 1, "Philip tetrarch of Iturea," etc. He built the city of Paneas, and named it *Cæsarea*, more commonly known as *Cæsarea-Philippi*, (Matt. xvi, 13; Mark viii, 27,) and also advanced Bethsaida to the dignity of a city, naming it *Julias*, in honor of the daughter of Augustus. He reigned thirty-seven years, (B. C. 4—A. D. 34,) showing himself to be a person of moderation and quietness in his life and government. (Josephus, *Ant.*, xviii, 4, 6.) He died at *Julias*, and was buried in a monument he had there built. (Josephus, *Ant.*, xviii, 4, 6.)

5. HEROD AGRIPPA I. **1. Family.** Herod Agrippa I. was the son of Aristobulus and Berenice, and the grandson of Herod the Great. He is called "Agrippa the Great" by Josephus, (*Ant.*, xvii, 2, 2.)

2. Personal History. (1) **Early Life.** He was sent to Rome on his father's execution, and was brought up with Drusus, the son of Tiberius. He was only one year older than Claudius, who was born B. C. 10, and they were bred up together in the closest intimacy. The earlier part of his life was spent at Rome, where his magnificence and luxury involved him so deeply in debt that he was compelled to fly from Rome, and betook himself to a fortress at Malatha, Idumea. Through the mediation of his wife, Cypros, and his sister, Herodias, he was allowed to take up his abode at Tiberias, and received the rank of ædile in that city with a small annuity. (Josephus, *Ant.*, xvi, 6, 2.) Having quarreled with his brother-in-law, he fled to Flaccus, the proconsul of Syria. Soon afterward he was convicted, through the information of his brother, Aristobulus, of having received a bribe from the Damascenes to purchase his influence with the proconsul, and was again compelled to fly. He was arrested, escaped, and finally reached Puteoli, where he was favorably received by Tiberius; but one day incautiously expressing the wish that Caius (Caligula) might soon succeed to the throne, he was arrested and thrown into prison, where he remained

till the accession of Caius, in A. D. 37. (Josephus, *Ant.*, xviii, 6, 10) (2) **As Ruler.** The new emperor gave him the governments formerly held by the tetrarch Philip, and bestowed on him the ensigns of royalty and other marks of favor. Herod Antipas and his wife, Herodias, became jealous because of the distinctions conferred upon Agrippa by the Romans, and sailed for Rome, hoping to supplant him in the emperor's favor. Aware of their design, Agrippa accused Antipas of treasonable correspondence with the Parthians. Antipas went into exile, and Agrippa received from Caius the tetrarchy of Galilee and Perea. (Josephus, *Ant.*, xviii, 7, 2.) In A. D. 41, for having greatly assisted Claudius, he received his whole paternal kingdom, (Judea and Samaria,) and, in addition, the tetrarchy of Lysanias II. Compare Luke iii, 1. Josephus says in one passage that Caius gave him this tetrarchy, (*Ant.*, xviii, 6, 10,) but afterward, in two places, that Claudius gave it him. (*Ant.*, xix, 5, 1; *War*, ii, 11, 5.) Caius probably promised it, and Claudius actually conferred it. (3) **Relations with Judaism.** Agrippa was a strict observer of the law, and sought, with success, the favor of the Jews. Arrived in Palestine to take possession of his kingdom, one of his first acts was to visit the temple, where he offered sacrifice, and dedicated the golden chain which the late emperor had presented him after his release from captivity. It was hung over the treasury. Simon was made high-priest, and the house-tax was remitted. He resided very much at Jerusalem, and added materially to its prosperity and convenience. He commenced inclosing the northern suburb (Bezetha, or "New Town") in so substantial a manner as to excite the suspicions of Vibius Marsus, prefect of Syria, at whose instance the work was stopped by Claudius. (4) **Persecutes the Church.** Probably with a view of increasing his influence with the Jews, he persecuted the early Christians. He put to death James the elder. Acts xii, 1, 2. A. D. 44. Seeing that it pleased the Jews, he cast Peter into prison, no doubt with the intention of killing him also. This purpose was frustrated by his miraculous deliverance from his jailers by the angel of the Lord. Acts xii, 3-19. (5) **Death.** Shortly after Herod celebrated some games at Cæsarea in honor of the emperor. Upon the second day he appeared in the theater and made an oration to the people. He wore a royal robe made entirely of silver stuff, which shone in the morning light; whereupon his flatterers cried out, "It is the voice of a god, and not of a man." He was suddenly seized with terrible pains, and being carried from the theater to the palace, died after five days' agony a loathsome death; "he was eaten up of worms and gave up the ghost." Luke xii, 20-23. (Josephus, *Ant.*, xix, 8, 2.) A. D. 44. The miraculous and judicial character of his death is distinctly affirmed by the sacred historian: "Immediately the angel of the Lord smote him, because he gave not God the glory." (See Kitto, Smith, M'Clintock and Strong's *Cyclopædia*.)

3. Character. "The leading principle of Agrippa's life seems to have been to make himself agreeable to all persons whose favor was or might become of any advantage to him. He was, in fact, a complete man of the world, and as such he scrupled not to make the passions of other men, in which he had no share, and their prejudices, which he despised, the instruments of his own greatness."—Kitto, *Bible Ill.*

6. HEROD AGRIPPA II. 1. Personal History. Herod Agrippa II. was the son of Herod Agrippa I. and Cypros. At the time of his father's

death (A. D. 44) he was only seventeen years of age, and resided at Rome. (1) **Ruler.** The emperor, who was very fond of him, gave him the kingdom of Chalcis, which was vacant by the death of his uncle. A. D. 48. This, four years after, was exchanged for the tetrarchies of Philip and Lysanias, (Josephus, *Ant.*, xx, 7, 1,) with the title of king. Acts xxv, 13; xxvi, 2, 7. In A. D. 55 Nero gave him the cities of Tiberias and Taricheæ in Galilee, and Julias, a city of Perea, with fourteen villages near it. (2) **Public Works.** Agrippa II. inherited the Herodian partiality for building. He much enlarged the city of Cæsarea Philippi, and, in honor of Nero, called it Neronias. He also supplied large sums of money toward beautifying Jerusalem (which he encircled with the "third wall") and Berytus, transferring almost every thing that was ornamental from his own kingdom to this latter place. These acts rendered him most unpopular. (Josephus, *Ant.*, xx, 9, 4.) In A. D. 60 King Agrippa and Berenice, his sister, with whom his relations were of a very doubtful character, came to Cæsarea. Acts xxv, 13, *sq.* (3) **Hears Paul.** He had not been long there before Festus mentioned the case of Paul to him, and Agrippa was so far interested in the account given him as to desire to hear Paul for himself. Accordingly, the next day a high court was held, at which Festus and his two guests appeared in state. Agrippa having signified that the prisoner was permitted to speak for himself, the apostle began by expressing his satisfaction at having to vindicate himself before one so well versed as Agrippa in "all customs and questions which are among the Jews." He then proceeded to speak of the manner of his bringing up in the strictness of Judaism; his persecution of the believers in Jesus; the great incident of his life—the vision on his way to Damascus which resulted in his conversion; his commission to preach the Gospel to the Gentiles; and of the hostility which the Jews entertained toward him because of his so doing. Festus looked upon all this as the effect of an excited imagination and over-study, and exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad!" Paul denied the accusation, and turning to Agrippa addressed himself personally to the king, concluding with the words, "King Agrippa, believest thou the prophets? I know thou believest." Agrippa replied with the now well-known words, "Paul, almost thou persuadest me to be a Christian." A consultation was held between the rulers, and they decided that Paul "might have been set at liberty if he had not appealed unto Cæsar." Acts xxvi. (4) **Retirement and Death.** In the last great rebellion of Judea he took part with Rome. With the destruction of Jerusalem (A. D. 70) an end was put to this last Jewish principality. Retaining, however, his empty title as king, Agrippa survived the fate of his country in the enjoyment of splendid luxury, retired to Rome with Berenice, and there died in the seventieth year of his age, and in the third year of Trajan. A. D. 100. He was on intimate terms with Josephus, who gives two of his letters, (*Life*, 65,) and he was the last Jewish prince of the Herodian line.

2. Character. The character of Agrippa II. seems to have been similar to that of his father. Self-glory, pomp, display, a love of worldly pleasure, together with an effort to make himself agreeable to those who might be of service to him, were all present in his disposition. He lived and died a man of the world.

HERO'DIAS, (Gr. *Ἡρώδης*, feminine of *Ἡρώδης*, a female Herod,) daughter of Aristobulus, (one of the sons of Mariamne and Herod the

Great.) and, consequently, sister of Agrippa I. She first married Herod, surnamed Philip, another son of Mariamne and the first Herod, and therefore her full uncle. She left him, while living, to marry her step-uncle, Antipas, whose wife was still alive. Herodias had one child, Salome, by Philip, and may have had more. John the Baptist remonstrated against the illicit marriage, and it would seem that the conscience of the tetrarch was less hardened than that of Herodias, for Matthew (xiv, 9) says he "was sorry;" Mark, (vi, 20,) that he "feared John . . . and heard him gladly." The consequences of the crime are well known. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army. (Josephus, *Ant.*, xvii, 5, 1.) The head of John the Baptist was granted at the suggestion of Herodias. Matt. xiv, 8-11; Mark vi, 24-28. According to Josephus, the execution took place in a fortress called Machærus, on the frontier between the dominions of Aretas and Herod; according to Pliny, looking down upon the Dead Sea from the south. In the closing scene of her career, indeed, Herodias exhibited considerable magnanimity, as she preferred going with Antipas to Lugdunum, and there sharing his exile and reverses, to remaining with her brother, Agrippa I., and partaking of his elevation. (Josephus, *Ant.*, xviii, 7, 2; Smith, *Dictionary*.)

HERO'DION, (Gr. Ἡρωδίων, derived from *Herod*,) a Christian at Rome to whom Paul sent a salutation at his kinsman. Rom. xvi, 11. A. D. 55. According to Hippolytus he became bishop of Tarsus, but according to others, of Patra.

HE'SED, (Heb. *Che'sed*, חֶסֶד, *kindness*,) the name of a man whose son (Ben-Hesed) was Solomon's purveyor in the districts of Aruboth, Sochoh, and Hepher. 1 Kings iv, 10. B. C. before 1014.

HETH, (Heb. *Cheth*, חֵת, *terror, dread*,) the forefather of the nation of the *Hittites*, called "sons and children of Heth." Gen. xxiii, 3, 5, 7, 10, 16, 18, 20; xxv, 10; xlix, 32. Once we hear of the daughters of Heth. Gen. xxvii, 46. In the genealogical tables of Gen. x and 1 Chron. i, Heth is named as a son of Canaan, younger than Zidon, the first-born, but preceding the Jebusite, the Amorite, and the other Canaanitish families. The Hittites were, therefore, a Hamitic race. B. C. about 2215.

HEZEKI'AH, (Heb. *Chizkiyah'*, חִזְקִיָּה, *Jehovah strengthens*.)

1. The twelfth king (thirteenth reckoning Athaliah) of the separate kingdom of Judah.

1. Family. Hezekiah was the son of Ahaz and Abi, (Abjah,) born B. C. 751-750. 2 Kings xviii, 1, 2; 2 Chron. xxix, 1. See DIFFICULTIES.

2. Personal History. Hezekiah began to reign at the age of twenty-five years, and occupied the throne twenty-nine years. 2 Kings xviii, 2; 2 Chron. xxix, 1. B. C. 726-697. **(1) Reform.** His first act was to purge, repair, and re-open the temple, which had been neglected during the idolatrous reign of his father. This work was so thorough as not even to spare "the high places," which "he removed, and brake the images, and cut down the groves." A still more decisive act was the destruction of a brazen serpent, said to have been the one used by Moses in the miraculous healing of the Israelites, (Num. xxi, 9,) which had become an object of adoration,

The history of this reformation is given at length in 2 Chron. xxix, *sq.* It commenced with the cleansing of the temple "in the first month" of Hezekiah's first year, that is, in the month Nisan next after his accession, and was followed in the next month (because at the regular season neither Levites nor temple were in a state of preparation) by a great Passover, extended to fourteen days, to which not only all Judah was summoned, but also the "remnant" of the Ten Tribes, some of whom accepted the invitation. (2) **Wars.** Hezekiah early (B. C. about 725) assumed the aggressive against the Philistines, and not only retook the cities which his father had lost, (2 Chron. xxviii, 18,) but even dispossessed them of their own cities, except Gaza (2 Kings xviii, 8) and Gath. (Josephus, *Ant.*, ix, 13, 3.) He also rebelled against the king of Assyria, refusing to pay tribute or send presents, (2 Kings xviii, 7,) using every available means to strengthen his position and render his capital impregnable. 2 Kings xx, 20; 2 Chron. xxxii, 3-5, 30; Isa. xxii, 8-11; xxxiii, 18. Sargon was succeeded by his son Sennacherib, whose two invasions occupy the greater part of the Scripture records concerning the reign of Hezekiah. The first of these took place in the third year of Sennacherib, (B. C. 702,) and occupies only three verses. 2 Kings xviii, 13-16. The rumor of the invasion redoubled Hezekiah's exertions, and he prepared for a siege by providing offensive and defensive armor, stopping up the wells, and diverting the water-courses, conducting the water of Gihon into the city by a subterranean canal. Ecclus. xlvi, 17. But the main hope of the political faction was the alliance with Egypt, and they seem to have sought it by presents and private entreaties. Isa. xxx, 6. The account given of this first invasion in the *Annals of Sennacherib* is that he attacked Hezekiah because the Ekronites had sent their king, Padiya, (or "Haddiya,") as a prisoner to Jerusalem, (*cf.* 2 Kings xviii, 8;) that he took forty-six cities ("all the fenced cities" in 2 Kings xviii, 13, is apparently a general expression, *cf.* xix, 8) and 200,000 prisoners; that he besieged Jerusalem with mounds, (*cf.* 2 Kings xix, 32;) and although Hezekiah promised to pay 800 talents of silver, (the Scripture narrative, 2 Kings xviii, 14, says 300 of silver and 30 of gold,) yet, not content with this, he mulcted him of a part of his dominions, and divided it among the kings of Ekron, Ashdod, and Gaza. In almost every particular this account agrees with the notice in Scripture. Hezekiah's bribe (or fine) brought a temporary release, for the Assyrians marched into Egypt, where Sennacherib was thwarted by Tirhakah, or Tarakos. On his return he "dealt treacherously" with Hezekiah (Isa. xxxiii, 1) by attacking the stronghold of Lachish. This was the commencement of that *second* invasion, respecting which we have such full details in 2 Kings xviii, 17, *sq.*; 2 Chron. xxxii, 9, *sq.*; Isa. xxxvi. Although the *Annals of Sennacherib* on the great cylinder in the British Museum reach to the end of his *eighth* year, and this second invasion belongs to his fifth year, (B. C. 698, the twenty-eighth year of Hezekiah,) yet no allusion to it has been found. So shameful a disaster was naturally concealed by national vanity. From Lachish he sent against Jerusalem an army with a blasphemous and insulting summons to surrender. Hezekiah's ministers were thrown into anguish and dismay, but the undaunted Isaiah hurled back threatening for threatening with unrivaled eloquence and force. Meanwhile Sennacherib, having taken Lachish, was besieging Libnah, when, alarmed by a "rumor" of Tirhakah's advance, he was forced to relinquish once more his immediate designs, and content himself with a defi-

ant letter to Hezekiah. The Jewish king, with simple piety, prayed to God with Sennacherib's letter outspread before him, and received a prophecy of immediate deliverance. Accordingly "that night the angel of the Lord went out, and smote in the camp of the Assyrians" 185,000 men. 2 Kings xix, 35. (3) **In Peace.** Hezekiah assiduously cultivated the arts of peace, and, by wise management of finance and the attention which he paid to agriculture and increase of flocks and herds, he became possessed of much wealth. 2 Chron. xxxii, 27-29; 2 Kings xx, 13; Isa. xxxix, 2. Hezekiah



POOL OF HEZEKIAH.

improved the water supply of Jerusalem, first introduced by Solomon, covering the upper outlet of the Gihon, and bringing it by a subterranean channel into the city. 2 Chron. xxxii, 3; Isa. xxii, 11. (Keil, *Commentary*.) This was stored in the large reservoir still called after Hezekiah. (Ewald, *History of Israel*, iii, p. 254.) Himself a sacred poet, and probably the author of other psalms besides that in Isa. xxxviii, he seems to have collected the psalms of David and Asaph for the temple worship, and certainly employed competent scribes to complete the collection of Solomon's Proverbs. Prov.

xxv, 1. He appears also to have given orders for the preservation of genealogical records. **(4) Sickness.** "In those days was Hezekiah sick unto death." 2 Kings xx, 1; 2 Chron. xxxii, 24; Isa. xxxviii, 1. Hezekiah, whose kingdom was still in a dangerous state from fear of the Assyrians, and who had at that time no heir, "turned his face to the wall and prayed unto the Lord." God had compassion on his anguish, and heard his prayer. Isaiah had hardly left the palace when he was ordered to promise the king immediate recovery, and a fresh lease (fifteen years) of life, ratifying the promise by a sign, (see **DIFFICULTIES**,) and curing the boil by a plaster of figs. 2 Kings xx, 1, *sq.*; Isa. xxviii, 1. *sq.* Various ambassadors came with letters and gifts to congratulate Hezekiah on his recovery, (2 Chron. xxxii, 23,) and among them an embassy from Merodach-baladan, (or Berodach.) 2 Kings xx, 12. The pretended object of this mission was to compliment Hezekiah upon his convalescence, (2 Kings xx, 12; Isaiah xxxix, 1,) but it certainly had also the secret political object of making common cause with Hezekiah to throw off the Assyrian yoke. Hezekiah received the overtures of Babylon with unconcealed gratification; and, perhaps to enhance the opinion of his own importance as an ally, displayed to the messengers his princely treasures. The consequences of this coquetting with the strangers and vain display are pointed out in Isa. xxxix, 3-8. **(5) Death.** After the destruction of the Assyrians Hezekiah lived to enjoy for about one year only his well-earned peace and glory. He died, after a reign of twenty-nine years, in the fifty-fourth year of his reign. 2 Kings xx, 21. B. C. 697.

3. Character. The prominent characteristics of Hezekiah were his trust in God and disposition to render him suitable honor and service. 2 Kings xviii, 4-6. Nor was he wanting in courage, as is shown in the stern measures adopted to reform the religion of his people as well as his revolt from the Assyrian king. His belief in prayer is seen by his earnest calling upon God during his illness, and upon the reception of Sennacherib's blasphemous letter. In later times he was held in honor as the king who had "after him none like him among all the kings of Judah, nor any that were before him," (2 Kings xviii, 5;) in Jer. xxvi, 19, the elders of the land cite him as an example of pious submission to the word of the Lord spoken by Micah; and the son of Sirach closes his recital of the kings with this judgment—that of all the kings of Judah, "David, Hezekiah, and Josiah alone transgressed not, nor forsook the law of the Most High." Eccles. xlix, 4.

DIFFICULTIES.—(1) **Time of Passover,** 2 Chron. xxix, 3, *sq.* "The statement, 'in the first year of his reign, in the first month,' is sufficiently explained if Hezekiah ascended the throne in one of the last months of the calendar year, which began with Nisan. In that case, on the first of Nisan of the new year, so few months, or perhaps only weeks, would have elapsed since his accession, that what he did in Nisan could not rightly have been dated otherwise than 'the first year of his reign.'"—*Keil, Commentary.* "It (the Reformation) commenced with the cleansing of the temple 'in the first month' of Hezekiah's first year, that is, in the month Nisan next after his accession, and was followed in the next month (because at the regular season neither Levites nor temple were in a due state of preparation) by a great Passover, extended to fourteen days."—*Kitto.* (2) **Sign,** Isa. xxxviii, 7, 8. "The step-dial of Ahaz may have consisted of twenty steps or more, which measured the time of day by half-hours, or even quarters. If the sign was given an hour before sunset, the shadow, by going back ten steps of half an hour each, would return to the point at which it stood." "When it is stated that 'the sun returned,' this does not mean the sun in the heaven, but the sun upon the sun-dial, upon which the illumined surface moved upward as the shadow

retreated; for when the shadow moved back, the sun moved back as well. The event is intended to be represented as a miracle; and a miracle it really was." (See Smith, Kitto, M'Clintock and Strong.)

2. The second of the three sons of Neariah, a descendant of Salathiel, (1 Chron. iii, 23;) probably a brother of the Esli of Luke iii, 25, and also of Azor of Matt. i, 13. B. C. after 536.

3. The children of "Ater of Hezekiah," to the number of 98, returned from Babylon with Zerubbabel. Neh. vii, 21. In Neh. x, 17, his name (Anglicized "Hizkijah") appears in a similar connection (but without the connective "of") among those who subscribed the covenant of Nehemiah. B. C. before 536.

HE'ZION, (Heb. *Chezyon'*, חֲזִיּוֹן, *vision*, the father of Tabrimon, and grandfather of Ben-hadad I., to whom Asa sent silver and gold from the sacred treasury to secure his aid against Baasha. 1 Kings xv, 18. B. C. before 940. In the absence of all information, the natural suggestion is that he is the same person as *Rezon*, the contemporary of Solomon, (1 Kings xi, 23,) the two names being very similar in Hebrew, and still more so in the versions. (Smith.)

HE'ZIR, (Heb. *Chezir'*, חֲזִיר, *swine*.)

1 The head of the seventeenth course of priests as established by David. 1 Chron. xxiv, 15. B. C. 1015.

2. One of the heads of the people who sealed the solemn covenant with Nehemiah. Neh. x, 20. B. C. 445.

HEZ'RAI, (Heb. חֲצֵרַי, *walled in*,) (2 Sam. xxiii, 35,) the same as HEZBO, (q. v.)

HEZ'RO, (Heb. *Chetsro'*, חֲצֵרוֹ, *inclosed*,) a Carmelite, one of David's mighty men. 1 Chron. xi, 37. B. C. 1048. He is called in the margin and in 2 Sam. xxiii, 35, HEZRAI, (q. v.)

HEZ'RON, (Heb. *Chetsron'*, חֲצֵרוֹן, *inclosed*, or *blooming*.)

1. The third son of Reuben. Gen. xlvi, 9; Exod. vi, 14; 1 Chron. iv, 1; v, 3. His descendants were called *Hezronites*. Num. xxvi, 6. B. C. 1706.

2. The elder of the two sons of Pharez, and grandson of Judah. Gen. xlvi, 12; Ruth iv, 18, 19; 1 Chron. ii, 5, 9, 18, 21, 24, 25. He is called *Esrom* in Matt. i, 3. B. C. 1706. His descendants were also called *Hezronites*. Num. vi, 21.

HID'DAI, (Heb. *Hidday'*, הִדְדַּי, *mighty*,) one of the "thirty" heroes of David, "of the brooks of Gaash." 2 Sam. xxiii, 30. In 1 Chron. (xi, 32) he is given as HURAI, (q. v.) B. C. 1018.

HI'ËL, (Heb. *Chiel'*, חִיְאֵל, *life from God*,) a native of Bethel, who rebuilt Jericho in the reign of Ahab, (1 Kings xvi, 34,) and in whom was fulfilled the curse pronounced by Joshua. Josh. vi, 26. B. C. 918.

HILKI'AH, (Heb. *Chilkiyah'*, חִלְקִיָּה, *portion of Jehovah*.)

1. The father of Eliakim, who was overseer of the household in the time of Hezekiah. 2 Kings xviii, 18, 26, 37; Isa. xxii, 20; xxxvi, 3, 22; xxxvii, 2. B. C. before 713.

2. High-priest in the reign of Josiah. 2 Kings xxii, 4, *sq.*; 2 Chron. xxxiv, 9, *sq.* According to the genealogy in 1 Chron. vi, 13, (see Neh. xi, 11.) he was son of Shallum, and from Ezra vii, 1, apparently the ancestor of Ezra the scribe. His high-priesthood was rendered particularly illustrious by the great reformation effected under it by King Josiah, (2 Kings xxiii, 4, *sq.*; 2 Chron. xxxiv, 9, *sq.*;) by the solemn Passover kept at Jerusalem in the eighteenth year of the king's reign, (2 Chron. xxxv, 1, *sq.*;) and above all by the discovery which he made in the house of the Lord of a book which is called "the Book of the Laws," (2 Kings xxii, 8,) and "the Book of the Covenant." 2 Kings xxiii, 2. B. C. 634.

DIFFICULTIES.—A difficult and interesting question arises: What was the book found by Hilkiah? Kennicott is of opinion that it was the original autograph copy of the Pentateuch written by Moses which Hilkiah found, but his argument is far from conclusive. Our means of answering this question seem to be limited, (1) To an examination of the terms in which the depositing the book of the law by the ark was originally enjoined; (2) To an examination of the contents of the books discovered by Hilkiah, as far as they transpire; (3) To any indications which may be gathered from the contemporary writings of Jeremiah, or from any other portions of Scripture. A consideration of all these points raises a strong probability that the book in question was the book of Deuteronomy.—*Smith*. The probability is that the book found by Hilkiah was the same which was intrusted to the care of the priests, and was to be put in the side of the ark, (Deut. xxxi, 9–26,) and that this was the entire body of the Mosaic writing and not any part of it, seems the only tenable conclusion.—*Kitto*.

3. A Merarite Levite, the son of Amzi and father of Amaziah. 1 Chron. vi, 45. B. C. before 1014.

4. The second son of Hosah, a Merarite, appointed by David as door-keeper of the tabernacle. 1 Chron. xxvi, 11. B. C. about 1015.

5. One of those who stood at the right hand of Ezra while he read the law to the people. Neh. viii, 4. B. C. about 445, (410, M'Clintock and Strong.)

6. One of the chief priests who returned from Babylon with Zerubbabel and Jeshua. Neh. xii, 7. His son Hashabiah is named in verse 21. B. C. 536.

7. A priest of Anathoth, and father of the prophet Jeremiah. Jer. i, 1. B. C. 629.

8. Father of Gemariah, who, with Elasah, was sent by Zedekiah with a message to the captives at Babylon. Jer. xxix, 3. B. C. before 599.

HIL'LEL, (Heb. *Hillel'*, הִלֵּל, *praising*;) a Pirathonite, and father of the judge Abdon. Judges xii, 13. B. C. before 1120.

HIN'NOM, (Heb. *Hinnom'*, הִנּוֹם, *full of favor, abundant*;) an unknown person whose name is given to the "Valley of Hinnom," (Josh. xviii, 16; Neh. xi, 30;) elsewhere (Josh. xv, 8; 2 Kings xxiii, 10; 2 Chron. xxxiii, 6, etc.) called "the valley of the son," or, "children of Hinnom."

HI'RAH, (Heb. *Chirah'*, חִירָה, *nobility*;) an Adullamite, and friend of Judah. Gen. xxxviii, 1, 12; comp. ver. 20. B. C. about 1729.

HI'RAM, (Heb. *Chiram'*, חִירָם, *high-born*; generally written "Huram" [Heb. חִירָם, *Churam'*] in Chronicles, and "Hirom" [Heb. חִירוֹם, *Chirom'*] in 1 Kings v, 10, 18; vii, 40.)

1. King of Tyre, who sent an embassy to David after the latter had conquered the stronghold of Zion and taken up his residence in Jerusalem. It seems that the dominion of this prince extended over the western slopes of Lebanon; and when David built himself a palace, Hiram materially assisted the work by sending cedar-wood from Lebanon, and skillful workmen to Jerusalem. 2 Sam. v, 11; 1 Chron. xiv, 1. B. C. 1043. It was probably the same prince who sent an embassy of condolence and congratulation when David died and Solomon ascended the throne. In considera-



TYRE.

tion of large quantities of corn, wine, and oil sent him by Solomon, the king of Tyre furnished from Lebanon the timber required for the temple, delivering it at Joppa, the port of Jerusalem. 1 Kings v, 1, *sq.*; ix, 11, *sq.*; 2 Chron. ii, 3, *sq.* He also supplied large quantities of gold, and received from Solomon in return twenty towns in Galilee, (1 Kings ix, 11-14,) which, when he came to inspect them, pleased him so little that he applied to them a name of contempt, (*Cabul*,) and restored them to Solomon. 1 Kings ix, 12, 13; 2 Chron. viii, 2. It does not, however, appear that the good under-

standing between the two kings was broken by this unpleasant circumstance, for it was after this that he admitted Solomon's ships to a share in the profitable trade of the Mediterranean, (1 Kings x, 22;) and Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of Ophir (1 Kings ix, 26–28) to Solomon's two harbors on the Red Sea. Dius, the Phœnician historian, and Menander of Ephesus, assign to Hiram a prosperous reign of thirty-four years; and relate that his father was Abibal, his son and successor Baleazar. Others relate that Hiram, besides supplying timber for the temple, gave his daughter in marriage to Solomon. (See M'Clintock and Strong.) Some have regarded this Hiram as a different person from the friend of David, arguing from the long reign necessary, if he was the same who assisted David to build his house. Dr. Thomson describes a remarkable monument (called "Hiram's tomb") still extant, which he passed a little beyond the village of Hanaweih. (Thomson, *Land and Book*, i, 290, sq.)



HIRAM'S TOMB.

2. The son of a widow of the tribe of Naphtali, and of a Tyrian father. He was sent by King Hiram to execute the principal works of the interior of the temple, and the various utensils required for the sacred services. 1 Kings vii, 13, 14, 40. It is probable that he was selected for this purpose by the king, in the notion that his half-Hebrew blood would render him the more acceptable at Jerusalem. B. C. about 1005.

HIZKI'AH, (Heb. *Chizkiyah'*, חִזְקִיָּה,) an ancestor of Zephaniah the prophet. Zeph. i, 1. B. C. before 630

HIZKI'JAH, (Heb. *Chizkiyah'*, חִזְקִיָּה,) according to the punctuation of the Authorized Version, a man who sealed the covenant of reformation with Ezra and Nehemiah. Neh. x, 17. But there is no doubt that the name should be taken with that preceding it, as "Ater-Hizkijah," a name given in the lists of those who returned from Babylon with Zerubbabel. Smith, *s. v.* See HEZEKIAH.

HO'BAB, (Heb. *Chobab'*, חֶבֶב, *beloved*;) the son of Raguel the Midianite. Num. x, 29; Judg. iv, 11. B. C. 1490. He has usually been identified with Jethro, (see Exod. xviii, 5, 27, compared with Num. x, 29, 30;) but it is rather his father, Reuel, to whom the title "Moses's father-in-law" is intended to apply in Num. x, 29. That Jethro and Reuel (Raguel) were names of the same person seems evident from Exod. ii, 18, 21; iii, 1. Hobab would, therefore, be the *brother-in-law* of Moses. When Jethro returned to his home (Exod. xviii, 27) Moses prevailed upon Hobab to remain (as seems implied by the absence of any refusal to his second importunity in Num. x, 32) and act as guide through the desert. We find his descendants among the Israelites. Judg. iv, 11.

HOD, (Heb. same, הֹד, *majesty*;) one of the sons of Zophah, of the tribe of Asher. 1 Chron. vii, 37. B. C. before 1017.

HODAÏ'AH, (Heb. *Hodayeva'hu*, הוֹדִיָּהּ, more correctly, *Hodavya'hu*, הוֹדִיָּהּ,) the first-named of the seven sons of Elioenai, of the descendants of Zerubbabel, (1 Chron. iii, 24;) probably a brother of the Nahum of Luke iii, 25. M'Clintock and Strong's *Cyclopædia*.

HODAVI'AH, (Heb. *Hodavyah*, הוֹדִיָּהּ, *praise of Jehovah*; or perhaps, הוֹדוּיָהּ, *praise ye Jehovah*.)

1. One of the chief men of the tribe of Manasseh, east of Jordan at the time of the Assyrian captivity. 1 Chron. v, 24. B. C. about 740.

2. Son of Hasannah and father of Meshullam, of the tribe of Benjamin. 1 Chron. ix, 7. B. C. before 536.

3. A Levite whose descendants (to the number of 74) returned from Babylon with Zerubbabel. Ezra ii, 40. B. C. before 536. In the parallel passage, (Neh. vii, 43,) his name is written *Hodevah*. He is probably the same as *Judah*. Ezra iii, 9.

HO'DESH, (Heb. *Cho'desh*, חֹדֶשׁ, *a month*;) one of the wives of Shaha-raim, of the tribe of Judah, several of whose children are enumerated 1 Chron. viii, 9, called in ver. 8 more correctly BAARA, (q. v.)

HODE'VAH. Neh. vii, 43. See HODAVIAH, 3.

HODI'AH, (Heb. הוֹדִיָּהּ,) the same as HODIJAH, (q. v.,) one of the two wives of Mered, (1 Chron. iv, 19,) and the mother of Jered and Heber and Jekuthiel, where she is called JEHUDIJAH, (הִיְהוּדִיָּהּ, *the Jewess*, that is, his Jewish wife, as distinguished from Bithiah, who was an Egyptian.)

HODI'JAH, (Heb. *Hodiyah'*, הוֹדִיָּהּ, *majesty of Jehovah*.)

1. One of the Levites who assisted Nehemiah in expounding the law. Neh. viii, 7; ix, 5. From the association of his name in Neh. x, 10, with some of those mentioned in connection with his in chap. viii, 7, we conclude that he is the same person. B. C. 445.

2. Another Levite mentioned in Neh. x, 13, as one of those who signed the covenant with Nehemiah.

3. One of the Israelites who became parties with Nehemiah in the sacred covenant. Neh. x, 18.

HOG'LAH, (Heb. *Choglah'*, חֲגִלָּה, *partridge*,) the third of the five daughters of Zelophehad the Gileadite, to whom, in the absence of male heirs, portions were assigned by Moses. Num. xxvi, 33; xxvii, 1; xxxvi, 11; Josh. xvii, 3. B. C. 1452.

HO'HAM, (Heb. *Hoham'*, הוֹהָם, whom *Jehovah impels*,) the king of Hebron, who joined the league against Gibeon, but was overthrown in battle by Joshua and slain after being captured in the cave of Makkedah. Josh. x, 3. B. C. 1451.

HO'MAM, (Heb. *Homam'*, הוֹמָם, *destruction*,) one of the sons of Lotan, and grandson of Seir the Horite. 1 Chron. i, 39. B. C. about 1840. In the parallel passage (Gen. xxxvi, 22) his name is written HEMAM.

HOPH'NI, (Heb. *Chopni'*, חֹפְנִי, *a fighter*,) the first-named of the two sons of the high-priest Eli, (1 Sam. i, 3; ii, 34,) who fulfilled their hereditary sacerdotal duties at Shiloh. Their brutal rapacity and lust, which increased with their father's age, (1 Sam. ii, 12-17, 22,) filled the people with indignation, and provoked the curse which was denounced against their father's house, first by an unknown prophet, (vers. 27-36,) and then by the youthful Samuel. 1 Sam. iii, 11-14. They were both slain on the same day, and the ark was captured by the Philistines. 1 Sam. iv, 10, 11. B. C. 1141. The Scriptures call them "sons of Belial." 1 Sam. ii, 12. (See Smith.)

HO'RAM, (Heb. *Horam'*, הוֹרָם, *height, lofty*,) the king of Gezer, who, coming to the relief of Lachish, was overthrown by Joshua. Josh. x, 33. B. C. 1451.

HO'RI, (Heb. *Chori'*, חֹרִי, or חוֹרִי, *dweller in caves*.)

1. A son of Lotan and grandson of Seir. Gen. xxxvi, 22; 1 Chron. i, 39. B. C. about 1840.

2. In Gen. xxxvi, 30, "Hori" has in the original the article prefixed, that is, *THE Horite*; and is the same word with that which in vers. 21, 29, is rendered in the Authorized Version "the Horites." (Smith, *Dictionary*.)

3. A Simeonite, whose son Shaphat was the commissioner of his tribe, sent by Moses to explore the land of Canaan. Num. xiii, 5. B. C. 1490.

HOS'AH, (Heb. *Chosah'*, חֹסֶה, *refuge*,) a Levite of the family of Merari, who, with thirteen of his relatives, was appointed door-keeper to the ark after its arrival in Jerusalem. 1 Chron. xvi, 38. In the later distribution (chap. xxvi, 10, 11, 16) the gate Shallecheth, on the west side of the temple, fell to him. B. C. 1014.

HOSE'Ä, (Heb. *Hoshe'ä*, הוֹשִׁיעַ, *deliverance*,) son of Beerì, (Hos. i, 1, 2,) the first of the Minor Prophets as they appear in the Authorized Version. (1) **Time.** He prophesied during a long and eventful period, commencing in the days of Jeroboam, the son of Joash, extending through the lives of Uzziah, Jotham, Ahaz, and concluding in the reign of Hezekiah. As Jeroboam died B. C. 782, and Hezekiah ascended the throne 726, we have the round term of about sixty years, B. C. about 784-724, as the probable space of time covered by the utterances of these predictions. This long duration of office is not improbable, and the book itself furnishes strong presumptive

evidence in support of this chronology. (2) **Place.** There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel, and that he was a subject of that kingdom. "This is favored not only by the fact that his prophetic addresses are occupied throughout with the kingdom of the ten tribes, but also by the peculiar style and language of his prophecies, which have here and there an Aramean coloring, and still more by the intimate acquaintance with the circumstances and localities of the northern kingdom, (chap. v, 1; vi, 8, 9; xii, 12; xiv, 6,) which even goes so far that he calls the Israelitish kingdom "the land," (chap. i, 2,) and the king of Israel "our king." Chap. vii, 5. (3) **The Prophet's Family Relations.** It is recorded in chap. i, 2-9, that Hosea, at the command of God, took an impure woman (Gomer, the daughter of Diblaim) to wife, and had by her two sons (Jezreel and Lo-ammi) and one daughter, (Lo-ruhamah,) and in chap. iii, 1, 2, that by the divine command he purchased an adulteress. These statements have given rise to much discussion, as to their literal or allegorical interpretation. Dr. Strong (M'Clintock and Strong's *Cyclopædia*, s. v.) expresses the opinion that "There were two marriages by the prophet: first, in chaps. i, ii, of a woman (probably of lewd inclinations already) who became the mother of three children, and was afterward repudiated for her adultery; and the second, in chap. iii, of a woman at least attached formerly to another, but evidently reformed to a virtuous wife. Both these women represented the Israelitish nation, especially the northern kingdom, which, although unfaithful to Jehovah, should first be punished and then reclaimed by him." (4) **Division of the Book.** "It is easy to recognize two great divisions, which, accordingly, have been generally adopted: (1) Chaps. i to iii; (2) iv to end. The subdivision of these several parts is a work of greater difficulty; that of Eichhorn will be found to be based upon a highly subtle, though by no means precarious, criticism. (1) According to him the first division should be divided into three separate poems, each originating in a distinct aim, and each after its own fashion attempting to express the idolatry of Israel by imagery borrowed from the matrimonial relation. The first, and therefore the least elaborate of these, is contained in chap. iii; the second in chap. i, 2-11; the third in chap. i, 2-9, and ii, 1-23. These three are progressively elaborate developments of the same reiterated idea. Chap. i, 2-9, is common to the second and third poems, but not repeated with each severally, (iv, 273, ff.) (2) Attempts have been made by Wells, Eichhorn, etc., to subdivide the second part of the book. These divisions are made either according to reigns of contemporary kings or according to the subject-matter of the poem. The former course has been adopted by Wells, who gets *five*, the latter by Eichhorn, who gets *sixteen*, poems out of this part of the book. These prophecies were probably collected by Hosea himself toward the end of his career."—Smith, *Dictionary*.

HOSHAI'AH, (Heb. *Hoshayah'*, הוֹשִׁיעַיָּה, whom *Jehovah delivers*.)

1. A man who assisted in the dedication of the wall of Jerusalem after it had been rebuilt by Nehemiah. Neh. xii, 32. B. C. 445.

2. The father of a certain Jezaniah, or Azariah, who was a man of note after the destruction of Jerusalem by Nebuchadnezzar, and besought Jeremiah to favor the flight of the remnant of the Jews into Egypt. Jer. xlii, 1. He is probably the same person mentioned in chap. xliii, 2. B. C. 588.

HOSHA'MA, or **HOSH'AMA**, (Heb. *Hoshama'*, הוֹשָׁמָע, whom *Jehovah* hears,) one of the sons of King Jehoiachin, born during his captivity. 1 Chron. iii, 18. B. C. after 598.

HOSHE'Ä, (Heb. same as **HOSEA**.) (q. v.)

1. The original name of Joshua, the son of Nun. Deut. xxxii, 44; Num. xiii, 8, 16.

2. The son of Elah, and last king of Israel. He conspired against and slew his predecessor, Pekah, (2 Kings xv, 30,) in the twentieth year after Jotham became sole king, (he only reigned sixteen years.) B. C. 739-8. He did not become established on the throne till after an interregnum of at least eight years, namely, in the twelfth year of Ahaz. 2 Kings xvii, 1. B. C. 730. It is declared of him that "he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him." Ver. 2. Shortly after his accession, he submitted to the supremacy of Shalmanezzer, who appears to have entered his territory with the intention of subduing it by force if resisted, (2 Kings xvii, 3;) and indeed seems to have stormed the strong caves of Beth-arbel, (Hos. x, 14,) but who retired pacified with a present. Intelligence that Hoshea had entered into negotiations with So, king of Egypt, prompted Shalmanezzer to return and punish the rebellious king with imprisonment for withholding the tribute. 2 Kings xvii, 4. B. C. 725. He was probably released by the payment of a large ransom, but a second revolt soon after provoked the king of Assyria to march an army into the land of Israel, B. C. 723; and after a three years' siege Samaria was taken and destroyed, and the ten tribes were carried away beyond the Euphrates. B. C. 720. 2 Kings xvii, 5, 6; xviii, 9-12. Of the future fortune of Hoshea we know nothing.

3. Son of Azaziah and prince of the tribe of Ephraim in the time of David. 1 Chron. xxvii, 20. B. C. about 1015.

4. One of the chiefs of Israel who joined in the sacred covenant with Nehemiah after the captivity. Neh. x, 23. B. C. 445.

HO'THAM, (Heb. *Chotham'*, חוֹתָם, a *seal ring*,) one of the sons of Heber, the grandson of Asher. 1 Chron. vii, 32. B. C. perhaps about 1444. He is probably the same with *Helem*, whose sons are enumerated in verse 35, and grandsons in verses 36, 37.

HO'THAN, (Heb. same as *Hotham*,) an Aroerite, father of Shama and Jehiel, two of David's "valiant men." 1 Chron. xi, 44. B. C. 1047.

HO'THIR, (Heb. *Hothir'*, הוֹתִיר, *preserver*,) the thirteenth son of **HEMAN**, (q. v.) who, with eleven of his kinsmen, had charge of the twenty-first division of Levitical singers. 1 Chron. xxv, 4, 28. B. C. 1015.

HUL, (Heb. *Chul'*, חוּל, *circle*,) the second son of Aram, and grandson of Shein. Gen. x, 23; 1 Chron. i, 17. B. C. about 2247. The geographical location of the people whom he represents is not positively known. Quite probable seems the identification proposed by Rosenmüller (*Alterthum*, i, 2, p. 253) with the district now called *Huleh*, around Lake Merom. (M'Clin-tock and Strong's *Cyclopædia*.)

HUL'DAH, (Heb. *Chuldah'*, חֻלְדָּה, *weasel*,) a prophetess, the wife of **SHALLUM**, (q. v.) who was keeper of the wardrobe. She dwelt, in the

reign of Josiah, in that part of Jerusalem, called the Mishneh, (*second or double*, perhaps "*suburb*," or "*lower city*.") To her the king sent Hilkiah the priest, Shaphan the scribe, and others, to consult respecting the denunciations in the lately found book of the law. She then delivered an oracular response of mingled judgment and mercy, declaring the not remote destruction of Jerusalem, but promising Josiah that he should be taken from the world before these evil days came. 2 Kings xxii, 14–20; 2 Chron. xxxiv, 22–28. B. C. 624. Huldah is only known from this circumstance.

HU'PHAM, (Heb. *Chupham'*, חופם, perhaps *coast-man*, Gesenius; *protected*, Fürst,) apparently one of the sons of Benjamin, and founder of the family of the Huphamites. Num. xxvi, 39. He is supposed to be the same with *Huppim*. B. C. 1706. From 1 Chron. vii, 12, 15, it would appear that Huppim was a grandson of Benjamin.

HUP'PAH, (Heb. *Chuppah'*, חפה, *covering, protection*,) a priest in David's time, having charge of the thirteenth of the twenty-four classes into which the king divided the priests. 1 Chron. xxiv, 13. B. C. 1015.

HUP'PIM. Gen. xlv, 21; 1 Chron. vii, 12. See HUPHAM.

HUR, (Heb. *Chur*, חור, a *hole, prison*,) the name of five men.

1. A man who is mentioned in connection with Moses and Aaron on the occasion of the battle with Amalek at Rephidim, (Exod. xvii, 10,) when with Aaron he stayed up the hands of Moses. Ver. 12. He is mentioned again in chap. xxiv, 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. B. C. 1491. He was, according to Josephus, (*Ant.*, iii, 2, 4,) the husband of Miriam, the sister of Moses.

2. The grandfather of Bezaleel, the chief artificer of the tabernacle—"son of Huri, son of Hur—of the tribe of Judah." Exod. xxxi, 2; xxxv, 30, xxxviii, 22. In the lists of the descendants of Judah in First Chronicles, the pedigree is more fully preserved. Hur there appears as one of the great family of Pharez. He was the son of Caleb ben-Hezron by a second wife, Ephrath, (chap. ii, 19, 20; comp. ver. 5, also chap. iv, 1,) the first-fruit of the marriage, (chap. ii, 50; iv, 4,) and the father, besides Uri, (chap. ii, 20,) of three sons, who founded the towns of Kirjath-jearim, Bethlehem, and Beth-gader. Ver. 51. B. C. before 1491. (Smith, *Dictionary*.)

3. The fourth-named of the five kings of Midian who were slain (with Baalam) by the Israelites, under the leadership of Phineas. Num. xxxi, 8. B. C. 1452. In a later mention of them (Josh. xiii, 21) these five Midianites are termed "*Dukes of Sihon*," properly, "*vassals*." (Keil, *Commentary*.)

4. A person whose son (Ben-Hur) was the first-named of Solomon's twelve purveyors. His district was in Mount Ephraim. 1 Kings iv, 8. B. C. before 1014.

5. Father of Rephaiah, which latter is called "ruler of the half part of Jerusalem" after the captivity, and who assisted in repairing its walls. Neh. iii, 9. B. C. before 445.

HU'RAI, (Heb. *Churay'*, חורי, *linen worker, noble*,) a native of the valleys ("brooks") of Mount Gaash, and one of David's valiant men, (1 Chron. xi, 32;) called less correctly (2 Sam. xxiii, 30) *Hiddai*. B. C. 1047.

HU'RAM, (Heb. *Churam'*, חורם, *high-born*, another form of *HIRAM*, (q. v.)

1. A Benjamite, son of Bela, the first-born of the patriarch. 1 Chron. viii, 5.

2. The form in which the name of the king of Tyre in alliance with David and Solomon—and elsewhere given as *Hiram*—appears in Chronicles. 2 Chron. ii, 3, 11, 12; viii, 2, 18; ix, 10, 21.

3. The same change occurs in Chronicles in the name of Hiram the artificer, which is given as Hiram in the following places: 2 Chron. ii, 13; iv, 11, 16.

HU'RI, (Heb. *Churi'*, חורי, *linen worker*,) the son of Jaroah and father of Abihail, of the descendants of Gad in Bashan. 1 Chron. v, 14. B. C. before 771.

HU'SHAH, (Heb. *Chushah'*, חושה, *haste*,) son of Ezer, and descendant of Hur, of the family of Judah, (1 Chron. iv, 4;) whence probably the patronymic *Hushathite*. 2 Sam. xxi, 18; 1 Chron. xi, 29; xx, 4. He seems to be the same person called *Shuah* in 1 Chron. iv, 11. Comp. HUSHAM.

HU'SHAI, (Heb. *Cushay'*, חושי, *hasting, quick*,) an Archite and a prominent actor in the history of Absalom's rebellion. When David fled from Jerusalem, Hushai joined him, but, at his suggestion, returned to the city for the purpose of serving his master as occasion might offer. 2 Sam. xv, 32, *sq.* He offered his allegiance to Absalom, (chap. xvi, 16, *sq.*,) and was invited by him to a conference, which should decide the prince's action. Hushai advised delay in the pursuit of the king until ampler preparation had been made, thus defeating the counsel of Ahithophel. Chap. xvii, 5–22. The immediate result was the suicide of the defeated Ahithophel, (ver. 23,) and the ultimate consequence was the crushing out of the rebellion. B. C. 1023. He is called the "friend" of David, (2 Sam. xv, 37,) and "the king's companion," that is, *vizier*, or intimate adviser. 1 Chron. xxvii, 33. Baanah, Solomon's vicegerent in Asher, (1 Kings iv, 16,) was doubtless his son.

HU'SHAM, (Heb. *Chusham'*, חושם, *haste*,) a Temanite, successor of Jobab and predecessor of Bedad, among the native princes of Mount Seir before the usurpation of the Edomites. Gen. xxxvi, 34, 35; 1 Chron. i, 45. B. C. before 1496.

HU'SHIM, (Heb. *Chushim'*, חושים, *haste*,)

1. The son of Dan, (Gen. xlv, 23;) given *Shuham* in Num. xxvi, 42.

2. A name given as that of "the sons of Aher," or Aharah, the third son of Benjamin, (1 Chron. vii, 12; comp. chap. viii, 1,) and therefore only a plural form for *Shuham*, as a representative of his brethren. B. C. perhaps about 1706. (See M'Clintock and Strong, *s. v.*)

3. One of the wives of Shazaraim, a Benjamite, in the country of Moab, by whom he had Abitub and Elpaal. 1 Chron. viii, 8, 11. B. C. perhaps about 1444.

HUZ, eldest son of Nahor and Milcah. Gen. xxii, 21. See Uz.

HYMENÆ'US, (Gr. Ὑμέναιος, *wedding-song*,) a person in Ephesus twice named in the Epistles of Timothy, who, with Alexander (1 Tim. i, 20) and Philetus, (2 Tim. ii, 17,) had departed from the truth in faith and practice. (1) **Error**. The chief doctrinal error of these persons consisted in

maintaining that "the resurrection was past already." 2 Tim. ii, 18. "The precise meaning of this expression is by no means clearly ascertained; the most general and perhaps best founded opinion is, that they understood the resurrection in a figurative sense of the great change produced by the Gospel dispensation." Thus he stands as one of the earliest of the Gnostics.

(2) **Sentence.** "Whom I have delivered unto Satan." 1 Tim. i, 20. The exact meaning of this formula has been much discussed. Some think it means simply excommunication; others, supernatural infliction of corporeal punishment; others, both combined. Ellicott (*Commentary, in loco*) says: "We conclude, then, with Waterland, that 'delivery over to Satan' was a form of Christian excommunication, declaring the person reduced to the state of a heathen, accompanied with the authoritative infliction of bodily disease or death." Satan was held to be the instrument or executioner of all these visitations.

IB'HAR, (Heb. *Yibchar'*, יִבְחָר, *chosen*,) one of the sons of David, born to him in Jerusalem. 2 Sam. v, 15; 1 Chron. iii, 6; xiv, 5. B. C. after 1044.

IBNEI'AH, (Heb. *Yibneyah'*, יִבְנֵיָה, *Jehovah will build*,) a son of Jeroham, who, with other Benjamites, returned to Jerusalem after the captivity. 1 Chron. ix, 8. B. C. 536.

IBNI'JAH, (Heb. *Yibneyah'*, יִבְנֵיָה, *Jehovah will build*,) the father of Reuel, which latter was the grandfather of the Meshullam (another Benjamite) who settled in Jerusalem after the return from Babylon. 1 Chron. ix, 8. B. C. 636.

IB'RI, (Heb. *Ibri'*, עִבְרִי, an *Eberite*, or "Hebrew,") the last of "the sons of Merari by Jaaziah," apparently a descendant of Levi in the time of David. 1 Chron. xxiv, 27. B. C. 1015.

IB'ZAN, (Heb. *Ibtsan'*, אִבְצָן, *of tin*, or *to shine*,) the tenth "judge of Israel." Judg. xii, 8-10. He was of Bethlehem, probably the Bethlehem of Zebulun, (so Michaelis and Hezel,) and not of Judah, (as Josephus says.) He governed seven years. B. C. 1137-1130. The prosperity of Ibzan is marked by the great number of his children, (thirty sons and thirty daughters,) and his wealth by their marriages, for they were all married. Some have held, with little probability, that Ibzan was the same with Boaz. (Kitto.)

ICH'ABOD, (Heb. *I-kabod'*, אִי-כָבוֹד, *where is the glory?* that is, *inglorious*,) the son of Phinehas and grandson of Eli. The wife of Phinehas was about to become a mother when she heard that her husband was slain in battle, that Eli was dead, and that the ark of God had been taken by the Philistines. Under such circumstances her labor was fatal. When lying at the point of death the women standing about sought to cheer her, saying, "Fear not; for thou hast borne a son." She only replied by naming the child Ichabod, adding, "The glory is departed from Israel: for the ark of God is taken." 1 Sam. iv, 19-22. B. C. about 1141. The only other mention of Ichabod is in 1 Sam. xiv, 3, where it is stated that his brother, Ahitub, was father of AHIAH, (q. v.,) who acted as high-priest for Saul.

ID'BASH, (Heb. *Yidbash'*, יִדְבָּשׁ, probably honeyed,) a descendant of Judah who, with his two brothers and a sister, are said (1 Chron. iv, 3, according to the Authorized Version) to be "of the father of Etam," probably meaning of the lineage of the founder of that place, or perhaps they were themselves its settlers. B. C. perhaps about 13. (M'Cliintock and Strong, *s. v.*)

ID'DO. 1. *Iddo'*, (עִדּוֹ, *timely*,) the father of Ahinadab, Solomon's purveyor in the district of Mahanaim. 1 Kings iv, 14. B. C. before 1014.

2. *Iddo'*, (עִדּוֹ, *timely*,) a Gershomite Levite, son of Joah, and father of Zerah, (1 Chron. vi, 21;) perhaps more correctly called *Adaiah* in ver. 41.

3. *Yiddo'*, (יִדּוֹ, *lovely*,) son of Zechariah, and ruler of the half-tribe of Manasseh east. 1 Chron. xxvii, 21. B. C. 1014.

4. *Iddo'*, (עִדּוֹ, same as No. 2,) a seer whose "visions" against Jeroboam incidentally contained some of the acts of Solomon. 2 Chron. ix, 29. He appears to have written a chronicle or story relating to the life and reign of Abijah, (2 Chron. xiii, 22,) which he seems to have called *Midrash*, or "exposition," and also a book "concerning genealogies," in which the acts of Rehoboam were recorded. Chap. xii, 15. These books are lost, but they may have formed part of the foundation of the existing books of Chronicles. B. C. after 957.

5. *Iddo'*, (עִדּוֹ, same name as last in Zech. i, 1, but different in other passages,) the father of Berechiah and grandfather of the prophet Zechariah, (Zech. i, 1, 7,) although in other places Zechariah is called "the son of Iddo." Ezra v, 1; vi, 14; Neh. xii, 16. Iddo returned from Babylon with Zerubabel. Neh. xii, 4. B. C. 536.

6. *Iddo'*, (יִדּוֹ, *mishap*,) the chief of the Jews established at Casiphia. It was to him that Ezra sent for Levites and Nethinim to join his company. Thirty-eight Levites and 220 Nethinim responded to his call. Ezra viii, 17-20. B. C. 457. It would seem from this that Iddo was a chief person of the Nethinim, and also that this is one of the circumstances which indicate that the Jews, in their several colonies under the exile, were still ruled by the heads of their nation and allowed the free exercise of their worship. (Kitto.)

I'GAL, (Heb. *Yigal'*, יִגָּל, *avenger*.)

1. The son of Joseph, and agent from Issachar to spy out the land of Canaan. Num. xiii, 7. B. C. 1490.

2. The son of Nathan, of Zobah, and one of David's mighty warriors. 2 Sam. xxiii, 36. B. C. 1047. In the parallel list in Chronicles the name is given as "*Joel* the brother of Nathan." Chap. xi, 38.

3. See **IGEAL**. 1 Chron. iii, 22.

IGDALI'AH, (Heb. *Yigdalya'hu*, יִגְדַּלְיָהוּ, whom *Jehovah will make great*,) the father of Hanan, into the chamber of which latter Jeremiah brought the Rechabites to propose the test of their temperance. Jer. xxxv, 4. B. C. about 607.

IG'EAL, (Heb. same as *Igal*,) one of the sons of Shemaiah, of the descendants of Zerubbabel. 1 Chron. iii, 22. B. C. after 536. (M'Clintock and Strong.)

IK'KESH, (Heb. *Ikkesh'*, עֲקִשׁ, *perverse*,) the father of Ira the Tekoite, which latter was one of David's famous warriors, (2 Sam. xxiii, 26; 1 Chron. xi, 28,) and captain of the sixth regiment of his troops. 1 Chron. xxvii, 9. B. C. 1047.

I'LAI, (Heb. *Ilay'*, עֵלִי, *supreme*,) an Ahohite, and one of David's heroes, (1 Chron. xi, 29,) called *Zalmon* in the parallel list. 2 Sam. xxiii, 28. B. C. 1047.

IM'LA, (Heb. *Yimla'*, יִמְלָא, *whom God fills*,) the father of Micaiah, which latter was the prophet who ironically foretold the defeat of the allied kings of Judah and Israel against Ramoth-gilead. 2 Chron. xviii, 8, 9. In the parallel passage (1 Kings xxii, 8, 9) his name is written *Imlah*. B. C. before 897.

IM'LAH, (1 Kings xxii, 8, 9.) See **IMLA**.

IM'MER, (Heb. *Immer'*, אִמֶּר, *talkative*,) the name of several priests.

1. The father of Meshillemith, (1 Chron. ix, 12,) or Meshillemoth, (Neh. xi, 13,) some of whose descendants took a conspicuous part in the sacred duties at Jerusalem after the exile. His descendants, to the number of 1,052, returned from Babylon with Zerubbabel. Ezra ii, 37; Neh. vii, 40. He is probably the one some of whose descendants divorced their Gentile wives. Ezra x, 20. B. C. long before 536. By some he is identified with Nos. 2, 4, and 5.

2. A priest in the time of David, and head of the sixteenth sacerdotal division. 1 Chron. xxiv, 14. B. C. 1015.

3. One who accompanied Zerubbabel from Babylon, but was unable to prove his Israelitish descent. Ezra ii, 59; Neh. vii, 61. B. C. 536. "It does not clearly appear, however, that he claimed to belong to the priestly order, and it is possible that the name is only given as that of a place in the Babylonish dominions from which some of those named in the following verses came."—M'Clintock and Strong, *s. v.*

4. The father of Zadok, which latter repaired part of the walls of Jerusalem. Neh. iii, 29. B. C. before 445.

5. The father of Pashur, which latter "smote Jeremiah the prophet, and put him in the stocks." Jer. xx, 1, 2. B. C. before 605.

IM'NA, (Heb. *Yimna'*, יִמְנַע, *whom God keeps back*,) one of the sons, apparently, of Helem, the brother of Shamer, a descendant of Asher. 1 Chron. vii, 35; compare ver. 40.

IM'NAH, (Heb. *Yimnah'*, יִמְנָה, *good fortune*.)

1. The first-named of the sons of Asher, (1 Chron. vii, 30;) called *Jimnah* in Gen. xvi, 17. B. C. about 1706.

2. The father of Kore, which latter, a Levite, had charge of the east gate of the temple, and appointed by Hezekiah over the free-will offerings. 2 Chron. xxxi, 14. B. C. 726.

IM'RAH, (Heb. *Yimrah'*, יִמְרָה, *refractoriness*,) one of the sons of Zophah, of the tribe of Asher. 1 Chron. vii, 36. B. C. about 1444. See HOTHAM.

IM'RI, (Heb. *Imri'*, אִמְרִי, *eloquent*.)

1. The son of Bani and father of Omri of Judah. 1 Chron. ix, 4. B. C. before 536.

2. The father of Zaccur, which latter repaired part of the wall of Jerusalem. Neh. iii, 2. B. C. before 445.

IPHEDEI'AH, (Heb. *Yiphdeyah'*, יִפְדֵּיָה, *set free by Jehovah*,) one of the "sons" of Shashak, and a chief of the tribe of Benjamin, resident at Jerusalem. 1 Chron. viii, 25. B. C. before 588.

IR, (Heb. same, עִיר, *a city*,) the father of Shuppim (Shupham) and Hupim, (Hupham,) of the tribe of Benjamin, (1 Chron. vii, 12;) probably identical with one of the sons of Benjamin, Gen. xlii, 21,) and, therefore, not (as often supposed) the same with *Iri*. 1 Chron. vii, 7. (M'Clintock and Strong, *s. v.*)

I'RA, (Heb. *Ira'*, עִירָא, *citizen*, otherwise *watchful*,) the name of three of David's favorite officers.

1. A Jairite, and "chief ruler about David." 2 Sam. xx, 26. B. C. 1022.

2. A Tekoite, son of Ikkesh, and one of David's thirty warriors. 2 Sam. xxiii, 26; 1 Chron. xi, 28. He was afterward placed in charge of the sixth division of troops. 1 Chron. xxvii, 9. B. C. 1047-1015.

3. An Ithrite, one of David's "valiant men." 2 Sam. xxiii, 38; 1 Chron. xi, 40. B. C. 1047.

I'RAD, (Heb. *Irad'*, עִירָד, perhaps *runner*,) one of the antediluvian patriarchs of the Cainite line, son of Enoch, and father of Mehujael. Gen. iv, 18. B. C. about 3875.

I'RAM, (Heb. *Iram'*, עִירָם, *citizen*, otherwise *watchful*,) the last-named of the Edomite phylarchs in Mount Seir, apparently contemporary with Horite kings. Gen. xxxvi, 43; 1 Chron. i, 54. B. C. about 1496.

I'RI, (Heb. *Iri'*, עִירִי, *citizen*,) the last-named of the five sons of Bela, son of Benjamin. 1 Chron. vii, 7. B. C. after 1706.

IRI'JAH, (Heb. *Yiriyah'*, יִרְיָה, *seen by Jehovah*,) son of Shelemiah, and a captain of the ward at the gate of Benjamin, who arrested the prophet Jeremiah on the pretense that he was deserting to the Chaldeans. Jer. xxxvii, 13, 14. B. C. 589.

I'RU, (Heb. *Iru'*, עִירו, *citizen*,) the first-named of the sons of Caleb, the son of Jephunneh. 1 Chron. iv, 15. B. C. about 149.

I'SAĀC. 1. **Name and Family**. (Heb. *Yitschak'*, יִצְחָק, *laughter*; in the poetical books sometimes *Yischak'*, יִשְׁחָק,) the only son of Abraham by Sarah. The name Isaac was fitly chosen by God for the child, in com-

memoration of the extraordinary, supernatural nature of his birth, and of the laughing joy it occasioned.

2. Personal History. (1) **Early Life.** The birth of Isaac occurred (B. C. 1898) when Abraham was a hundred years old and his mother ninety. Gen. xxi, 5; compare xvii, 17. He was circumcised when he was eight days old, and his mother's skeptical laughter was turned into exultation and joy. The next event recorded of Isaac is his weaning, probably (according to eastern custom) when he was two years old. Gen. xxi, 8, *sq.* Upon this occasion Ishmael "mocked," (see DIFFICULTIES,) and so angered Sarah that she insisted upon his being sent away. See ISHMAEL. (2) **Offering.** We are next informed of the event connected with the command of God to offer Isaac up as a sacrifice on a mountain in the land of Moriah. Gen. xxii. B. C. perhaps 1872. He was probably about sixteen years of age; according to Josephus (*Ant.*, i, 13, 2) twenty-five. It appears from the narrative that Isaac was not aware that he was to be offered until the act was in process of being accomplished, (see vers. 7 and 8,) and then there was no resistance; nor, so far as we are informed, did Isaac raise any objection. His conduct proved him to be a fitting type of Him who came to do not his own will, but the will of Him that sent him. (3) **Marriage.** In obedience to the command of Abraham, his trusty servant went to Mesopotamia to take, under divine direction, a partner from among his own kin for his son. Rebekah was chosen, and became the wife of Isaac when he was forty years of age. Gen. xxiv. B. C. 1857. (4) **Death of Abraham.** Previous to his death Abraham made a final distribution of his property, leaving to Isaac his possessions, while the sons of Hagar and Keturah were sent away with presents into the east country, (Arabia.) Isaac and Ishmael buried their father in the cave of Machpelah, and Isaac took up his residence "by the well Lahai-roi." Gen. xxv, 5-11. (5) **Children.** After many years, and in answer to prayer, Rebekah gave birth to two sons, Jacob and Esau. Gen. xxv, 21, *sq.* B. C. 1838. As the boys grew Isaac gave a preference to Esau, perhaps from his robust character, while Jacob, "a plain man, dwelling in tents," was the favorite of his mother. (6) **Denies his Wife.** A famine in the land compelled Isaac to seek food in some foreign land, but he was admonished by God not to go down to Egypt, but to continue in the Promised Land. The Lord renewed the promise to him and to his seed, and confirmed the promise made to his father. Isaac did not so fully trust the divine protection but that he was led by his fears into an error. While dwelling in the neighborhood of Gerar he had the weakness to call Rebekah his sister, lest the people might kill him if they knew her to be his wife. Upon learning the truth Abimelech, the Philistine king, rebuked Isaac for his prevarication, but allowed him to remain in the land. Gen. xxvi, 1-11. B. C. 1804. (7) **Later Life.** Isaac remained in the land of the Philistines, cultivated a portion of ground, and in the same year reaped a hundred-fold. His flocks and herds multiplied greatly. This so excited the envy of the Philistines that they drove him from their territory. He re-opened the wells which his father had digged, and which the Philistines had filled up; digging also several new ones, which they claimed as theirs. Withdrawing from one after another, he dug one which he was allowed to keep unmolested; and, in token of his satisfaction at the peace he enjoyed, he called it Rehoboth, (*Room.*) Gen. xxvi, 12-22. Thence he returned to Beersheba, where the Lord appeared to him and repeated the covenant

blessing. Abimelech also sought and obtained from Isaac a covenant of peace. Gen. xxvi, 24-33. When Esau was forty years of age, and Isaac a hundred, the former married Judith and Bashemath, daughters of Canaan, "which were a grief of mind to Isaac and Rebekah." Vers. 34, 35.

(8) **Isaac's Blessing.** The last prominent event in the life of Isaac is the blessing of his sons. Gen. xxvii, 1, *sq.* B. C. 1760. Being old and dim of sight, and supposing that his death was near at hand, Isaac called Esau and requested him to take venison and to make him "savory meat," that he might eat and bless him before he died. Rebekah, hearing his request, sought to frustrate this intention, and to secure the blessing for Jacob. While Esau was absent, Rebekah prepared the "savory meat," and Jacob, disguised so as to resemble his hairy brother, deceived his father and obtained the blessing. Upon the discovery of the deception Isaac, remembering, no doubt, the prediction that "the elder should serve the younger," declined to revoke the words he had uttered, but bestowed an inferior blessing upon Esau. This so angered Esau that he seems to have looked forward to Isaac's death as affording an opportunity for taking vengeance upon his brother. The aged patriarch was therefore induced, at his wife's entreaty, to send Jacob into Mesopotamia, that he might take a wife "of the daughters of Laban." Gen. xxvii, 41; xxviii, 6. (9) **Death.** After some time Jacob returned and found his father at Mamre, in "the city of Arba, which is Hebron, where Abraham and Isaac sojourned." Here Isaac died at the age of 180 years, and was gathered unto his people, and his sons, Esau and Jacob, buried him. Gen. xxxv, 27-29. B. C. 1716.

3. Character. Isaac was the worthy offspring of the chosen patriarch. He appears less a man of action than of suffering, from which he is generally delivered without any direct effort of his own. Thus he suffers as the object of Ishmael's mocking, of the intended sacrifice on Moriah, of the rapacity of the Philistines, and of Jacob's stratagem. He seems ever to be upheld by the tokens of God's favor, retaining his calmness and dignity as a conscious heir of the promises, and kept from commission of acts which would forfeit respect. He was modest, meditative, and retiring, full of sentiment and affection. While his life was not filled with stirring acts, yet, by its consistency and harmony, it won respect and envy from his contemporaries. Posterity always joined his name in equal honor with those of Abraham and Jacob.

DIFFICULTIES.—(1) **Isaac Mocked.** Gen. xxi, 9. Various meanings are ascribed to the word (מָצַח) translated "mocked." In Gal. iv, 29, the apostle Paul refers

to persecutions sustained by Isaac from Ishmael. Ellicott thinks that Paul accepted the tradition that Isaac suffered personal violence from Ishmael; Keil and Delitzsch, (*Commentary*), that Paul refers to Ishmael's mocking, making ridicule. (2) **Offering of Isaac.** Gen. xxii. The only proper way is to consider this transaction as it is represented in the sacred page. The command, then, was expressly designed to try Abraham's faith. Religious perfection and his position alike demanded a perfect heart; hence the trial. If he were willing to surrender even his only child, and act himself both as an offerer and priest in the sacrifice of the required victim; if he could so far conquer his natural affections, so subdue the father in his heart, then there could be no doubt that his will was entirely submissive to God's, and that he was worthy of every trust, confidence, and honor. The trial was made, the fact was ascertained, but the victim was not slain. (M'Clintock and Strong's *Cyclopædia*.) See art. ABRAHAM. (3) **Denial of Rebekah.** Gen. xxvi, 1-11. This has been supposed to be a varying account of the transaction recorded of Abraham. But the name "Abimelech" occurring in both

cases proves nothing, for Abimelech was, probably, the common title of the kings of Gerar. (Haley, *Discrepancies*.) (4) **Blessing his Sons.** See JACOB, DIFFICULTIES.

ISA'IAH, (Heb. *Yēshaya'hu*, יֵשַׁעְיָהוּ, *salvation of Jehovah*;) the prophet.

Personal History. Very little information has come to us respecting the history of Isaiah. His father's name was Amoz, (Isa. i, 1,) but of what tribe we do not know. Isaiah is thought to have lived in Jerusalem, near the temple, (chap. vi,) and married a prophetess, by whom he had a son named Maher-shalal-hash-baz, (chap. viii, 3;) another son, Shear-jashub, being mentioned in chap. vii, 3. His dress was suitable to his vocation, (chap. xx, 2,) namely, a coarse linen or hairy overcoat of a dark color, such as was worn by mourners. (1) **Time of the Prophet.** Isaiah prophesied under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. The first period of his ministry was in the reigns of Uzziah (B. C. 811–759) and Jotham, (759–743,) in which he preached repentance without success, and consequently had to announce judgment and banishment. The second period extended from the commencement of the reign of Ahaz to that of the reign of Hezekiah; the third from the accession of Hezekiah to the fifteenth year of his reign. After this he took no further part in public affairs, but he lived till the commencement of Manasseh's reign, when, according to a credible tradition, he suffered martyrdom by being sawn asunder. To this Heb. xi, 37, is supposed to be an allusion. The traditional spot of the martyrdom is a very old mulberry tree, which stands near the pool of Siloam, on the slopes of Ophel, below the south-east wall of Jerusalem. (2) **Writings.** Isaiah was the author of a biography of King Uzziah, (2 Chron. xxvi, 22,) and of Hezekiah, (chap. xxxii, 32,) as well as of the sublime prophecies that bear his name. Both these works have been lost, together with the annals of Judah and Israel into which they had been inserted. He is by general consent the greatest of all Hebrew writers, and so fully does he describe the person and offices of the Messiah, that from the time of St. Jerome he has been known as the Evangelical Prophet. (3) **Position.** Isaiah appears to have held a high rank in Jerusalem, for Hezekiah, when sending a deputation to him, chose his highest officers and the elders of the priests. 2 Kings xix, 2. It is exceedingly probable that he was the head and chief of the prophetic order, holding in Jerusalem the same rank which Elisha had held in the prophetic schools in Israel. His authority greatly increased after the fulfillment of his prophecies by the Babylonian exile, the victories of Cyrus, and the deliverance of the covenant people. Even Cyrus was induced (Josephus, *Ant.*, xl, 1, 1 and 2) to set the Jews at liberty by the prophecies of Isaiah concerning himself. (Keil, *Commentary*, *Bible Educator*; Smith, *Dictionary*; M'Clintock and Strong, *Cyclopedia*.)

IS'CAH, (Heb. *Yiskah'*, יִסְכָּה, *spy*;) the daughter of Haran and sister of Milcah and Lot. Gen. xi, 29; comp. ver. 31. Jewish tradition, as in Josephus, (*Ant.*, i, 6, 5,) Jerome and the Targum Pseudo-Jonathan identifies her with SARAH, (q. v.) (M'Clintock and Strong.)

ISCAR'IOT, (Gr. *Ἰσκαριώτης*, probably from Heb. אִישׁ קִרְיֹת, *man of Kerioth*;) a surname of JUDAS (q. v.) the traitor, to distinguish him from others of the same name. Matt. x, 4, and often.

ISH'BAH, (Heb. *Yishbach'*, יִשְׁבַּח, *praiser*,) a descendant of Judah, and founder ("father") of Eshtemoa, he was probably a son of Mered by his wife Hodiah. 1 Chron. iv, 17. B. C. before 1300. See MERED. He is perhaps the same as ISHI (q. v.) in ver. 20, and apparently identical with the NAHAM (q. v.) of ver. 19. (M'Clintock and Strong, *s. v.*)

ISH'BAK, (Heb. *Yishbak'*, יִשְׁבַּק, *leaving*,) a son of Abraham and Keturah (Gen. xxv, 2; 1 Chron. i, 32; B. C. after 1853,) and the progenitor of a tribe of northern Arabia. The settlements of this people are very obscure, perhaps in the valley of Sabák, (called also Sibák) in the Dahuà, a fertile and extensive tract, belonging to the Bennee-Temeem, in Nejd, or the highland, of Arabia, on the north-east of it. (Smith, *Dictionary*, *s. v.*)

ISH'BI-BE'NOB, (Heb. *Yishbi'-Benob'*, יִשְׁבִּי בְנוֹב, *my seat is at Nob*,) one of the Rephaim, a gigantic warrior, "whose spear weighed 300 shekels of brass," who attacked David, but was slain by Abishai. 2 Sam. xxi, 18. B. C. about 1018.

ISH-BO'SHETH, (Heb. *Ish-bo'sheth*, אִישׁ בֹּשֶׁת, *man of shame*, that is, *bashful*;) the youngest of Saul's four sons, (2 Sam. ii, 8; 1 Chron. viii, 33; ix, 39; in the two later passages his name is given as *Esh-Baal*, "the man of Baal.")

1. Personal History. (1) **Succeeds Saul.** Ish-bosheth was the only son who survived his father, his three brothers being slain with Saul in the battle of Gilboa, B. C. about 1053. Being the oldest of the royal family, he was, according to the law of Oriental succession, the heir to the throne. He was at that time about 40 years of age, and was taken under the care of Abner, who brought him to Mahanaim, beyond Jordan, where he was recognized as king by ten of the twelve tribes. 2 Sam. ii, 8, 9. In ver. 10 Ish-bosheth is said to have reigned two years, which is thought by some to be the whole amount of his reign. See DIFFICULTIES. Even the semblance of authority which he possessed he owed to the will and influence of Abner, who kept the real control of affairs in his own hands, carrying on all wars and negotiations with David. 2 Sam. ii, 12, *sq.*; iii, 6-12. (2) **Breaks with Abner.** At length Ish-bosheth accused Abner (whether justly or not is not stated) of cohabiting with Rizpah, his father's concubine, which, according to Oriental custom, was considered treason. When Ish-bosheth accused him of this he fell into a great rage, and announced his intention of handing over the kingdom to David. Ish-bosheth made no reply, "because he feared him." Soon after Abner made proposals to David, and the latter demanding Michal, his former wife, Ish-bosheth forced Phaltiel to give her up. 2 Sam. iii, 6-16. While carrying on negotiations with David, Abner fell a victim to the resentment of Joab for the death of Asahel. 2 Sam. iii, 17, *sq.* (3) **Death.** When Ish-bosheth heard that Abner was dead, "his hands were feeble," and he was soon after murdered, while taking his midday rest, by Rechab and Baana, probably to revenge a crime of his father, or in the hope of obtaining a reward from David. They met with a stern reception from that king, who rebuked them for the cold-blooded murder, and ordered them to be executed. The head of Ish-bosheth was buried in the sepulcher of Abner in Hebron. 2 Sam. iv, 2-12. B. C. about 1048.

DIFFICULTY. Length of Reign. In 2 Sam. ii, 10, Ish-bosheth is said to have reigned two years; whereas, David was king at Hebron over the house of Judah seven and a half years. Keil (*Commentary, in loco*) explains the short reign of Ish-bosheth on the supposition "that he was not made king until the recovery of the land, which the Philistines had taken on this side Jordan, by Abner, which may have occupied five years." Dr. J. Strong (M'Clintock and Strong, *Cyclopaedia*, s. v.) explains by "supposing that the reigns of David over Judah, and of Ish-bosheth over Israel, were nearly contemporaneous, namely, about seven years each; and that the two years named are only the first of this period being mentioned as those from which to date the commencement of the ensuing events, namely, the wars between the house of Saul and that of David. This appears to be the view taken by Josephus. (*Ant.*, vii, 1, 3; comp. 2, 1.)

ISH'L, (Heb. *Yishi'*, יִשִּׁי, *sakutary*.)

1. The son of Appaim and father of Sheshan, and descendant of Judah. 1 Chron. ii, 31. B. C. about 1471.
2. Another descendant of Judah, but through what line does not appear. 1 Chron. iv, 20. His son was Zobeth. B. C. perhaps after 1300.
3. A Simeonite, four of whose sons led their brethren in the invasion of Mt. Seir, and the dispossession of the Amalekites. 1 Chron. iv, 42. B. C. before 715.
4. One of the chiefs of Manasseh East, who were "mighty men of valor, famous men." 1 Chron. v, 24. B. C. about 720.

ISHI'AH, (Heb. *Yishshiyah'*, יִשִּׁיָּה, whom *Jehovah lends*,) the fifth son of Izrahiah, great-grandson of Issachar. 1 Chron. vii, 3. B. C. perhaps about 1491.

ISHI'JAH, (Heb. same as above,) one of the "sons" of Harim, who renounced his Gentile wife after the captivity. Ezra x, 31. B. C. 456.

ISH'MA, (Heb. *Yishma'*, יִשְׁמָא, *desolation*,) a descendant of Judah, given as one of the sons "of the father (founder) of Etam." 1 Chron. iv, 3.

ISH'MAËL, (Heb. *Yishmaël*, יִשְׁמָעֵאל, whom *God hears*,) the name of several men.

1. Personal History. The eldest son of Abraham by Hagar, his Egyptian concubine, when the patriarch was eighty-six years old, fourteen years before the birth of Isaac. Gen. xvi, 15, 16; xxi, 5. B. C. 1910. The place of his birth was Mamre. (1) **Circumcision.** The next recorded event of his life is his circumcision, he then being thirteen years of age, (Gen. xvii, 25,) at which time the Lord renewed to Abraham, in more definite terms, the promises made to Abraham respecting Ishmael. See ver. 20. B. C. 1898. Up to this time Abraham appears to have considered Ishmael as the heir of promise, and to have entertained great affection for him. Vers. 17, 18. (2) **Expulsion.** Ishmael is not mentioned again until the weaning of Isaac, when Ishmael was probably between fifteen and sixteen years of age. During the festivities of the occasion, Ishmael, angered, doubtless, by his blighted hopes, gave way to some insulting expressions of mockery. Sarah speedily detected him, and said to Abraham: "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." Grieved at the demand of Sarah, he only yielded when influenced by a divine admonition. The beautiful and touching picture of Hagar's departure and journey is thus recorded: "And Abraham rose up

early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice and wept." Gen. xxi, 6-16. The Lord appeared to Hagar, opened her eyes, that she saw a well of water, and thus saved the life of the lad. Again the cheering promise is renewed to her of her son, "I will make him a great nation." Ver. 18.

(3) **Marries.** Thus miraculously preserved, the lad "grew and dwelt in the wilderness, (Paran,) and became an archer." It would seem to have been his mother's wish to return to Egypt, but this being prevented, she took him an Egyptian wife. Gen. xxi, 21. We have no account of Ishmael having any other wife, and if this be the case she was the mother of twelve sons (Gen. xxv, 13-15) and one daughter. This daughter, being called the "sister of Nebajoth," (Gen. xxviii, 9,) and this limitation of the parentage of the brother and sister seems to point to a different mother for Ishmael's other sons. (4) **After Life.** Of this we know but little. Ishmael was present, with Isaac, at the burial of Abraham. Gen. xxv, 9. B. C. 1822. The sacred historian gives us a list of his twelve sons, tells us that Esau married his daughter Mahaloth, (chap. xxviii, 9,) and closes up the brief sketch in these words: "And these are the years of the life of Ishmael, a hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his people. And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren." Gen. xxv, 17, 18. B. C. 1773. (Smith; M'Clintock and Strong's *Cyclopædia*.)

2. Character. Ishmael appears to have been a wild and wayward child, and doubtless the perfect freedom of desert life, and intercourse with those who looked upon him as heir-apparent of their great chief, tended to make him impatient of restraint, and overbearing in his temper. The harsh treatment of Sarah, the disappointment in not becoming the heir of Abraham, and the necessity of earning a scanty living by his sword and bow, would naturally wound his proud spirit and make him what the angel had predicted: "A wild man; his hand will be against every man, and every man's hand against him." Gen. xvi, 12.

DIFFICULTIES. Gen. xxi, 14. The age of Ishmael at the time of his expulsion has given occasion to considerable discussion. He was doubtless thirteen years of age (Gen. xvii, 25) at the time of his circumcision, and the time of his expulsion was about two or three years later. Gen. xxi, 5-8. The translation of Gen. xxi, 14, which seems to speak of Ishmael as an infant, is infelicitous. It is unnecessary to assume that the child was put on Hagar's shoulder, the construction of the Hebrew not requiring it; and the sense of the passage rendering it highly improbable. Hagar carried "it," the *bottle*, on her shoulder. The fact of the lad being overcome by thirst and fatigue before his hardy Egyptian mother is not remarkable, especially when we remember God's miraculous interposition in her behalf. Gen. xvi, 12. Keil (*Commentary*) considers the expression, "He shall dwell in the presence of all his brethren," to mean that "Ishmael would maintain an independent standing before all the descendants of Abraham," and adds: "The Ishmaelites have continued to this day in free and undiminished possession of the extensive peninsula between the Euphrates, the Straits of Suez, and the Red Sea, from which they have overspread both Northern Africa and Southern Asia." Smith (*Cyclopædia*) says that the passage "seems only to signify that he dwelt

near them;" which view, Dr. Strong (M'Clintock and Strong, *Cyclopædia*) says, "is confirmed by the circumstance that the Israelites did, in fact, occupy the country bordering that in which the various tribes descended from Abraham or Terah had settled—the Israelites.

2. One of the sons of Azel, a descendant of Saul through Meribbaal, or Mephibosheth. 1 Chron. viii, 38; ix, 44. B. C. before 588.

3. A man of Judah, whose son, (or descendant,) Zebadiah, was "ruler of the house of Judah," under Jehoshaphat. 2 Chron. xix, 11. B. C. about 900. The office of "ruler," etc., was that of lay president of the supreme court in Jerusalem. (Keil and Delitzsch, *Commentary*.)

4. Son of Jehohanan, of Judah, and captain of a "hundred," who assisted Jehoiada in restoring Joash to the throne. 2 Chron. xxiii, 1. B. C. 878.

5. One of the "sons" of Pashur, who relinquished his Gentile wife after the exile. Ezra x, 22. B. C. 456.

6. Chief of the murderers of Gedaliah, superintendent under the king of Babylon of the province of Judea.

1. Family. His full description is, "Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal" of Judah. Jer. xli, 1; 2 Kings xxv, 25. "Whether he was actually a son of Zedekiah or a king, or, more generally, that he had royal blood in his veins—we cannot tell."

2. Personal History. During the siege of Jerusalem he, like many others of his countrymen, (Jer. xl, 11,) had fled across the Jordan, where he found a refuge at the court of Baalis, then king of Bene-Ammon. Josephus, *Ant.*, x, 9, 2. Gedaliah had taken up his residence at Mizpah, a few miles



north of Jerusalem, where the prophet Jeremiah resided with him. Chap. xl, 6. Ishmael had been instigated by Baalis to slay Gedaliah, (chap. xl, 14,) and his intention was made known to the governor by Johanan, one of the Jewish princes, who offered to put Ishmael to death. To this Gedaliah would not consent, and a short time after, Ishmael and ten companions, "princes of the king," came to him and were by him entertained at a feast. Chap. xl, 15, 16. He returned the kindness shown him by murdering

Gedaliah and all his attendants, including some Chaldean soldiers who were there. So secretly was the deed executed that for two days it remained undiscovered. On the second day he saw a party of eighty devotees, bringing incense and offerings to the temple, who, at his invitation, turned aside to the residence of Gedaliah. As they passed into the city, he closed the gates, and slew all but ten, who escaped by the offer of heavy ransoms. He then carried off the daughters of King Zedekiah, and the people of the town, and started for the country of the Ammonites. The massacre was soon made known, and Ishmael was quickly followed by Johanan and his companions, who "found him by the great waters that are in Gibeon." Jer. xli, 1-16. B. C. 588. Ishmael, with eight of his men, escaped, and went to the Ammonites. Nothing more is recorded of this marvel of craft and villainy. (Smith, *Dictionary*, s. v.)

ISHMAÏ'AH, (Heb. *Yishmaya'hu*, יִשְׁמַעְיָהוּ, *Jehovah hears*,) son of Obadiah, and ruler of the tribe of Zebulun in the time of David. 1 Chron. xxvii, 19. B. C. 1015.

ISH'MERAI, (Heb. *Yishmeray'*, יִשְׁמֶרַי, whom *Jehovah keeps*,) one of the family of Elpaal, a chief Benjamite resident at Jerusalem. 1 Chron. viii, 18. B. C. before 588.

ISH'OD, (Heb. *Ishhod'*, אִישְׁהוֹד, *man of renown*,) a son of Hammoleketh, and, from his near connection with Gilead, probably an important person. 1 Chron. vii, 18.

ISH'PAN, (Heb. *Yishpan'*, יִשְׁפַן, *bald, strong*,) one of the "sons" of Shashak, a chief Benjamite residing at Jerusalem. 1 Chron. viii, 22. B. C. before 588.

ISH'UAH, (Heb. *Yishvah'*, יִשְׁוָה, *uniform, or peaceful*,) the second-named of the sons of Asher. Gen. xlvi, 17; 1 Chron. vii, 30, (in which latter passage it is Anglicized "Isuah.") B. C. 1706. He appears to have left no issue. Compare Num. xxvi, 44.

ISH'UAI. 1 Chron. vii, 30. See ISHUI, 1.

ISH'UI, (Heb. *Yishvi'*, יִשְׁוִי, *uniform, or peaceful*,) the name of two men.

1. The name is given as Isui, (Gen. xlvi, 17;) Jesui, (Num. xxvi, 44;) and Ishuai, (1 Chron. vii, 30.) The third son of Asher, and founder of the family of "Jesuites." Num. xxvi, 44. B. C. 1706.

2. The second-named of Saul's sons by Ahinoam. 1 Sam. xiv, 49; comp. 50. In the list of Saul's genealogy, in 1 Chron. viii and ix, his name is omitted. Some, therefore, conclude that he died young. In 1 Sam. xxxi, 2, his place is occupied by Abinadab, with whom others identify him.

ISMACHI'AH, (Heb. *Yismakya'hu*, יִסְמַכְיָהוּ, *supported by Jehovah*,) one of the Levites charged by Hezekiah with the superintendence of the sacred offerings under the general direction of the high-priest and others. 2 Chron. xxxi, 13. B. C. 726.

ISMAÏ'AH, (Heb. *Yishmayah'*, יִשְׁמַעְיָה, *Jehovah hears*,) a Gibeonite, one of the chiefs of the warriors who joined themselves to David when he was at Ziklag. 1 Chron. xii, 4. B. C. about 1058. He is described as "a hero (Gibbor) among the thirty and over the thirty," that is, David's body-guard; but his name does not appear in the lists of the guard in 2 Sam. xxiii and 1 Chron. xi. Possibly he was killed in some encounter before David reached the throne. (Smith.)

IS'PAH, (Heb. *Yishpah'*, יִשְׁפָּה, probably *bald*,) one of the "sons" of Beriah, a chief Benjamite (originally from the neighborhood of Aijalon) resident at Jerusalem. 1 Chron. viii, 16, B. C. before 588.

IS'RAËL, (Heb. *Yisraël'*, יִשְׂרָאֵל,) the name given (Gen. xxxii, 28) to Jacob after his wrestling with the angel (Hos. xii, 4) at Peniel. "The etymology of the word is clearly from the root שָׁרָה, with the frequent adjunct אֱל, *God*. The verb itself . . . evidently means to *strive*, or contend, as in battle. . . . The signification thus appears to be that of a 'successful

wrestler with God,' a sense with which all the lexicographers substantially coincide." (See M'Clintock and Strong; Smith.)

IS'SACHAR. 1. **1. Name and Family.** (Heb. *Yissaskar*, or, according to the Masoretes, *Yissa[s]kar'*, יִשָּׂשכָר, *a hire*,) the ninth son of Jacob, and the fifth of Leah. Gen. xxx, 18. B. C. 1747.

2. Personal History. Of Issachar, the individual, we know nothing.

3. The Tribe of Issachar. (1) **Numbers.** At the descent into Egypt four sons are ascribed to him, who founded the four chief families of the tribe. Gen. xlvi, 13; Num. xxvi, 23, 25; 1 Chron. vii, 1. The number of fighting men, when the census was taken at Sinai, was 54,400, ranking *fifth*, (Num. i, 28, 29;) at the second census the number had increased to 64,300, ranking *third*. Num. xxvi, 25. (2) **Position.** Issachar's place during the journey to Canaan was on the east of the tabernacle, with his brothers Judah and Zebulun. Num. ii, 3-8. At this time the captain of the tribe was Nethaneel, the son of Zuar. Num. i, 8. He was succeeded by Igal, the son of Joseph, who went as one of the spies, (chap. xiii, 7,) and he again by Paltiel, the son of Azzan, who assisted Joshua in apportioning the land of Canaan. Chap. xxxiv, 26. (3) **Territory.** The allotment of Issachar lay above that of Manasseh. The specification of its boundaries and contents is contained in Josh. xix, 17-23. (4) **Subsequent History.** Jacob's "Issachar is a strong ass crouching down between two burdens; and he saw that rest was good, . . . and became a servant unto tribute," (Gen. xlix, 14, 15.) was fulfilled by Issachar paying tribute to the various marauding tribes attracted to its territory by the richness of the crops.

2. One of the Korhite Levites, seventh son of Obed-edom, and one of the door-keepers of the house of the Lord. 1 Chron. xxvi, 5. B. C. 1015.

ISSHI'AH, (Heb. *Yishshiyah'*, יִשִּׁיָּה, *lent by Jehovah*,) the name of two men.

1. The first of the sons of Rehabiah, and great-grandson of Moses. 1 Chron. xxiv, 21; compare xxvi, 25, where he is called *Jeshiah*.

2. The second son of Uzziel, (grandson of Levi,) and father of Zechariah. 1 Chron. xxiv, 25; compare xxiii, 20, where he is called *Jesiah*. B. C. about 1491.

IS'UAH, (1 Chron. vii, 30.) See **ISHUAH**.

IS'UL, (Gen. xlvi, 17.) See **ISHUL**, 1.

ITH'AI, (1 Chron. xi, 31.) See **ITTAL**.

ITH'AMAR, (Heb. *Ithamar'*, אִתְמָר, *palm-coast*, Gesenius; *little*, Fürst,) the fourth and youngest son of Aaron. Exod. vi, 23; Num. iii, 2; 1 Chron. vi, 3. B. C. 1491. He was consecrated to the priesthood along with his brothers, (Num. iii, 3,) and after the death of Nadab and Abihu, they leaving no children, (Num. iii, 4,) he and Eleazar were appointed to their places in the priestly office. Lev. x, 6, 12; Num. iii, 4; 1 Chron. xxiv, 2. We learn nothing more of Ithamar, save that the property of the tabernacle (the curtains, hangings, pillars, cords, and boards) was placed under his charge, (Exod. xxxviii, 21,) and that he superintended its removal by the Gershonites and Merarites. Num. iv, 28, 33. Ithamar with his descendants occupied the position of common priests till the high-priesthood passed into his family in the person of Eli, under circumstances of which we are ignorant.

Abiathar, whom Solomon deposed, was the last high-priest of that line, and the pontificate reverted to the elder line of Eleazar in the person of Zadok. 1 Kings ii, 27. A priest by the name of Daniel, of Ithamar's posterity, returned from Babylon. Ezra viii, 2. (Kitto.)

ITH'İĒL, (Heb. *Ithiël'*, אִתְיֵאל, *God with me.*)

1. The son of Jesaiah and father of Maaseiah, a Benjamite, one of whose posterity returned with a party from Babylon. Neh. xi, 7. B. C. long before 536.

2. A person mentioned along with Ucal in Prov. xxx, 1, to whom the words of Agur's prophecy was addressed.

ITH'MAH, (Heb. *Yithmah'*, יִתְמָה, *orphanage*), a Moabite, and one of David's supplementary body-guard. 1 Chron. xi, 46. B. C. 1046.

ITH'RA, (Heb. *Yithra'*, יִתְרָא, *excellence*), an Israelite, (but more correctly an *Ishmaelite*, according to 1 Chron. ii, 17, where he is called *Jether*), and father of Amasa (David's general) by Abigail, David's sister. 2 Sam. xvii, 25; 1 Kings ii, 5. B. C. before 1023.

ITH'RAN, (Heb. *Yithran'*, יִתְרָן, *excellent*.)

1. One of the sons of Dishon, grandson of Seir the Horite. Gen. xxxvi, 26; compare ver. 30; 1 Chron. i, 41. B. C. about 1840.

2. One of the sons of Zophah, the great-grandson of Asher. 1 Chron. vii, 37. B. C. after 1444. Perhaps the same as *Jether* in ver. 38.

ITH'REĀM, (Heb. *Yithreüm'*, יִתְרְעָם, *superabundance*, or *residue*, of the people,) David's sixth son, born of Eglah in Hebron. 2 Sam. iii, 5; 1 Chron. iii, 3. B. C. about 1053.

IT'TAĪ, (Heb. *Ittay'*, אִתַּי, *timely*.)

1. "Ittai the Gittite," that is, a native of Gath, a Philistine in the army of David, who first appeared on the morning of David's flight from Absalom and Jerusalem. The king saw him coming with those who remained faithful, and besought him as "a stranger, and also as an exile, and as one who had but recently joined his service, to return and not ally himself to a doubtful cause. But Ittai declared himself to be the king's slave, (Authorized Version, "servant,") and determined to share his master's fortunes. He was allowed to proceed, and passed over the Kedron with the king and his company. 2 Sam. xv, 19, sq. B. C. 1023. When the army was numbered and organized by David at Mahanaim, Ittai appeared in command of a third part of the force, and seems to have enjoyed equal rank with Joab and Abishai. 2 Sam. xviii, 2, 5, 12. We learn nothing more of Ittai, excepting traditions and speculations which seem very improbable. (Smith, *Dictionary*.)

2. The son of Ribai, a Benjamite of Gibeah, one of David's thirty heroes. 2 Sam. xxiii, 29. B. C. 1047. In the parallel list of 1 Chron. xi (ver. 31) the name is given as *Ithai*.

IZ'E HAR, (Num. iii, 19,) the same as IZHAR, (q. v.)

IZ'HAR, (Heb. *Yits'har'*, יִצְהָר, *oil*), the second son of Kohath, the son of Levi and father of Korah. Exod. vi, 18, 21; Num. xvi, 1; 1 Chron. vi, 2,

18, 38; xxiii, 12, 18. In Num. iii, 19, the name is given "Izchar." His descendants are called *Izharites*. B. C. about 1491.

IZRAHI'AH, (Heb. *Yizrachyah*, יִזְרַחְיָה, *sprout of Jehovah*, sc., into the world.)

1. The son of Uzzi and great-grandson of Issachar. 1 Chron. vii, 3. B. C. about 1600.

2. A Levite. Neh. xii, 42. Anglicized JEZRAIAH, (q. v.)

IZ'RAHITE, (Heb. *Yizrach'*, יִזְרַח, *the indigenous*,) a patronymic epithet of Shamhuth, one of David's generals, (1 Chron. xxvii, 8;) probably so called as being descended from Zerah, Judah's son.

IZ'RI, (Heb. *Yitsri'*, יִצְרִי, *the Jezerite*, otherwise *former*,) the leader of the fourth division of Levitical singers under David, (1 Chron. xxv, 11;) probably the same with *Zeri*, of the sons of Jeduthun, mentioned in ver. 3. B. C. 1015.

JA'ÄKAN, (Heb. *Yaäken'*, יַעֲקֵן, *wrestler*,) the ancestor of the Bene-jaakan round whose well the children of Israel encamped, once after they left Mosera, (Num. xxxiii, 30-32,) and again after they left Kadesh-barnea, before they reached Mount Hor or Mosera. Deut. x, 6. B. C. before 1491. He was the son of Ezer and grandson of Seir. 1 Chron. i, 42, where the name is given as *Jukan*. In Gen. xxxvi, 27, the name appears in the simple form *Akan*.

JAÄK'OBÄH, or **JAAKO'BAH**, (Heb. *Yaäko'bah*, another form of Jacob,) one of the prosperous descendants (נְשִׂאִים, *princes*) of Simeon that emigrated to the valley of Gedor in the time of Hezekiah. 1 Chron. iv, 36. B. C. about 710.

JA'ÄLA, or **JAÄ'LA**, (Heb. *Yaäla'*, יַעֲלָא, *ibex*,) one of the Nethinim ("servants of Solomon") whose descendants (or perhaps a place whose former inhabitants) returned from the captivity with Zerubbabel, (Neh. vii, 58;) called in the parallel passage (Ezra ii, 56) by the equivalent name *Jalah*. B. C. before 536.

JA'ÄLAH, or **JAÄ'LAH**, (Ezra ii, 56.) See JAALA.

JA'ÄLAM, or **JAÄ'LAM**, (Heb. *Yalam'*, יַעֲלָם, *concealer*,) the second-named of Esau's three sons by Aholibamah in Canaan. Gen. xxxvi, 5, 14; 1 Chron. i, 35. B. C. about 1760.

JA'ÄNAI, or **JAÄ'NAI**, (Heb. *Yanay'*, יַעֲנִי, *mourner*, otherwise for יַעֲנִיָּה, *answered by Jehovah*,) one of the chief Gadites resident in Bashan. 1 Chron. v, 12. B. C. between 1093 and 782.

JA'ÄSAU, or **JAÄ'SAU**, (Heb. *Yaäsav'*, יַעֲסָו, *fabricator*, otherwise for יַעֲסָיָה, *made by Jehovah*,) an Israelite of the "sons" of Bani, who renounced his Gentile wife after the return from Babylon. Ezra x, 37. B. C. 456.

JAÄ'SIËL, (Heb. *Yaasiël'*, יַעֲשִׂיֵּאל, *made by Jehovah*,) the son of Abner, and ruler of the tribe of Benjamin in the time of David. 1 Chron. xxvii, 21. By some he is identified with Jasiel, the Mesobaite, and one of David's body-guard. 1 Chron. xi, 47. B. C. 1047-1015.

JAÄZANI'AH, (Heb. *Yuüzanyah'*, יְעֻזַּנְיָה, *whom Jehovah hears*.)

1. The son of Jeremiah, (not the prophet,) and a chief man of the Rechabites, whom the prophet tested as to their obedience of Jonadab, their founder, by the offer of wine. Jer. xxxv, 3, *sq.* B. C. 606.

2. A Maachathite, son of Hoshaiah, and one of the "captains" who accompanied Johanan to pay his respects to Gedaliah at Mizpah, (Jer. xl, 8,) and after his assassination in requesting Jeremiah's advice. Jer. xlii, 1. He appears to have assisted Johanan in recovering the prey from Ishmael, (chap. xli, 11, *sq.*) and to have gone to Egypt with the rest. Jer. xliii, 4, 5. In chap. xl, 8; xlii, 1, the name is changed to *Jezaniah*. He is doubtless the person called *Azariah* in Jer. xliii, 2. B. C. 588.

3. The son of Shaphan, leader of the seventy elders of Israel, seen by Ezekiel, in his vision, offering idolatrous worship at Jerusalem. Ezek. viii, 11. B. C. 594.

4. The son of Azur, one of the "princes" among the twenty-five men seen (in a vision) by Ezekiel at the east gate of the temple, "devising mischief and giving wicked counsel." Ezek. xi, 1, *sq.* B. C. 594.

JAÄZI'AH, (Heb. *Yaäziya'hu*, יַעֲזִיָּה, *comforted by Jehovah*,) apparently the third son or descendant of Merari the Levite, and founder of an independent house in that family. 1 Chron. xxiv, 26, 27. B. C. before 1015. Neither he nor his descendants are mentioned elsewhere. (See chap. xxiii, 21-23; Exod. vi, 19.) The word *Beno*, which follows Jaaziah, should probably be translated "his son," that is, the son of Merari. (M Clintock and Strong.)

JAÄ'ZIËL, (Heb. *Yaäziel'*, יַעֲזִיֵּאל, *comforted by God*,) a Levitical musician among those of the subordinate part, (1 Chron. xv, 18 :) doubtless the same with the *Aziel* who was one of those that performed the *soprano*. Ver. 20. B. C. 1015. (M'Clintock and Strong.)

JA'BAL, (Heb. *Yabal'*, יָבָל, *a stream*,) the son of Lamech and Adah, and brother of Jubal, (Gen. iv, 20,) where he is described as "the father of such as dwell in tents, and have cattle." B. C. about 3875. This obviously means that Jabal was the first who adopted that nomadic life still followed by numerous Arabian and Tartar tribes in Asia.

JA'BESH, (Heb. *Yabesh'*, יָבֵשׁ, *dry, parched*,) the father of Shallum, who assassinated Zachariah and usurped the throne. 2 Kings xv, 10, 13, 14. B. C. before 772.

JA'BEZ, (Heb. *Yabets'*, יַעֲבֵץ, *causing sorrow*,) a descendant of Judah, but of what particular family is not apparent. The only mention made of him is this remarkable account: "And Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, O that

thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." 1 Chron. iv, 9, 10. Keil (*Commentary, in loco*) supposes that this is a record of a vow made by Jabez, the conditions only being given. The reason of this is, probably, that the vow had acquired importance sufficient to make it worthy of being handed down only from God having so fulfilled his wish that his life became a contradiction of his name, the son of pain having been free from pain in life."

JA'BIN, (Heb. *Yabin'*, יָבִין, *intelligent, discerner*;) probably a royal title at Hazor, like Agag among the Amalekites.

1. A king of Hazor who organized a confederacy of the northern princes against the Israelites. These he assembled in large numbers near the waters of Merom, where Joshua surprised this vast army and overthrew it. He then took Hazor and slew Jabin. Josh. xi, 1-14. B. C. 1450.

2. Another king of Hazor, and probably a descendant of the former. He is called "king of Canaan" (Judg. iv, 2) in distinction from the kings of other nations, such as Moab, Mesopotamia, etc. (Keil, *Commentary*.) He seems to have had unusual power, as he is credited with 900 chariots of iron. The idolatry of the Israelites having lost them the divine protection, they became subject to Jabin, who "mightily oppressed" them for twenty years. B. C. 1316-1296. From this they were delivered by the great victory won by Barak over the forces of Jabin, commanded by Sisera. Judg. iv, 3-16. The war still continued until it ended in the overthrow of Jabin. His name is mentioned in Psa. lxxxiii, 9.

JA'CHAN, (Heb. *Yakan'*, יַעֲכָן, *afflicted, mourner*;) one of seven chief Gadite "brothers" resident in Bashan. 1 Chron. v, 13. B. C. between 1093-782.

JA'CHIN, (Heb. *Yakin'*, יָכִין, *firm*.)

1. The fourth son of Simeon, (Gen. xli, 10; Exod. vi, 15,) called *Jarib* in 1 Chron. iv, 24, founder of the Jachinites. Num. xxvi, 12. B. C. 1706.

2. One of the priests residing in Jerusalem after the captivity. 1 Chron. ix, 10; Neh. xi, 10. B. C. 536.

3. Head of the twenty-first course of priests in the time of David. 1 Chron. xxiv, 17. B. C. 1015.

JA'COB, (Heb. *Yaäkob'*, יַעֲקֹב, *supplanter*.)

1. The second-born of the two sons of Isaac and Rebekah, his conception being supernatural, in answer to Isaac's prayer. He was born when his father was sixty years old, probably at the well Lahai-roi. Gen. xxv, 21-26; compare ver. 11. B. C. 1837.

1. Personal History. It is recorded that Jacob grew up to be "a plain man, dwelling in tents," preferring the quiet of a home-life to the active, dangerous career of a hunter. He was the favorite of his mother, while Isaac's partiality was shown toward Esau. (1) **Buys Esau's Birthright.** The first incident mentioned is his purchase of Esau's birthright at the paltry price of a mess of pottage, thus making use of his brother's hunger to advance his own interests. "The birthright consisted afterward in a double portion of the father's inheritance, (Deut. xxi, 17;) but with the pa-

triarchs it embraced the chieftainship, the rule over the brethren and the entire family, (chap. xxvii, 29.) and the title to the blessing of promise, (chap. xxvii, 4, 27-29,) which included the future possession of Canaan and of covenant fellowship with Jehovah. Chap. xxviii, 4." (Keil and Delitzsch, *Commentary*.) (2) **Obtains Isaac's Blessing.** Isaac, now aged, was about to pronounce his blessing upon Esau, his elder son, which blessing acted with all the force of a modern testamentary bequest. This was thwarted by the deception practiced upon him by Rebekah and Jacob, the latter personating Esau, and helping out his mother's fraud by direct falsehood. Thus Jacob received his father's blessing. Gen. xxvii, 1-29. B. C. about 1760.

(3) **Jacob's Flight.** Esau hated his brother because of his deception and its success, and resolved to slay him, only delaying until a sufficient time after the probably near death of his father. Rebekah, informed of Esau's purpose, advised Jacob to flee to her brother Laban, in Haran, obtaining Isaac's consent by the plea that she wished Jacob to marry one of his kinswomen, and not a daughter of Canaan. Isaac blessed Jacob again, and sent him away. Gen. xxvii, 41-xxviii, 5.

(4) **Dream at Bethel.** On his journey he stopped at Luz for the night, and was there favored with the vision of the ladder and the ascending and descending angels. God there confirmed to him the promises given to his fathers, and promised him protection on his journey and a safe return to his home. In recognition of the divine presence Jacob called the place Bethel, and made a vow, and dedicated a tenth of all God gave him to Jehovah. Gen. xxviii, 10-22.

(5) **Serves Laban.** Arrived at Haran, Jacob met Rachel, Laban's daughter, by whom Jacob's coming was made known to her father. After a month Laban inquired what wages David desired for his services, and he asked for Rachel on the condition of a seven years' service. At the expiration of the time, which seemed to Jacob "but a few days for the love he had to her," Laban availed himself of the customs of the country to substitute his elder daughter, Leah. Upon the discovery of the deception, Laban excused himself, saying: "It must not be so done in our country, to give the younger before the first-born." Another seven years' service gained for Jacob his beloved Rachel. Leah became the mother of Jacob's first-born, Reuben, three other sons successively following, namely, Simeon, Levi, and Judah. Rachel, bearing no children, gave to Jacob her maid Bilhah, who bore Dan and Naphtali. Two other sons, Gad and Asher, were born of Leah's maid, Zilpah. Leah bare two more sons, Issachar and Zebulun, and a daughter, Dinah. At length Rachel became the mother of a son, whom she called Joseph. Gen. xxix, 1-xxx, 24. A number of years later Benjamin was

CHILDREN OF JACOB.

By Leah.	By Rachel.	By Bilhah.	By Zilpah.
(1) Reuben, b. 1752 B. C.	(12) Joseph, b. 1745 B. C.	(5) Dan, b. 1748 B. C.	(7) Gad, b. 1748 B. C.
(2) Simeon, b. 1751 B. C.	(13) Benjamin, b. 1732 B. C.	(6) Naphtali, b. 1747 B. C.	(8) Asher, b. 1747 B. C.
(3) Levi, b. 1750 B. C.			
(4) Judah, b. 1749 B. C.			
(9) Issachar, b. 1747 B. C.			
(10) Zebulun, b. 1746 B. C.			
(11) Dinah, b. 1745 B. C.			

born. After his fourteen years had expired he was induced by Laban to remain six years longer, and, by a hardly honorable artifice, increased

greatly in wealth. This displeased Laban, so that a separation was deemed advisable. Gen. xxx, 25-xxxii, 16. (6) **Flees from Laban.** Gathering together his family and property, he set out for Canaan. B. C. 1739. On the third day Laban learned of Jacob's departure and followed after him, but was warned by God not to hinder his return. After much reproach and recrimination peace was restored, and Laban returned to his home. Gen. xxxii, 17, *sq.* Shortly after the departure of Laban Jacob met a company of angels, and called the place, in honor of them, Mahanaim, (*two hosts.*) (7) **News from Esau.** Jacob sent messengers to Esau with a friendly greeting, who brought word that his brother was on the way to meet him with 400 men. Greatly alarmed and distressed, he divided his people, with the flocks and herds, into two companies, so that if one was attacked the other might escape. Jacob also prepared a present from his substance for Esau, hoping thus to pacify his brother. (8) **Wrestling.** Then came a night of prayer, during which the angel of the Lord wrestled with him. See DIFFICULTIES. In attestation of his power with God, through faith, his name was changed from Jacob to *Israel*, ("wrestler with God.") His request, namely, to know the name of the person with whom he wrestled, was denied him, but Jacob named the place, near Jabbok, of the remarkable transaction, Peniel, "*the face of God.*" Gen. xxxii, 24, *sq.* (9) **Reconciled to Esau.** In the morning Jacob saw Esau, with his army, approaching, and sent forward, first his handmaids, then Leah and her children, and lastly Rachel and Joseph. Esau's bitter feelings gave way at the sight of his brother, his liberal gifts, and earnest entreaties. They embraced as brethren, and, for aught we know, maintained friendly relations for the rest of their lives. Jacob remained for a while on the other side of Jordan, at Succoth. He then came to Shechem, and pitched before the city of Shalem, and purchasing a plot of ground, "erected there an altar, and called it El-Elohe-Israel," that is, *Mighty one, God of Israel.* Gen. xxxiii, 1, *sq.* Here is located the well called after Jacob. John iv, 6. (10) **Goes to Bethel.** Having been brought into collision with the people of Shechem, because of the violation of Dinah and the revenge taken by her brothers, Jacob was commanded to go and dwell in Bethel. He took the strange gods found in his family and buried them "under the oak which is by Shechem." There God appeared to Jacob again and blessed him, renewing the Abrahamic covenant. (11) **Bereavement.** While journeying from Bethel to Ephrath his beloved wife, Rachel, died in giving birth to her second son, Benjamin. Gen. xxxv, 20. B. C. 1732. Not long after this Jacob was sorely afflicted in the loss of his beloved son, Joseph, who was sold by his brethren, (Gen. xxxvii,) B. C. about 1729, and in 1716 by the death of Isaac. (12) **Egypt.** The great famine, predicted by Joseph, becoming very sore in Canaan, Jacob sent his sons down into Egypt to purchase grain. B. C. 1707. He retained Benjamin, his youngest son, "lest mischief should befall him." His sons returned with a good supply of food, and told him that they had been taken for spies, and could only disprove the charge by carrying Benjamin to the "lord of the land." His credulity was greatly tested when his sons came home with the tidings that "Joseph is yet alive." Convinced, however, of the truth of their story, he decided to go and see him before he died. On his way he was encouraged by a vision at Beer-sheba. He came to Egypt, and was affectionately received by Joseph. Gen. xlii-xlvi. B. C. 1706. By him he was presented to Pharaoh, and he and his family located

in Goshen. Gen. xlvii, 1-12. **(13) Death.** After a residence of seventeen years in Egypt "the time drew near that Israel must die," and, calling Joseph to him, acquainted him with the divine promise of the land of Canaan, and took from him a pledge that he would bury him with his fathers. He then adopted Joseph's sons, Ephraim and Manasseh, as his own, and pronounced his benediction upon his sons. "And when Jacob had made an end of commanding his sons, he gathered up his feet in the bed, and yielded up the ghost," (Gen. xlix, 33,) at the ripe age of 147 years.



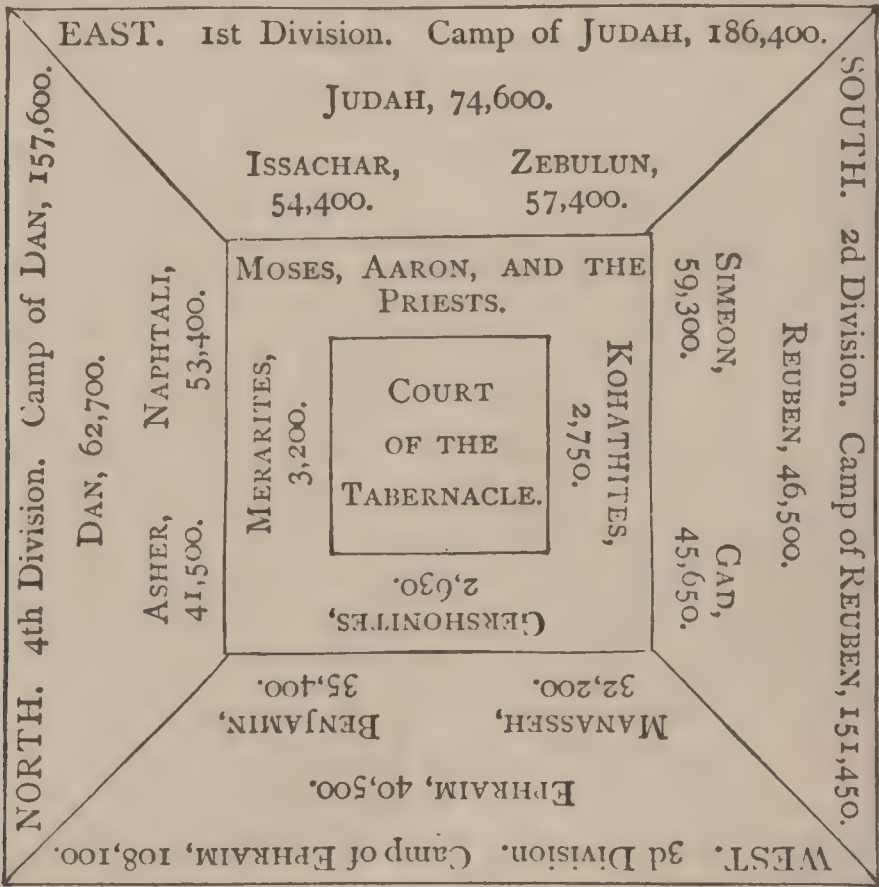
JACOB'S WELL.

Chap. xlvii, 28. B. C. 1689. His body was embalmed, carried with great care and pomp into the land of Canaan, and deposited with his fathers and his wife Leah in the cave of Machpelah. Gen. l, 1-13. His descendants were led out from Egypt by Moses, and entered Canaan under the leadership of Joshua. The twelve tribes of which the nation was composed were named after his sons, with the exception that Joseph was represented by his sons Ephraim and Manasseh. The list of Jacob's descendants (Gen. xlvii, 8-27) was probably made up at the time of his decease, as we find mentioned sons of Benjamin, himself a mere youth when he went to Egypt.

TABLE GIVING THE NUMBER OF MEN OF WAR IN EACH TRIBE, AND RELATIVE POSITION IN RESPECT TO POPULATION.

TRIBE.	Population at 1st Census. [Taken at Sinai.]	Rank in Popula- tion.	Population at 2d Census. [Taken at Moab.]	Rank in Popula- tion.
Reuben.....	46,500.	Seventh.	43,730.	Ninth.
Simeon.....	59,300.	Thrd.	22,200.	Twelfth.
Levi.....	No census taken, not being available for military service.			
Judah.....	74,600.	First.	76,500.	First.
Dan.....	62,700.	Second.	64,400.	Second.
Naphtali.....	53,400.	Sixth.	45,400.	Eighth.
Gad.....	45,650.	Eighth.	40,500.	Tenth.
Asher.....	41,500.	Ninth.	53,400.	Fifth.
Issachar.....	54,400.	Fifth.	64,300.	Third.
Zebulun.....	57,400.	Fourth.	60,500.	Fourth.
Joseph { Ephraim....	40,500.	Tenth.	32,500.	Eleventh.
{ Manasseh....	32,200.	Twelfth.	52,700.	Sixth.
Benjamin.....	35,400.	Eleventh.	45,600.	Seventh.

The following diagram shows the position of the several tribes, the priests and Levites, when encamped about the tabernacle ; also the number of each division and of each tribe :



2. Character. Jacob appears to have inherited the gentle, quiet, and retiring character of his father ; also a selfishness and a prudence which approached to cunning. These showed themselves in his reprehensible deception of his father, his dealings with Esau, and the means which he employed to make his bargain with his uncle (Laban) work to his own enrichment. We must remember, however, that he was inured to caution and

restraint in the presence of a more vigorous brother; that he was secretly stimulated by a belief that God designed for him some superior blessing; that he was compelled to leave home to preserve his life, and obliged to cope with an avaricious and crafty uncle. But "God revived the promise over which he had brooded for sixty years, since he learned it in childhood from his mother. Angels conversed with him. Gradually he felt more and more the watchful care of an ever-present spiritual Father. Face to face he wrestled with the representative of the Almighty. And so, even though the moral consequences of his early transgressions hung about him, and saddened him with a deep knowledge of all the evil of treachery, and domestic envy, and partial judgment, and filial disobedience, yet the increasing revelations of God enlightened the old age of the patriarch; and at last the timid 'supplanter,' the man of subtle devices, waiting for the salvation of Jehovah, dies the 'soldier of God,' uttering the messages of God to his remote posterity."—Smith, *Dictionary*, s. v.

DIFFICULTIES.—(1) **Isaac's Blessing.** Justification of the deceit practiced upon Isaac by Jacob and Rebekah is impossible. Nor can we approve Isaac's conduct in insisting upon giving Esau the chief blessing, if we believe him to have been acquainted with the divine prediction. Nowhere in Scripture do we find approval. On the contrary, sin was followed by immediate punishment. "Rebekah was obliged to send her pet son into a foreign land, away from his father's house, and in an utterly destitute condition. She did not see him for twenty years, even if she lived till his return. Jacob had to atone for his wrong by a long and painful exile, in the midst of privation, anxiety, and fraud. Isaac was punished for retaining his preference for Esau, in opposition to the will of Jehovah, by the success of Jacob's stratagem; and Esau, for his contempt of the birthright, by the loss of the blessing of the first-born. In this way a higher hand prevailed above the acts of sinful men, bringing the counsel and will of Jehovah to eventual triumph in opposition to human thought and will."—Keil and Delitzsch, *Commentary*. (2) **Jacob's polygamy** is an instance of a patriarchal practice quite repugnant to Christian morality, but to be accounted for on the ground that the time had not then come for a full expression of the will of God on this subject. In times when frequent wars increased the number of captives and orphans, and reduced nearly all service to slavery, there may have been some reason for extending the recognition and protection of the law to concubines, or half-wives, as Bilhah and Zilpah. (Smith, *Dictionary of the Bible*.) (3) **Wrestling with the Angel.** This has been a fruitful source of difficulty and misinterpretation. This occurrence is not to be regarded as a dream, nor as a natural or corporeal wrestling. Delitzsch (Keil and Delitzsch, *Commentary*) defines it as a "real conflict of both mind and body, a work of the spirit with an intense effort of the body." A very obvious end pursued throughout the history of Jacob was the development of his religious convictions; and the event in question, no less than the altars he erected and the dreams he had, may have materially conduced to so important a result. The immediate lesson taught Jacob by this incident may have been that he was not to overcome by the power of flesh alone. To convince him of this God dislocated his thigh. By the power of faith and prayer Jacob proved himself a true wrestler with God. That the occurrence had a lasting spiritual effect upon Jacob is evident from the devout tenor of his after life.

2. Jacob was the name of the father of Joseph, the husband of the Virgin Mary. Matt. i, 15, 16. B. C. before 40.

JA'DA, (Heb. *Yada'*, יָדָא, *knowing*,) the last-named of the two sons of Onam, a descendant of Judah through Jerahmeel; his two sons are likewise mentioned. 1 Chron. ii, 28, 32. B. C. perhaps about 1450.

JA'DAU, (Heb. *Yaddav'*, יָדָו, for יִדְדוֹ, *Yiddo'*, "Iddo.") one of the "sons" of Nebo who divorced their Gentile wives after the exile. Ezra x, 43. B. C. 456.

JAD'DUA, or JADDU'A, (Heb. *Yaddu'a*, יַדְדֻעַ, *known*.)

1. One of the chiefs of the people who subscribed the covenant made by Nehemiah. Neh. x, 21. B. C. 445.

2. The son of Jonathan, (Neh. xii, 11,) and the last high-priest mentioned in the Old Testament. Ver. 22. This is all that we learn of him from Scripture, but we gather pretty certainly that he was a priest in the reign of the last Persian king, Darius, and that he was still priest after the Persian dynasty was overthrown, that is, in the reign of Alexander the Great. Josephus (*Ant.*, xi, 8, 3-6) makes Jaddua high-priest when Alexander invaded Judea; but the balance of his story does not deserve credit. (Smith.)

JA'DON, (Heb. *Yadon'*, יָדֹן, *judge*;) a Meronothite who assisted in re-constructing the walls of Jerusalem after the return from Babylon. Neh. iii, 7. B. C. 445.

JA'EL, (Heb. *Yaël'*, יָעֵל, *wild goat*;) the wife of Heber the Kenite, and slayer of Sisera. Sisera took refuge, after the defeat of the Canaanites by Barak, in the tent of Jael, there being peace between the house of Heber and Jabin, king of Hazor. He would not, probably, have so openly violated all ideas of Oriental propriety, by entering a woman's apartments, but for Jael's earnest invitation. She covered him with a quilt, (Authorized Version, "mantle,") and gave him milk to drink. Fearing discovery by his pursuers, he exacted a promise from her to preserve the secret of his concealment, and fell into a heavy sleep. Jael took one of the great wooden pins (Authorized Version, "nail") which fastened down the cords of the tent and drove it into the temples of Sisera, until it penetrated the ground, or floor. "So he died." Barak, coming up in his pursuit of Sisera, was met by Jael, who showed him the deed she had performed. Judg. iv, 17-22. B. C. about 1296.

DIFFICULTIES.—Many have sought to justify the conduct of Jael; others see in it a scriptural indorsement of murder. It is not necessary to accept either alternative. The Scripture narrative simply gives the incident as a fact. Jael violated her offered hospitality, so universally sacred to the Oriental mind, committing the sins of lying, treachery, and assassination. These are nowhere justified by God's word. Nor can we accept the assumption of Calovius, Buddeus, and others, that Jael offered Sisera her hospitality in perfect sincerity, and that after he was asleep was instigated by the Spirit of God to do the deed. (See Keil and Delitzsch, *Commentary*.) She probably acted from prudential motives, and seeing that the Hebrews were victorious, and her people were at peace with Jabin, and fearing vengeance from them for sheltering Sisera, she conceived the purpose of slaying the sleeping and helpless man. (2) Much more difficult is it to explain the eulogistic notice which Jael receives in the triumphal ode of Deborah and Barak, "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent," etc. Judg. v, 24-27. We "question whether any moral commendation is *directly* intended. What Deborah stated was a *fact*, namely, that the wives of the nomad Arabs would undoubtedly regard Jael as a public benefactress, and praise her as a popular heroine. She certainly was not 'blessed' as a pious and upright person is blessed when performing a deed which embodies the noblest principles, and which goes up as a memorial before God, but merely as one who acted a part that accomplished an important purpose of heaven."—*M'Clintock and Strong*. s. v. (3) "In the days of Jael." Judg. v, 6. The Jael here mentioned has been supposed by some (for example, Gesenius, Dr. Robinson, Fürst, and others) to have been a local judge of the Israelites in the interval between Shamgar and Jabin. The reasons for this supposition are, 1. That the state of things described in Judg. v, 6, as existing in Jael's days, is not the state of things existing in the days of Jael the wife of Heber, whose time was famous for the restoration of the nation to a better. 2. That the wife of a

stranger would hardly have been named as marking an epoch in the history of Israel. But there is no evidence of such an interval or of such a judgeship; and it is, therefore, more natural to refer the name to the wife of Heber as the most prominent character in the period referred to. The circumstance that the name Jael is *masculine* in the Hebrew is of no force, as it is freely used (literally) of the female deer. Prov. v, 19. (M'Clintock and Strong.)

JA'HATH, (Heb. *Yach'ath*, יַחַת, *oneness, union.*)

1. Son of Reaiah, (or Haroeh,) of the posterity of Hezron, and father of two sons, Ahumai and Lahad. 1 Chron. iv, 2. B. C. about 1300.

2. A son of Shimei, grandson of Gershom and great-grandson of Levi. 1 Chron. xxiii, 10. Considerable confusion occurs respecting SHIMEI (q. v.) and his sons. In ver. 9, the three sons of Shimei are, by some error, (probably the transposition of the latter clause,) attributed to his brother Laadan, while in ver. 11 Jahath is stated to have been "chief" (that is, most numerous in posterity) of the *four* sons of Shimei. A similar disagreement appears in the parallel passage, (1 Chron. vi.) where Jahath (ver. 43) occurs as the son of Gershom, and again (ver. 20) as a son of Libnah, (that is, Laadan,) instead of Shimei. B. C. considerably after 1619.

3. One of the sons of Shelomoth, an Izharite of the family of Kohath, appointed by David to a prominent place in the sacred services. 1 Chron. xxiv, 22. B. C. 1015.

4. A Merarite Levite, and one of the overseers of the temple repairs carried on by King Josiah. 2 Chron. xxxiv, 12. B. C. 630.

JAHAZI'AH, (Heb. *Yachzeyah'*, יַחֲזִיָּה, *beheld by Jehovah,*) son of Tikvah, apparently a priest, one of those assisting Ezra in ascertaining which of the Jews had married Gentile wives after the return from Babylon. Ezra x, 15. B. C. 457.

JAHA'ZIEL, (Heb. *Yachaziël'*, יַחֲזִיִּיאֵל, *strengthened by Jehovah.*)

1. One of the Benjamite warriors who deserted Saul and came to David when he was at Ziklag. 1 Chron. xii, 4. B. C. about 1058.

2. One of the priests, in the reign of David, appointed with Benaiah to blow the trumpet before the ark when it was brought to Jerusalem. 1 Chron. xvi, 6. B. C. about 1042.

3. The third "son" of Hebron, the grandson of Levi, through Kohath. 1 Chron. xxiii, 19; xxiv, 23. B. C. after 1619.

4. Son of Zechariah, a Levite of the family of Asaph, who was inspired by Jehovah to prophesy to Jehoshaphat his victory over the Moabites and others who were invading the country. 2 Chron. xx, 14, sq. B. C. 896.

5. A son of Jahaziel, was chief of "the sons of Shechaniah," and returned with Ezra from Babylon with 300 males. Ezra viii, 5. B. C. 457.

JAH'DAI, (Heb. *Yahday'*, יַהֲדָי, perhaps *grasper,*) a descendant, apparently, of Caleb, of the family of Hezron; his sons' names are given, but as his own parentage is not stated (1 Chron. ii, 47) it can only be conjectured.

JAH'DIËL, (Heb. *Yachdiël'*, יַחֲדִיֵּאֵל, *whom God makes joyful,*) one of the heroes of the tribe of Manasseh east of Jordan. 1 Chron. v, 24. B. C. about 740.

JAH'DO, (Heb. *Yachdo'*, יַחְדּוֹ, *his union*,) a Gadite, son of Buz and father of Jeshishai, of the descendants of Abihail, resident in Gilead. 1 Chron. v, 14. B. C. before 771.

JAH'LEËL, (Heb. *Yachleël'*, יַחְלֵֿאֵל, *hoping in God*,) the last-named of the three sons of Zebulun. Gen. xlv, 14; Num. xxvi, 26. His descendants are called *Jahleelites*. Num. xxvi, 26. B. C. 1706.

JAH'MAI, (Heb. *Yachmay'*, יַחְמִי, *whom Jehovah guards*,) one of the "sons" of Tola, grandson of Issachar. 1 Chron. vii, 2.

JAH'ZEËL, (Heb. *Yachtseël'*, יַחְצֵֿאֵל, *allotted by God*,) the first-named of the sons of Naphtali. Gen. xlv, 24. His descendants are called *Jahzeelites*. (Heb. *Yachtseëli*, Num. xxvi, 48.) In 1 Chron. vii, 13, the name is written JAHZIEL, (q. v.) B. C. 1706.

JAH'ZERAH, (Heb. *Yachze'rah*, יַחְזֵֿרָה, *returner*,) son of Meshullum and father of Adiel, a priest. 1 Chron. ix, 12. B. C. long before 536. He is probably the same with Azareel. Neh. xi, 13.

JAH'ZIËL, (1 Chron. vii, 13.) See JAHZEEL.

JA'ÏR, (Heb. *Yair'*, יַאִיר, *whom Jehovah enlightens*.)

1. The son of Segub, which latter was descended from Judah on his father's side, (1 Chron. ii, 22,) and from Manasseh on his mother's side. Moses reckons Jair as belonging to Manasseh, (Num. xxxii, 41; Deut. iii, 14; see also 1 Kings iv, 13,) probably on account of his exploits and possessions in Gilead. 1 Chron. ii, 23. He settled in the part of Argob bordering on Gilead, where we find the small towns taken (retaken) by him named collectively Havoth-jair, or "Jair's villages." Num. xxxii, 41; Deut. iii, 14; 1 Kings iv, 13; 1 Chron. ii, 22. They are said to have numbered *twenty-three*, (1 Chron. ii, 22,) *thirty*, (Judg. x, 4,) and *sixty*. 1 Chron. ii, 23; Josh. xiii, 30; 1 Kings iv, 13. Perhaps the whole sixty were captured by him and his relatives, and twenty-three of them were assigned to him, others being added afterward. (M'Clintock and Strong's *Cyclopædia*; Winer. *Realwörterbuch*, s. v.)

2. The eighth judge of Israel, a Gileadite in Manasseh, (Josephus, *Ant.*, v, 7, 6,) and probably a descendant of the preceding. He ruled twenty-two years, B. C. 1183-1161, and his opulence is thus recorded: "And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead." The twenty-three villages of the more ancient Jair were probably among the thirty which this Jair possessed. He was buried in Camon, probably in the same region. Judg. x, 3-5.

3. The father of Elhanan, who slew Lahmi, the brother of Goliath. 1 Chron. xx, 5. B. C. before 1018. The Hebrew has *Yair'*, יַעִיר, *awake*; and in the parallel passage (2 Sam. xxi, 19) we find "*Jaare*."

4. A Benjamite, son of Shimei and father of Mordecai, Esther's uncle. Esther ii, 5. B. C. before 518.

JAÏ'RUS, (Gr. *Ἰάειρος*, *Jair*,) a ruler of a synagogue, (probably at Capernaum,) whose only daughter Jesus restored to life. Mark v, 22; Luke

viii. 41; compare Matt. ix, 18. A. D. 31. Some have wrongfully inferred, from our Saviour's words, "The maid is not dead, but sleepeth," that the girl was only in a swoon. (Olshausen, *Commentary*, i, 321; Neander, *Leben Jesu*, p. 347; M'Clintock and Strong's *Cyclopædia*.)

JA'KAN, (1 Chron. i, 42.) See JAÄKAN.

JA'KEH, (Heb. *Yakeh'*, יָקֵה, *pious*;) the father of Agur, whose sayings are given in Proverbs xxx, 1, *sq.* Beyond this mention we have no clew to the existence of either person. There is great difference of opinion as to the person intended. The traditional view is that which gives the word a figurative import, (יָקֵה, *obedience*;) and applies it to David. Others understand a real name of some unknown Israelite. There are still other theories advanced, for a discussion of which see M'Clintock and Strong, *s. v.*

JA'KIM, (Heb. *Yakim'*, יָקִים, *whom God sets up*.)

1. One of the "sons" of Shimhi, a Benjamite resident at Jerusalem. 1 Chron. viii, 19.

2. Head of the twelfth course of priests as arranged by David. 1 Chron. xxiv, 12. B. C. 1015.

JA'LON, (Heb. *Yalon'*, יָלוֹן, *lodging*;) the last-named of the four sons of Ezra, of the tribe of Judah, and, apparently, of a family kindred with that of Caleb. 1 Chron. iv, 17. B. C. perhaps 1300.

JAMES, more correctly **JACO'BUS**, (Gr. *Ἰάκωβος*=Jacob.)

1. The son of Zebedee (Matt. iv, 21; Mark i, 19; Luke v, 10) and Salome, (compare Matt. xxvii, 56; Mark xv, 40; xvi, 1,) and the elder brother of John the Evangelist.

1. Personal History. James appears first in the sacred narrative as following his occupation of fisherman, he and his brother being partners with Simon Peter. Luke v, 10. When called by our Lord to be his followers, James and his brother responded with an alacrity that renders them models of obedience. Matt. iv, 21; Mark i, 19. These brothers and Peter seemed for some reason to be especially fitted to live in close intimacy with the Master, and were associated on several interesting occasions. They alone were present at the transfiguration, (Matt. xvii, 1; Mark ix, 2; Luke ix, 28,) at the raising of Jairus's daughter, (Mark v, 37; Luke viii, 51,) and at the garden of Gethsemane during our Lord's agony, (Mark xiv, 33; Matt. xxvi, 37;) and with Andrew they listened to the Lord's private discourse on the fall of Jerusalem. Mark xiii, 3. Through mistaken views of the Messiah's kingdom, and an ambition to share in its glory, they joined in the request made to Jesus by their mother. Matt. xx, 20-23; Mark x, 35. James was the first of the apostles to suffer martyrdom, being slain with the sword by command of Herod. Acts xii, 2. A. D. 44. Many legends are recorded of James, but as they have no good foundation they had better be omitted.

2. Character. From the desire to punish the inhabitants of a certain village in Samaria, because they declined to receive Jesus. (Luke ix, 52.) we infer that James and John were warm and impetuous in temperament. They were called by our Lord (Mark iii, 17) *Boanerges*—*sons of thunder*—probably on account of their boldness and energy in discharging their apostleship.

2. James the Less, another of the twelve apostles. He was the son of Alphaeus (Matt. x, 3; Mark iii, 18; Luke vi, 15; Acts i, 13) and Mary, the sister of our Lord's mother, (Matt. xxvii, 56; Mark xv, 40; Luke xxiv, 10; John xix, 25,) and was called James the Less (*ὁ μικρός*: *the little*) because he was younger than James the son of Zebedee, or on account of his low stature. Mark xvi, 1. His mother is supposed by some to have been called sister, that is, sister-in-law, of Mary the mother of Jesus, because of their marriage to two brothers, Cleophas and Joseph. It has also been conjectured that Alphaeus died without issue, and that his wife was espoused by Joseph, on which account James is styled the (legal) son of Alphaeus and the (reputed half) brother of our Lord. James had two brothers, Judas (or Jude) the apostle and Josès. Matt. xxvii, 56; Luke vi, 16.

3. James, the brother of the Lord. The natural interpretation of the passages (Matt. xiii, 55; Mark vi, 3) indicates that James and his brothers and sisters were sons and daughters of Joseph and Mary, the mother of Jesus. He was not one of the twelve apostles, (Matt. x, 2-4,) nor at first a believer in Jesus. John vii, 5. From Acts i, 13, 14, we conclude that his former skepticism had passed away, as it is stated there that "his brethren" continued with the apostles and others in the "upper room" after the ascension. Although he was not one of the twelve, yet he was vouchsafed a vision of the risen Lord. 1 Cor. xv, 5, 7. Like Paul and Barnabas, he received the title of apostle, (Gal. i, 19,) and was recognized by the zealots for the Law as their leader. Chap. ii, 12. He occupied a prominent, if not the chief, place in the Church at Jerusalem, (Gal. ii, 9,) was president of the first council, (Acts xv, 13,) and, with the elders, received Paul upon his return from his third missionary tour. Acts xxi, 18. A. D. 58. He was the author of the epistle that bears his name. Eusebius tells us that James was surnamed "the Just" by the ancients on account of his eminent virtue. In the Apocryphal Gospel according to the Hebrews he is said to have been precipitated from a pinnacle of the temple, and then assaulted with stones, and at last dispatched by a blow on the head with a fuller's pole. (Kitto, *Cyclopædia*.)

DIFFICULTIES.—By many James *the son of Alphaeus* and James *the brother of our Lord* are considered as identical; but this view is insisted upon principally by those who hold to the perpetual virginity of Mary, for which there is not the slightest evidence in Scripture any more than there is for her immaculate conception. They therefore insist that the words *brethren* and *sisters* are not to be taken in their literal sense, but in the more general one of relations, and argue that they were either (1) step-brothers and sisters or (2) cousins. Without introducing the argument for either theory they have been dropped as untenable. That James was literally the Lord's brother is the view held by Stier, Fitch, Andrews, Farrar, Neander, Alford, Demarest, Whedon, and others. For discussion of this subject, see Whedon, *Commentary*, Matt. xiii, 35; Andrews, *Life of our Lord*; Eadie, *Commentary*, Gal. i, 19; Alford, *Introduction to James*; Wordsworth, *Introduction to James*; Johnstone, *Lectures on the Epistle of James*; Ormiston, *Commentary on Epistle of James in Homiletic Monthly*, April, 1883.

JA'MIN, (Heb. *Yamin'*, יָמִין, *right hand*.)

1. The second son of Simeon. Gen. xlvi, 10; Exod. vi, 15; 1 Chron. iv, 24. B. C. 1706. He was founder of the family of the Jaminites. Num. xxvi, 12.

2. The second son of Ram, the fourth in descent from Judah. 1 Chron. ii, 27. B. C. perhaps about 1491.

3. One of the priests who expounded the law to the people when read by Ezra. Neh. viii, 7. B. C. about 445.

JAM'LECH, (Heb. *Yamlek'*, יַמְלֵךְ, *whom God makes king*.) a chief of the tribe of Simeon, apparently one of those whose family invaded the valley of Gedor in the time of Hezekiah. 1 Chron. iv, 34. B. C. about 715.

JAN'NA, (Gr. *'Iavvá*, probably from Heb. יַנָּה, *yannah'*, *flourishing*.) the son of Joseph and father of Melchi, the sixth in ascent from Christ on his mother's side. Luke iii, 24. B. C. about 200.

JAN'NES, (Gr. *'Iavvḥc*.) Jannes and Jambres are supposed to have been two of the Egyptian magicians who attempted by their enchantments to counteract the influence on Pharaoh's mind of the miracles wrought by Moses. 2 Tim. iii, 8; compare Exod. vii, viii.

JA'PHETH, (Heb. *Ye'pheth*, יָפֶֿתֿ, *wide-spreading*.) one of the three sons of Noah. Gen. v, 32; vi, 10; vii, 13; ix, 18; x, 1; 1 Chron. i, 4. Although he is mentioned last in these passages, yet we learn from Gen. x, 21, (compare ix, 24,) that he was the eldest of the three. He and his wife were preserved in the ark. Gen. vii, 7; 1 Pet. iii, 20. He had seven sons, (Gen. x, 2; 1 Chron. i, 5,) and his descendants occupied the "isles of the Gentiles," (Gen. x, 5,) that is, the coast lands of the Mediterranean Sea in Europe and Asia Minor. His act of filial piety when, with Shem, he covered his father's nakedness, is recorded in Gen. ix, 20-27.

JAPHI'A, (Heb. *Yaphi'a*, יָפִיעַ, *splendid*.)

1. The king of Lachish who, with three other kings, joined Adoni-zedek, king of Jerusalem, against Joshua, but was defeated and slain after confinement in the cave of Makkedah. Josh. x, 3, *sq.* B. C. 1451.

2. One of the sons of David, born to him by one of his wives, whose name is not given, at Jerusalem. 2 Sam. v, 15; 1 Chron. iii, 7; xiv, 6. B. C. after 1043.

JAPH'LET, (Heb. *Yaphlet'*, יַפְלֵֿט, *deliverer*.) a son of Heber and great-grandson of Asher, and father of three sons and a daughter. 1 Chron. vii, 32, 33. B. C. probably before 1491. It appears to have been a branch of his descendants (Japhleti) that are mentioned in Josh. xvi, 3, as having settled along the border between Ephraim and Dan.

JA'RAH, (Heb. *Yarah'*, יַעֲרָה, *honey*.) 1 Chron. ix, 42. See JEHOADAH.

JA'REB, (Heb. *Yareb'*, יָרֵב, *adversary*.) occurs as a proper name in Hos. v, 13; x, 6, where a "king Jareb" is spoken of as the false refuge and final subjugator of the kingdom of Israel. It probably is a figurative title of the king of Assyria. (Smith, *Cyclopædia*, s. v.)

JA'RED, (Heb. *Ye'red*, יָרֵד, *descent*.) an antediluvian patriarch, the fifth from Adam. He was the son of Mahaleel and father of Enoch. Gen. v, 15-20; 1 Chron. i, 2; "Jered," Luke iii, 37. B. C. 3544.

JARESI'AH, (Heb. *Yareshyah'*, יַעֲרִישָׁה, *sons*.) one of the "sons" of Jehoram, a chief man of Benjamin resident at Jerusalem. 1 Chron. viii, 27. —

JAR'HA, (Heb. *Yarcha'*, יָרְחָא,) the Egyptian slave of Sheshan, a descendant of Jerahmeel. He was married to the daughter of his master, and, in consequence, obtained his freedom. Sheshan having no sons, his posterity were traced through this connection. 1 Chron. ii, 34–41. B. C. probably 1451. Some suppose that the name of Jarha's wife was Ahlai, (ver. 31; compare 34,) but the masculine form of the word, and the use of Ahlai (1 Chron. xi, 41) for a man, is adverse to this conclusion. Others suppose Ahlai to be a clerical error for Attai, (ver. 35;) others again that Ahlai was a name given to Jarha on his incorporation into the family of Sheshan, while still others conjecture that Ahlai was a son of Sheshan, born after the marriage of his daughter. (Smith, *Cyclopædia*.)

JA'RIB, (Heb. *Yarib'*, יָרִיב, *adversary*.)

1. A son of Simeon, (1 Chron. iv, 24,) given in Gen. xlv, 10, as JACHIN, (q. v.)

2. One of the "chief men" sent by Ezra to procure a priest "for the house of God" on the return from Jerusalem. Ezra viii, 16. B. C. about 457.

3. A priest of the "sons" of Jeshua, who divorced his Gentile wife after the captivity. Ezra x, 18. B. C. 456.

JARO'ÄH, (Heb. *Yaro'äch*, יָרוּחַ, *moon*,) a chief man of the tribe of Gad resident in Bashan. 1 Chron. v, 14. B. C. before 740.

JA'SHEN, (Heb. *Yashen'*, יָשֵׁן, *sleeping*,) a person several of whose "sons" are named as among David's famous body-guard, (2 Sam. xxiii, 32,) called (1 Chron. xi, 34) *Hashem* the Gizonite. The discrepancies between the two passages may, perhaps, "best be reconciled by understanding the two braves referred to as being Jonathan Ben-Shammah (or Ben-Shageth) and Abiam Ben-Sharar, (or Ben-Sacar,) grandsons of Jashen (or Hashem) of Gizon, in the mountains of Judah—hence called Hararites. B. C. before 1018.

JA'SHER, (Heb. *Yashar'*, יָשָׁר, *upright*.) The book of Jasher is referred to in Josh. x, 13, and 2 Sam. i, 18, and appears to have anciently existed among the Hebrews. Jasher is not the name of a man as might be supposed, but a collective noun for upright persons. The phrase "book of Jasher" means "book of the *upright*, or *righteous* men." (Keil, *Commentary*.)

JASHO'BEÄM, (Heb. *Yashobam'*, יָשׁוּבָעַם, *returning people*.)

1. A Hachmonite, one of David's warriors, and the first named of the two lists given of them. 2 Sam. xxiii, 8; 1 Chron. xi, 11. The former passage attributes to him the defeat of 800, the latter of 300 Philistines. This is accounted for by Kennicott (*Diss.*, i, 95, 96) as follows: "יָשׁ, the initial letter of the Hebrew words for *three* and *eight*, being used as an abbreviation, a mistake arose." Dr. Strong (M'Clintock and Strong's *Cyclopædia*, s. v.) inclines to the supposition that "Jashobeam, or Josheb-bash-shebeth, (2 Sam. xxiii, 8, margin.) was the name or title of the chief, Adino and Eznite being descriptive epithets, and Hachmonite the patronymic of the same person." B. C. 1015. The exploit of breaking through the host of the Philistines to procure a

draught of water from the well of Bethlehem is ascribed to the three chief heroes, and therefore to Jashobeam, the first of the three. 2 Sam. xxiii, 13-17. B. C. 1045. See JOSHEB-BASH-SHEBETH.

2. One of the Korhites who joined David at Ziklag. 1 Chron. xii, 6. B. C. about 1058.

3. One who commanded 24,000, and did duty in David's court in the month Nisan. 1 Chron. xxvii, 2. He was the son of Zabdiel, and, if the same as No. 1, his patronymic of "the Hachmonite" must refer to his race or office.

JA'SHUB, (Heb. *Yashub'*, יָשׁוּב, *he who returns*.)

1. The third son of Issachar, and founder of the family of the Jashubites. Num. xxvi, 24; 1 Chron. vii, 1. He is called Job, (Gen. xvi, 13,) perhaps by contraction, or corruption, or substitution. B. C. 1706.

2. One of the sons of Bani, a layman in the time of Ezra who had to put away his foreign wife. Ezra x, 29. B. C. 456.

JA'SIËL, (1 Chron. xi, 47.) See JAASIEL.

JA'SON, (Gr. *ἰάσων*, *he that will cure*,) of Thessalonica, was the man who entertained Paul and Silas in that city. The mob, in consequence, assaulted his house, and not finding his guests, dragged Jason before the ruler, who released him on security. Acts xvii, 5-9. A. D. 53. He is probably the same as the Jason mentioned in Rom. xvi, 21, as a kinsman of Paul, and probably accompanied him to Corinth. A. D. 54.

JATH'NIËL, (Heb. *Yathniël*, יִתְנִיאל, *whom God bestows*,) the fourth son of Meshelemiah, a Korhite Levite, one of the door-keepers of the temple. 1 Chron. xxvi, 2. B. C. 1015.

JA'VAN, (Heb. *Yavan'*, יָוָן,) the fourth-named of the sons of Japheth, and father of Elishah, Tarshish, Kittim, and Dodanim. Gen. x, 2, 4; 1 Chron. i, 5, 7. B. C. after 2347. The name appears in Isa. lxvi, 19, where it is coupled with Tarshish, Pul, and Sud, and more particularly with Tubal and the "isles afar off," as representatives of the Gentile world; in Ezek. xxvii, 13, among the places where the Syrians obtained articles of traffic; in Dan. viii, 21; x, 20, (compare xi, 2; Zech. ix, 13,) where Alexander the Great is styled king of Javan. From a comparison of these passages there can be no doubt that Javan was the name given to Greece by the Hebrews, and believed to be the country settled by his posterity. (Kitto, *Cyclopaedia*; M'Clintock and Strong's *Cyclopaedia*; Smith, *Dictionary*, s. v.)

JA'ZER, (Num. xxxii, 1, 3; Josh. xxi, 39; 2 Sam. xxiv, 5; 1 Chron. vi, 81; xxvi, 31; Isa. xvi, 8, 9; Jer. xlvi, 32.) See JAAZER.

JA'ZIZ, (Heb. *Yaziz'*, יָזִיז, *shining, prominent*,) a Hagarite, and overseer of David's flocks, (1 Chron. xxvii, 31,) which were probably pastured east of Jordan, where the forefathers of Jaziz had lived for ages. Compare chap. v, 19-22. B. C. about 1015.

JEÄT'ERAL, (Heb. *Yeätheray'*, יְעֹאֲתָרַי, perhaps *rich*,) a Levite of the family of Gershom, (1 Chron. vi, 21,) generally thought to be the same called *Eihni* in ver. 41.

JEBERECHI'AH, (Heb. *Yeberekyah'*, יְבֶרֶכְיָה, *whom Jehovah blesses*), the father of Zechariah, (not the prophet,) which latter Isaiah took as one of the witnesses of his marriage with "the prophetess," (Isa. viii, 2,) or, as Delitzsch thinks, (*Commentary, in loco*), as witnesses of the writing upon the tablet. B. C. about 742.

JECAMI'AH, (1 Chron. iii, 18,) elsewhere JEKAMIAH, (q. v.)

JECHOLI'AH, (Heb. *Yekolyah'*, יְכֹלִיָּהוּ, *able through Jehovah*), wife of Amariah, king of Judah, and mother of Azariah, or Uzziah. 2 Kings xv, 2. B. C. 826-810. In 2 Chron. xxvi, 3, her name is given as *Jecoliah*.

JECHONI'AS, the Greek form (Matt. i, 11, 12) of the name of King JECHONIAH, (q. v.)

JECOLI'AH, (2 Chron. xxvi, 3.) See JECHOLIAH.

JECONI'AH, an altered form of the name of King JEHOIACHIN. (q. v.,) found in 1 Chron. iii, 16, 17; Esther ii, 6; Jer. xxiv, 1; xxvii, 20; xxviii, 4; xxix, 2.

JEDAÏ'AH, (Heb. *Yedayah'*)

1. (יְדֵיָּה, *praising God*), the son of Shimri and father of Allon, of the ancestors of Ziza, a chief Simeonite, who migrated to the valley of Gedor. 1 Chron. iv, 37. B. C. before 715.

2. (Hebrew same as preceding,) son of Harumaph, and one of those who repaired the walls of Jerusalem. Neh. iii, 10. B. C. 445.

3. (יְדַעְיָה, *knowing Jehovah*), the chief of the second division of priest as arranged by David. 1 Chron. xxiv, 7. B. C. 1015

4. (Hebrew same as preceding,) a priest officiating in Jerusalem after the captivity, (1 Chron. ix, 10; Neh. xi, 10:) in the latter passage called the son of Joiarib, (probably a corrupt reading.) He seems to have belonged to the family of Jeshua, 973 of his relatives accompanying him from Babylon. Ezra ii, 36; Neh. vii, 39. A Jedaiah is mentioned in Neh. xii, 6, 7, 19, 21, but whether the same person or not is difficult to decide, some (Smith, *Dictionary*) holding that there were two priestly families of this name. He is probably identical with the Jedaiah whom the prophet was directed to crown with the symbolical wreath. Zech. vi, 10-14. B. C. 536-517.

JEDIA'ËL, (Heb. *Jediaël'*, יְדִיעֵאֵל, *known of God*.)

1. One of the "sons" of Benjamin, ancestor of many Benjamite families, numbering, according to David's census, 17,200 warriors. 1 Chron. vii, 6, 10, 11. He is usually identified with Ashbel, (1 Chron. viii, 1,) but may have been a later descendant of Benjamin, who reached the first rank by reason of the fruitfulness of his house and the decadence of elder branches. (Smith, *Dictionary, s. v.*)

2. The son of Shimri, and one of David's heroes, (1 Chron. xi, 45,) and, perhaps, the chief of Manasseh who joined David at Ziklag. Chap. xii, 20. B. C. 1056-1047.

3. The second son of Meshelemiah, and a Korhite of the Levitical family of "the sons of Asaph." He was appointed a door-keeper of the tabernacle by David. 1 Chron. xxvi, 2. B. C. 1015.

JEDI'DAH, (Heb. *Yedidah'*, יְדִידָה, *beloved*,) the daughter of Adaiah of Boscath, wife of King Amon and mother of Josiah. 2 Kings xxii, 1. B.C. 643.

JEDIDI'AH, (Heb. *Yedideyah'*, יְדִידָהּ, *beloved by Jehovah*,) the name given by God through Nathan to Solomon. 2 Sam. xii, 25.

JEDI'THUN, (Heb. *Yedithun'*, יְדִיתֹון,) the form given in 1 Chron. xvi, 38; Neh. xi, 17; Ps. xxxix, title; and lxxvii, title, of JEDUTHUN, (q. v.)

JEDU'THUN, (Heb. *Yeduthun'*, יְדֹותָן, *he who praises*,) a Merarite, and one of the masters of the sacred music appointed by David. 1 Chron. xvi, 41, 42; xxv, 1, 3, etc. B. C. 1015. From a comparison of 1 Chron. xv, 17, 19. with xvi, 41, 42; xxv, 1, 3, 6; 2 Chron. xxxv, 15, some identify him with Ethan. In 2 Chron. xxxv, 15, he is called the "king's seer." His sons appear sometimes as exercising the same office, (1 Chron. xxv, 1, 3.) at others as door-keepers. Chap. xvi, 42. His descendants are mentioned (2 Chron. xxix, 14) as taking part in purifying the temple in the reign of Hezekiah, and later still (Neh. xi, 17; 1 Chron. ix, 16) employed about the singing. His name is used (2 Chron. xxxv, 15) instead of Jeduthunites, (sons of Jeduthun.)

JEË'ZER, (Heb. *Ië'zer*, אֵיעֶזֶר, abridged for *Abiezer*,) a son of Gilead of Manasseh, (Num. xxvi, 30,) elsewhere (Josh. xvii, 2, etc.) called ABIEZER, (q. v.)

JEHALE'LEËL, (Heb. *Yehallelel'*, יְהִלְלֵאל, *praiser of God*,) a descendant of Judah whose own immediate parentage is not known. Four of his sons are enumerated, 1 Chron. iv, 16.

JEHAL'ELEL, (Heb. same as above,) a Merarite Levite whose son, Azariah, took part in the restoration of the temple in the time of Hezekiah. 2 Chron. xxix, 12. B. C. 726.

JEHDEI'AH, some **JEHDE'IAH**, or **JEHDEÏ'AH**, (Heb. *Yechdeya'hu*, יְחִדְיָהוּ, *whom Jehovah makes joyous*.)

1. A descendant of Shubael, or Shebuel, of the family of Gershon, and head of a division of the Levitical temple attendants as arranged by David. 1 Chron. xxiv, 20; compare xxiii, 16. B. C. 1015.

2. A Meronothite who had charge of the royal asses under David. 1 Chron. xxvii, 30. B. C. 1015.

JEHEZ'EKEL, (Heb. *Yechezkel'*, יְחֶזְקֵאל, *whom God strengthens*,) the head of the twentieth "course" of priests under David. 1 Chron. xxiv, 16. See EZEKIEL.

JEHI'AH, (Heb. *Yechiyah'*, יְחִיָּה, *God liveth*,) a Levite associated with Obad-edom as "door-keeper of the ark" when brought by David to Jerusalem. 1 Chron. xv, 24. B. C. 1042. Called Jehiel, or Jeiel, in ver. 18.

JEHI'ËL, (Heb. *Yechiël'*, יְחִיֵּאל, *God lives*, or *God's living one*, Nos. 1 and 2. *Yeïel*, יְעִיֵּאל, *treasured of God*.)

1. A Benjamite, apparently the founder ("father") of and resident at Gibeon, and the husband of Maachah. A number of his sons are named. 1 Chron. ix, 35, sq.; compare viii, 29. B. C. perhaps about 1400.

2. The son of Hothan, an Aroerite, one of David's heroes. 1 Chron. xi, 44. B. C. 1047.

3. A Levite "of the second degree" appointed by David to play upon a psaltery on the occasion of the removal of the ark to Jerusalem. 1 Chron. xv, 18, 20, in which former passage he and those named with him are called "porters." He is apparently the *Jehiah* of ver. 24. By some (M'Clintock and Strong) he is identified with the Gershonite head of the Bene-Laadan in the time of David (1 Chron. xxiii, 8) who had charge of the treasures. 1 Chron. xxix, 8. If so, his descendants were called *Jehieli*, (*Jehielites*.) 1 Chron. xxvi, 21. B. C. 1042-1015.

4. Son of Hachmoni, (or a Hachmonite,) who was "with the king's sons," probably as tutor. 1 Chron. xxvii, 32. The mention of Ahithophel (ver. 33) seems to fix the date before the revolt. B. C. perhaps about 1030.

5. The second-named of the six brothers of Jehoram, and son of King Jehoshaphat. 2 Chron. xxi, 2. These brothers were all murdered by Jehoram upon his accession. Ver. 4. B. C. 889.

6. One of the descendants ("sons") of Heman the singer, who assisted King Hezekiah in his reformatations, (2 Chron. xxix, 14,) and probably the same person who was appointed one of the superintendents of the sacred offerings. 2 Chron. xxxi, 13. B. C. 726.

7. One of the "rulers of the house of God," who contributed liberally toward the temple sacrifices in the time of King Josiah. 2 Chron. xxxv, 8. B. C. 623.

8. The father of Obadiah, which latter returned, with 218 males of the sons of Joab, from Babylon with Ezra. Ezra viii, 9. B. C. before 457.

9. A priest, one of the "sons" of Harim, who divorced his Gentile wife after the exile. Ezra x, 21. B. C. 457.

10. One of the "sons" of Elam, who put away his Gentile wife after the captivity, (Ezra x, 26,) and probably the father of Shechaniah, who proposed that measure. Ver. 2. B. C. 457.

JEHI'ĒLI, (Heb. *Yechieli'*, יְחִיאֵל, *Jehielite*,) a Gershonite Levite of the family of Laadan. His sons had charge of the treasures of the Lord's house. 1 Chron. xxvi, 21, 22. B. C. about 1015.

JEHIZKI'AH, (Heb. *Yechizkiya'hu*, יְחִזְקִיָּהוּ, the same as *Hezekiah*, whom *Jehovah strengthens*,) the son of Shallum, one of the leaders of Ephraim, who, at the instance of Obed the prophet, insisted upon the liberation of the captives brought into Samaria by the army under Pekah in the campaign against Judah. 2 Chron. xxviii, 12; compare vers. 8, 13, 15. B. C. about 741.

JEHO'ĀDAH, (Heb. *Yehoāddah'*, יְהוֹעָדָה, whom *Jehovah adorns*,) son of Ahaz, the great-grandson of Jonathan, the son of Saul, (1 Chron. viii, 36,) called JARAH (q. v.) in 1 Chron. ix, 42. B. C. considerably after 1037.

JEHOĀD'DAN, (Heb. *Yehoāddan'*, יְהוֹעָדָן=*Jehoadah*,) a woman of Jerusalem, queen of Joash and mother of Amaziah. 2 Kings xiv, 2; 2 Chron. xxv, 1. B. C. 864-839.

JEHO'ĀHAZ, (Heb. *Yehoūchaz'*, יְהוֹאָחָז, whom *Jehovah sustains*.)

1. The son and successor of Jehu, the twelfth king of Israel after the

division of the kingdom. 2 Kings x, 35. He reigned seventeen years. B. C. 856-839. Following the sins of Jeroboam, the Syrians prevailed over his forces until they were reduced to fifty horsemen, ten chariots, and 10,000 footmen. In his humiliation he besought Jehovah, and a deliverer was granted to Israel, probably in the person of JEHOASH, (q. v.,) his son, who expelled the Syrians and re-established the affairs of the kingdom. 2 Kings xiii, 1-9, 25.

2. The third son of Josiah by Hamutal, called *Shallum* in 1 Chron. iii, 15, where he is given as the fourth son, but by a comparison of 2 Kings xxiii, 31, and 2 Chron. xxxvi, 11, we find that Zedekiah was the younger. After his father had been slain in resisting the progress of Pharaoh-necho, Jehoahaz was raised to the throne, at the age of twenty-three years, in preference to his elder brother, Jehoiakim. 2 Kings xxiii, 31, 36. He was anointed at Jerusalem, (ver. 30,) and found the land full of trouble, but free from idolatry. Ver. 24. He is described as an evil-doer (ver. 32) and an oppressor, (Ezek. xix, 3,) but seems to have been lamented by the people. Jer. xxii, 10; Ezek. xix, 1. Pharaoh-necho, upon his return from the Euphrates, removed him from the throne, and put Jehoiakim in his place. Jehoahaz was taken first to Riblah in Syria, and then to Egypt, where he died. His reign lasted only three months. B. C. 610.

3. The name given (2 Chron. xxi, 17; xxv, 23) to the youngest son of Jehoram, king of Judah; usually called AHAZIAH, (q. v.)

JEHO'ĀSH, (Heb. *Yehoūsh'*, יְהוֹאִשׁ, *Jehovah-given=Joash*.)

1. The eighth king of Judah, and son of King Ahaziah (2 Kings xi, 2) by Zibiah. 2 Kings xii, 1; 2 Chron. xxiv, 1. He was born B. C. about 885. His aunt, Jehosheba, saved him from the massacre by ATHALIAH, (q. v.) (1) **Made King.** At the age of seven years he seems to have been the only living descendant of Solomon, and was then brought into the temple and anointed king. The noisy greeting that was accorded him brought Athaliah to the temple, where she was seized and slain. B. C. 878. (2) **Reign.** Jehoash behaved well as long as Jehoiada, his uncle, lived. Excepting that the high places were still resorted to for incense and sacrifice, pure religion was restored and the temple was repaired. But after the death of his aged counselor evil advisers led him into sin; the law was neglected, idolatry prevailed, and God's anger kindled against him. Prophets were sent to warn him, but the ungrateful king responded by putting to death Zechariah, the son and successor of his benefactor Jehoiada. In about a year Hazael, king of Syria, came against him, overcame his forces, and, appearing before Jerusalem, was bought off with the treasures of the temple. (3) **Death.** Jehoash also suffered from a painful malady, and was at length slain by his own servants. B. C. 838. He was buried in the city of David, but not in the sepulcher of the kings. 2 Kings xi, xii; 2 Chron. xxiv. He is one of the three kings omitted in the genealogy of Christ. Matt. i, 8.

2. The son and successor of Jehoahaz, king of Israel. (1) **Reign.** He became viceroy to his father, B. C. 841, (2 Kings xiii, 10,) reigning thirteenth over the separate kingdom sixteen years, including his viceroyship. B. C. 841-825. According to the scriptural account, Jehoash "did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein."

2 Kings xiii, 11. Josephus says (*Ant.*, ix, 8, 6) that "He was a good man, and in disposition was not at all like his father." The statement in Kings is supposed, by some, to refer to the first part of his reign, while that of Josephus relates to the latter part, after a reclamation. (2) **Interview with Elisha.** Jehoash held Elisha in great veneration, and when he heard of the prophet's last illness he went to his bedside, wept over him, and said, "O my father, my father, the chariot of Israel, and the horsemen thereof." The prophet promised him deliverance from the Syrian yoke in Aphek, and bid him smite upon the ground. The king smote thrice and then stayed, whereupon the prophet rebuked him for staying, and limited to three his victories over Syria. These promises were accomplished after the prophet's death, Jehoash in three successive victories overcoming the Syrians and retaking from them the towns which Hazael had rent from Israel. 2 Kings xiii, 10, *sq.* (3) **War.** The success of Jehoash appears to have made Amaziah, king of Judah, jealous, and he sought a quarrel with him. Jehoash replied with the parable of the "Thistle and the Cedar." But Amaziah was determined in his purpose, and a war ensued in which Jehoash was victorious. Having defeated Amaziah in Beth-shemesh, in Judah, he advanced against Jerusalem, broke down the walls to the extent of four hundred cubits, and carried away the treasures both of the temple and the palace, together with hostages for the future good behavior of Amaziah. 2 Chron. xxv. Jehoash soon after his victory died in peace, and was buried in Samaria. 2 Kings xiv, 1-17. (Smith, *Dictionary*.)

JEHO'HANAN, some **JEHOHA'NAN**, (Heb. *Yehochanan'*, יְהוֹחָנָן, *Jehovah-given*.)

1. A Korhite, and head of the sixth division of the Levitical temple porters. 1 Chron. xxvi, 3. B. C. about 1015.

2. The second-named of the "captains" of Jehoshaphat, king of Judah. He commanded 280,000 men, (2 Chron. xvii, 15,) and is, probably, the same whose son Ishmael supported Jehoiada in the restoration of prince Jehoash. 2 Chron. xxiii, 1. B. C. 912.

3. An Israelite of the family of Bebai, who divorced his Gentile wife after the exile. Ezra x, 28. B. C. 456.

4. A leading priest, descendant of Amariah, which latter returned with Zerubbabel. He was contemporary with Joiakim. Neh. xii, 13; compare vers. 2 and 12. B. C. considerably after 536.

5. A priest who took part in the musical services at the dedication of the walls of Jerusalem by Nehemiah. Neh. xii, 42. B. C. 445.

JEHOI'ACHIN, (Heb. *Yehoyakin'*, יְהוֹיָכִין, *appointed of Jehovah*,) son of Jehoiakim, king of Judah, and Nehushta, daughter of Elnathan of Jerusalem. B. C. 617. (1) **Reign.** He succeeded his father as the nineteenth king over the separate kingdom, and reigned three months and ten days. His age at his accession was eighteen years, according to 2 Kings xxiv, 8, but eight years according to 2 Chron. xxxvi, 9. See **DIFFICULTIES**. Jehoiachin "did that which was evil in the sight of the Lord," and probably opposed the interests of the Chaldean empire, for in three months after his accession we find Nebuchadnezzar laying siege to Jerusalem, as Jeremiah had predicted, Jer. xxii, 18-30. Jerusalem was at the time quite defenseless, and in a short time Jehoiachin surrendered at discretion, and (with the queen-mother, and all his servants, captains, and officers) to Nebuchadnezzar, who

carried them, with the eunuchs and harem, to Babylon. Jer. xxix, 12; Ezek. xvii, 2; xix, 9. The number of captives is given in 2 Kings xxiv, 14, as 10,000, including warriors, craftsmen, and others. Nebuchadnezzar also took the treasures found in palace and temple, (ver. 13,) and placed Mattaniah, the only surviving son of Josiah, on the throne, changing his name to Zedekiah. 2 Kings xxiv, 11. B. C. 599. (2) **Captivity.** Jehoiachin was placed in prison in Babylon, where he remained for thirty-six years, until the death of Nebuchadnezzar, when Evil-merodach not only released him, but gave him a seat at his own table and an allowance for his support. 2 Kings xxv, 27-30; Jer. lii, 31-34. We learn from Jer. xxviii, 4, that four years after he had gone to Babylon there was an expectation at Jerusalem of Jehoiachin's return, but Jeremiah accuses Hananiah, who thus prophesied, of falsehood. Ver. 15. The tenor of Jeremiah's letter to the elders of the captivity (chap. xxix) would seem to indicate that there was a party among the captivity who were looking for the overthrow of Nebuchadnezzar and the return of Jehoiachin. Neither Daniel nor Ezekiel makes any further allusion to him, except that Ezekiel dates his prophecies by the year "of King Jehoiachin's captivity," (chap. i, 2; viii, 1; xxiv, 1, etc.,) the latest date being the twenty-seventh year. Chap. xxix, 17; xl, 1.

DIFFICULTIES.—(1) **Jehoiachin's Age.** He was at his accession eighteen years of age, according to 2 Kings xxiv, 8, but only eight according to 2 Chron. xxxvi, 9. The usual explanation of this difference is that he reigned ten years in conjunction with his father. This would make him eight at the beginning of his joint reign, and eighteen when he began to reign alone. "The probability is that 'eight' in the latter text is a corruption, (the 8, 10, being dropped out.)"—Haley, *Discrepancies*. (2) **Time of Capture.** His capture was in Nebuchadnezzar's eighth year, according to 2 Kings xxiv, 12; but in the seventh according to Jer. lii, 28. This discrepancy may have arisen either from a slight mistake in numeral letters or else from a different method of counting regnal years. (Haley, *Discrepancies*.) (3) **Childless.** The expression (Jer. xxii, 30) "Write ye this man childless" refers to his having no successor on the throne, for he had children. (See *Methodist Quarterly Review*, October, 1852, pp. 602-604; M'Clintock and Strong's *Cyclopædia*; Smith, *Dictionary*, s. v.)

JEHOI'ADA, (Heb. *Yehoyada'*, יְהוֹיָדָע, *known of Jehovah*.)

1. The father of Benaiah, one of David's chief warriors. 2 Sam. viii, 18; xx, 23; xxiii, 20, 22; 1 Kings i, 8, 26, 32, 36, 38, 44; ii, 25, 29, 34, 35, 46; iv, 4; 1 Chron. xi, 22, 24; xviii, 17; xxvii, 5. B. C. before 1040. He is probably the same person mentioned as leader of 3,700 Aaronites who assisted David at Hebron. 1 Chron. xii, 27. In 1 Chron. xxvii, 34, his name seems to have been transposed with that of his son, although Keil (*Commentary, in loco*) suggests that the Jehoiada mentioned there was a grandson of this Jehoiada.

2. The high-priest at the time of Athaliah's usurpation, (B. C. 884-878,) and during most of the reign of Jehoash. He married Jehosheba, daughter of King Jehoram and sister of King Ahaziah. When Athaliah slew the royal family, Jehoiada with his wife, stole and secreted Jehoash, and after six years placed him on the throne. In this revolution Jehoiada showed great tact and ability. He waited until public sentiment seemed ripe for a change, and then entered into secret alliance with the chief partisans of the house of David and of the true religion. He gathered at Jerusalem the Levites from the different cities, and concentrated a large concealed force in the temple by the expedient of not dismissing the old courses of priests and Levites when their successors came to relieve them. These were

armed by means of the shields and armor deposited in the temple treasury by David, divided into three bands, and posted at the principal entrances. The courts were filled with people favorable to the cause, and then Jehoiada produced the young king, and crowned and anointed him, and presented him with a copy of the Law, according to Deut. xvii, 18-20. Nor did Jehoiada forget the sanctity of the temple, none but the priests and ministering Levites being allowed to enter; and strict orders having been given that Athaliah should not be slain within its precincts. The new reign was inaugurated by a solemn covenant between himself, as high-priest, and the people and king to renounce the worship of Baal, which was followed by the destruction of the altar and temple of Baal and the death of his priest, Mattan. His influence over the young king was very beneficial, who ruled well and prosperously during Jehoiada's life-time. The restoration of the temple in the twenty-third year of his reign was carried on under Jehoiada's supervision. For account of this work see 2 Kings xii and 2 Chron. xxiv. At length he died at the age of 130 years, (2 Chron. xxiv, 15,) and, as a signal honor, was buried "in the city of David among the kings." B. C. about 850. He is, doubtless, the same with Berechiah (Barachias) of Matt. xxiii, 35.

3. The son of Paseah, apparently one of the chief priests who with Meshullam repaired the "old gate" of Jerusalem. Neh. iii, 6. B. C. 446.

4. A priest who was in Jerusalem when the Jews were led into captivity, but who was displaced, Zephaniah being put in his stead. Jer. xxix, 26.

JEHOI'AKIM, the eighteenth king of the separate kingdom of Judah.

1. Name and Family. (Heb. *Yehoyakim'*, יהויקים, *Jehovah-established*.)

His original name was Eliakim, but its equivalent, Jehoiakim, was given him by Pharaoh-necho, the Egyptian king. He was the second son of Josiah by Zebudah, the daughter of Pedaiah of Rumah. 2 Kings xxiii, 36. Born B. C. 635.

2. Personal History. (1) **Made King.** Jehoiakim's younger brother, Jehoahaz, or Shallum, (Jer. xxii, 11,) was made king at the death of his father, Josiah. The intention, probably, was for him to follow up his father's policy in siding with Nebuchadnezzar against Egypt. Pharaoh-necho, having overcome all resistance with his victorious army, deposed Jehoahaz, made him a prisoner in Riblah, and afterward took him to Egypt. He set Eliakim upon the throne, (B. C. 610,) changing his name to Jehoiakim, and charged him with collecting a tribute of 100 talents of silver and a talent of gold. (nearly \$200,000.) (2) **Made a Vassal.** After the battle of Carchemish Nebuchadnezzar captured Jerusalem, and, taking the king prisoner, "bound him in fetters to carry him to Babylon." He also took "of the vessels of the house of the Lord," and carried them to the temple of Bel (his god) in Babylon. 2 Kings xxiii, 33, 34; 2 Chron. xxxvi 6, 7. B. C. 607-606. Nebuchadnezzar, for some reason, seems to have abandoned his intention of conveying Jehoiakim to Babylon, and restored him to his throne as a vassal. 2 Kings xxiv, 1; Jer. xxv, 1. (3) **Destroys the Roll.** In the fourth year of Jehoiakim's reign the prophet Jeremiah caused a collection of his prophecies to be written out by Baruch and publicly read in the temple. This coming to the knowledge of the king, he sent for it and had it read before him. He listened to only a small portion of it, and then took the roll, and, cutting it in pieces, burned it in the fire. But Jeremiah

was bidden to take another roll and write upon it the same words, with the addition of another and an awful denunciation. Jer. xxxvi. (4) **Rebellion and Death.** After three years of subjection Jehoiakim, deluded by the Egyptian party in his court, (compare Josephus, *Ant.*, x, 6, 2,) withheld his tribute and rebelled against Nebuchadnezzar. 2 Kings xxiv, 1. This step was taken against the earnest protestation of Jeremiah, and in violation of his oath. We are not informed as to what moved Jehoiakim to this rebellion, but it may be that seeing Egypt entirely severed from the affairs of Syria since the battle of Carchemish, and Nebuchadnezzar wholly occupied with distant wars, he hoped to make himself entirely independent. His reign was now turbulent and unhappy. Bands of Chaldeans, Syrians, Moabites, and Ammonites came against him (2 Kings xxiv, 2) and cruelly harassed the country. It was perhaps at this time that the great drought occurred described in Jer. xiv. Compare Jer. xv, 4, with 2 Kings xxiv, 2, 3. In the closing years of his reign the Ammonites appear to have overrun the land of Gad, (Jer. xlix, 1,) and other nations ravaged Israel. Ezek. xxv. Jehoiakim came to his end, as was predicted, in a violent manner, and his body was thrown over the wall, perhaps to convince the enemy of his death. It was afterward taken away and given an unhonored burial. Jer. xxii, 18, 19; xxxvi, 30; 2 Kings xxiii, 36; xxiv, 1-7; 2 Chron. xxxvi, 4-8. B. C. 599.

3. Character. Jehoiakim was a vicious and irreligious man, and one who encouraged the abominations of idolatry, (Jer. xix, which chapter is supposed to refer to his reign.) The vindictive pursuit of Urijah, and the indignities offered to his corpse by the king's command, are samples of his irreligion and cruelty. His daring impiety is shown by his treatment of the roll containing Jeremiah's prophecy; and his selfishness is shown by his spending large sums in building magnificent palaces for himself when the land was impoverished by the tributes laid upon it by Egypt and Babylon. Jer. xxii, 14, 15.

DIFFICULTIES.—(1) **No Successor.** In Jer. xxxvi, 30, it is predicted of Jehoiakim that "He shall have none to sit upon the throne of David," while 2 Kings xxiv, 6, states that "Jehoiachin his son reigned in his stead." In answer, we state that Jehoiachin's reign lasted but three months, and the Hebrew term rendered "sit" in Jeremiah implies some degree of permanence; and hence there is no collision between the passages. (Haley, *Discrepancies*, p. 346.) (2) **Carried to Babylon,** etc. It is stated in 2 Chron. xxxvi, 6, that Nebuchadnezzar bound Jehoiakim in fetters to carry him to Babylon; but in 2 Kings xxiv, 6, it is said that he "slept with his fathers," and in Jer. xxii, 19, that his body should be "cast forth beyond the gates of Jerusalem." The probability is that he was bound with the intention of carrying him to Babylon, but instead was slain and his corpse ignominiously treated. (Rawlinson.)

JEHOI'ARIB, (Heb. *Yehōyārīb*, יְהוֹיָרִיב, whom *Jehovah defends*,) head of the first of the twenty-four courses of priests, as arranged by David. 1 Chron. xxiv, 7. B. C. about 1015. Some of his descendants returned from the Babylonish captivity. 1 Chron. ix, 10; Neh. xi, 10. Jewish tradition asserts that only four of the courses returned from Babylon, namely, Jedaiah, Immer, Pashur, and Harim, and that they were subdivided into six each, to keep up the old number of twenty-four. But we find that other of the priestly courses are mentioned as returning, (Neh. x, 2-8,) and in the list (Neh. xii, 1-7) that of Jehoiarib is expressly mentioned. In the other passages the name is abbreviated, both in Hebrew and Authorized Version, to JOIARIB, (q. v.)

JEHON'ADAB, (Heb. *Yehonadab'*, יְהוֹנָדָב, whom *Jehovah impels*.)

1. The son of Shimeah, and nephew of David, and a friend of Amnon. He gave the latter the wicked advice that resulted in the ensnaring of Amnon's sister, Tamar. 2 Sam. xiii, 3. B. C. about 1032. When Amnon was murdered by Absalom, and the exaggerated report reached David that all the princes were slaughtered, Jonadab was aware of the real fact, and, being with the king, assured him that Amnon alone was slain. 2 Sam. xiii, 32, 33.

2. A son (or descendant) of Rechab, the founder of a peculiar tribe, who bound themselves to abstain from wine, and never to relinquish the nomadic life. This mode of life, partly monastic, partly Bedouin, was adhered to from generation to generation, and when, many years after the death of Jehonadab, the Rechabites were forced to take refuge from the Chaldean invasion within the walls of Jerusalem, nothing would induce them to transgress the rule of their ancestor. Jer. xxxv, 19. The single occasion in which Jehonadab appears before us in the historical narrative is in 2 Kings x, 15, *sq.* B. C. 884. Jehu was advancing, after the slaughter of Beth-eked, on the city of Samaria, and met Jehonadab. Upon being assured that he was in sympathy with the king, he was taken up into the chariot and intrusted with the king's secret, namely, the destruction of the Baalites. He then proceeded to Samaria in the royal chariot. It may be that Jehonadab had been commissioned by the people of Samaria to meet the king on the road and appease him. If so, his venerable character, his rank as head of a tribe, and his neutral position, well qualified him for the task. No doubt he acted with Jehu throughout, but the only occasion in which he is expressly mentioned is when he went with Jehu through the temple of Baal to turn out any that might happen to be in the mass of pagan worshippers. 2 Kings x, 23. (Smith; M'Clintock and Strong.)

JEHON'ATHAN, (Heb. *Yehonathan'*, יְהוֹנָתָן, *Jehovah-given*.)

1. The full Hebrew form of the name JONATHAN, (q. v.,) the oldest son of King Saul. The name is given in the Authorized Version in the shorter form.

2. The son of Uzziah, and superintendent of certain of King David's store-houses. 1 Chron. xxvii, 25. B. C. 1015.

3. The name of one of the Levites sent by Jehoshaphat through the cities of Judah to teach the Law to the people. 2 Chron. xvii, 8. B. C. 912.

4. The name of a priest, (Neh. xii, 18,) and a representative of the family of Shemaiah (ver. 6) in the days of Joiakim. B. C. after 536.

JEHO'RAM, (Heb. *Yehoram'*, יְהוֹרָם, *exalted by Jehovah*,) contracted form *Joram*, (*Yoram*, יוֹרָם.)

1. The son of Ahab and Jezebel, and successor of his brother Ahaziah, who died childless. He was the tenth king on the separate throne of Israel, and reigned twelve years. B. C. 896-884. 2 Kings i, 17; iii, 1.

1. Personal History. (1) **War against Moabites.** After the death of Ahab the Moabites, who had been tributary to Israel, asserted their independence; and their king (Mesha) withheld his tribute of 100,000 lambs and 100,000 rams, with the wool. Thereupon Jehoram asked and obtained the help of Jehoshaphat (king of Judah) in a war against the revolting

Moabites. **(2) Interview with Elisha.** While marching through the wilderness of Edom the armies were in great danger through lack of water. Jehoshaphat suggested an inquiry of some prophet of Jehovah, and Elisha was found with the host. He severely rebuked Jehoram, and bid him inquire of the prophets of Baal; but afterward predicted a great victory over the Moabites. **(3) Victory.** The king was directed to have many ditches dug in the valley, and was assured that they would be filled immediately with water. The Moabites, advancing, saw the water reddened like blood with the rays of the morning sun, and concluding that the allies had fallen out and slain each other, advanced incautiously. They were put to rout, and their land utterly ravaged. 2 Kings iii, 1-25. **(4) Invasion of Samaria.** A little later war again broke out between Syria and Israel, and we find Elisha befriending Jehoram. The king was made acquainted with the secret counsels of the Syrian king, and was thus enabled to defeat them; and the blinding of the Syrian soldiers by God procured a cessation of the invasion. 2 Kings vi, 8-23. **(5) Further Disasters.** But it seems probable that when the Syrian inroads ceased, and he felt less dependent upon the aid of the prophet, he relapsed into idolatry, and was rebuked by Elisha, and threatened with a return of the calamities from which he had escaped. Refusing to repent, a fresh invasion by the Syrians and a close siege of Samaria actually came to pass, according, probably, to the word of the prophet. Hence, when the terrible incident arose, in consequence of the famine, of a woman boiling and eating her own child, the king immediately attributed the evil to Elisha, the son of Shaphat, and determined to take away his life. The providential interposition by which both Elisha's life was saved and the city delivered is narrated in 2 Kings vii, and Jehoram appears to have returned to a friendly feeling toward Elisha. 2 Kings viii, 4. **(6) Alliance with Ahaziah.** It was very soon after the above events that Elisha went to Damascus and predicted the revolt of Hazael and his accession to the throne of Syria in the room of Ben-hadad. Jehoram seems to have thought the revolution in Syria, which immediately followed Elisha's prediction, a good opportunity to pursue his father's favorite project of recovering Ramoth-gilead from the Syrians. He accordingly made an alliance with his nephew Ahaziah, who had just succeeded Joram on the throne of Judah, and the two kings proceeded to occupy Ramoth-gilead by force. The expedition was an unfortunate one. Jehoram was wounded in battle, and obliged to return to Jezreel to be healed of his wounds, (2 Kings viii, 29; ix, 14, 15,) leaving his army under Jehu to hold Ramoth-gilead against Hazael. Jehu, however, and the army under his command, revolted from their allegiance to Jehoram, (2 Kings ix,) and, hastily marching to Jezreel, surprised Jehoram, wounded and defenseless as he was. Jehoram, going out to meet him, fell pierced by an arrow from Jehu's bow on the very plot of ground which Ahab had wrested from Naboth the Jezreelite; thus fulfilling to the letter the prophecy of Elijah. 1 Kings xxi, 21-29. With the life of Jehoram ended the dynasty of Omri.

2. Character. Jehoram, like his father, was an idolater, laying aside his worship of Baal, probably after his rebuke by Elisha, but still clinging to the abominations of Jeroboam. 1 Kings xii, 26, 31, 32. (Smith.)

2. Eldest son and successor of Jehoshaphat, and fifth king on the separate throne of Judah. He was crowned at the age of 32, and reigned eight years, from B. C. 892 to 884. 2 Kings viii, 16; 2 Chron. xxi, 1-6. Je-

hosheba, his daughter, was wife to the high-priest Jehoiada. As soon as he was fixed on the throne he put his six brothers to death, with many of the chief nobles of the land. He then, probably at the instance of his wife, Athaliah, the daughter of Ahab, proceeded to establish the worship of Baal. 2 Kings viii, 18, 19. A prophetic writing from the aged prophet Elijah (2 Chron. xxi, 12-15) failed to produce any good effect upon him. This was in the first or second year of his reign. The remainder of it was a series of calamities. First the Edomites, who had been tributary to Jehoshaphat, revolted from his dominion and, according to old prophecies, (Gen. xxvii, 40,) established their permanent independence. Next Libnah, one of the strongest fortified cities in Judah, (2 Kings xix, 8,) rebelled against him. Then followed invasions of armed bands of Philistines and of Arabians, who stormed the king's palace, put his wives and all his children, except his youngest son, Ahaziah, to death, (2 Chron. xxii, 1,) or carried them into captivity, and plundered all his treasures. He died of a terrible disease (2 Chron. xxi, 19, 20) early in the twelfth year of his brother-in-law Jehoram's reign over Israel.

2. Character. Jehoram was an impious and cruel tyrant, manifesting his impiety by the setting up of Baal-worship in the high places, and prostituting the daughters of Judah to the infamous rites of Ashtoreth; and showing his cruelty by the murder of all his brothers—the first example of that abominable mode of avoiding a disputed succession.

DIFFICULTIES.—(1) **Jehoram's Accession.** It is stated in 2 Kings i, 17, that Jehoram, the son of Ahab, began to reign in the second year of Jehoram, the son of Jehoshaphat; while in 2 Kings viii, 16, it says that the latter began to reign in the fifth year of the former. To reconcile these statements let us remember that Jehoram, the son of Jehoshaphat, was for some time joint ruler with his father. Now suppose that in the second year of this joint reign Jehoram (son of Ahab) began his reign; then that in the fifth year of the latter the former began to reign alone. This will make the joint reign about five years long. (2) **Jehoram's Sons.** In 2 Chron. xxi, 16, 17, it is stated that the sons of Jehoram were taken captive; but in 2 Chron. xxii, 1, that they were slain. The presumption is that they were first taken captive and afterward slain. (Haley, *Discrepancies*, p. 346.)

3. One of the priests sent by Jehoshaphat to instruct the people in the law. 2 Chron. xvii, 8. B. C. 912.

JEHOSHABE'ATH, (Heb. *Yehoshabath'*, יְהוֹשָׁבֶעֶת,) the form in which the name of JEHOSEBA (q. v.) is given in 2 Chron. xxii, 11. It is stated here, but not in Kings, that she was the wife of Jehoiada, the high-priest.

JEHOSH'APHAT, (Heb. *Yehoshaphat'*, יְהוֹשָׁפָט, *Jehovah judged.*)

1. Son of Ahilud, who filled the office of recorder or annalist in the courts of David (2 Sam. viii, 16; xx, 24; 1 Chron. xviii, 15) and Solomon. 1 Kings iv, 3. B. C. 1040-1014.

2. Son of Paruah, one of the twelve purveyors of King Solomon. 1 Kings iv, 17. His district was Issachar. B. C. 1014.

3. The fourth king of the separate kingdom of Judah was the son of Asa, (by Azubah,) whom he succeeded on the throne B. C. 914, when he was thirty-five years old, and reigned twenty-five years. His history is to be found among the events recorded in 1 Kings xv, 24; 2 Kings viii, 16, or in a continuous narrative in 2 Chron. xvii. 1-xxi, 3. He was contemporary with Ahab, Ahaziah, and Jehoram. (1) **Strengthens Himself.** At first he strengthened himself against Israel by fortifying and garrisoning the cities

of Judah and the Ephraimite conquests of Asa. 2 Chron. xvii, 1, 2. But soon afterward the two Hebrew kings, perhaps appreciating their common danger from Damascus and the tribes on their eastern frontier, formed an alliance. Jehoshaphat's eldest son, Jehoram, married Athaliah, the daughter of Ahab and Jezebel. (2) **Resists Idolatry.** In his own kingdom Jehoshaphat ever showed himself a zealous follower of the commandments of God: he tried, it would seem not quite successfully, to put down the high places and groves in which the people of Judah burnt incense. 1 Kings xxii, 43; 2 Chron. xvii, 6; xx, 33. In his third year he sent out certain princes, priests, and Levites, to go through the cities of Judah, teaching the people out of the Book of the Law. 2 Chron. xvii, 7-9. Riches and honors increased around him. He received tribute from the Philistines and Arabians, and kept up a large standing army in Jerusalem. 2 Chron. xvii, 10, *sq.* (3) **Alliance with Ahab.** He went to Samaria to visit Ahab and become his ally against the Syrians. Desirous of consulting the Lord, Micah was sent for; but he did not make the impression upon Jehoshaphat which might have been expected, or else the king felt bound in honor not to recede. He came very near falling a victim to the plan that Ahab had laid for his own safety, but escaped and returned to Jerusalem in peace. 1 Kings xxii, *sq.*; 2 Chron. xviii-xix, 1. There he met the just reproaches of the prophet Jehu, and went himself through the people, "from Beer-sheba to Mount Ephraim," reclaiming them to the law of God. 2 Chron. xix, 1-3. (4) **Further Reforms.** He tried to remedy the many defects in the local administration of justice, and applied himself to their remedy. He appointed magistrates in every city, and a supreme council at Jerusalem, composed of priests, Levites, and "the chief of the fathers," to which difficult cases were referred, and appeals brought from the provincial tribunals. 2 Chron. xix, 4-11. (5) **Commerce.** Turning his attention to foreign commerce, he built at Ezion-geber, with the help of Ahaziah, a navy designed to go to Ophir; but it was wrecked at Ezion-geber. He afterward, through the advice of Eliezer the prophet, declined the co-operation of the king of Israel, and the voyage prospered. The trade was, however, soon abandoned. 2 Chron. xx, 35-37; 1 Kings xxii, 49. B. C. 896. (6) **Wars.** After the death of Ahaziah, king of Israel, Jehoram, his successor, persuaded Jehoshaphat to join him in an expedition against Moab. The allied armies were saved by a miraculous supply of waters, and were afterward victorious over the enemy. 2 Kings iii, 4-27. Another war, and to Jehoshaphat much more dangerous, was kindled by this. The Moabites turned their wrath against him, and induced the Ammonites, the Syrians, and the Edomites to unite with them. Jehoshaphat, believing that his help was to come from God, proclaimed a fast, and the people assembled in Jerusalem to implore divine assistance. "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court. . . . O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee." After he ceased praying Jehaziel, a Levite, pronounced deliverance in the name of the Lord, assuring Judah of the overthrow of the enemy without a blow from them. And so it happened; for the allies quarreled among themselves and destroyed each other. This great event was recognized by the surrounding nations as the act of God, and they allowed Jehoshaphat to close his life in quiet.

2 Chron. xx. During the last years of his reign his son **JEHORAM** (q. v.) was associated with him in the government. His name (Josaphat) occurs in the ancestral list of our Lord. Matt. i, 8.

2. Character. The character of Jehoshaphat is thus summed up: "Jehoshaphat sought the Lord with all his heart." 2 Chron. xxii, 9. "His good talents, the benevolence of his disposition, and his generally sound judgment, are shown not only in the great measures of domestic policy which distinguished his reign, but by the manner in which they were executed. No trace can be found in him of that pride which dishonored some and ruined others of the kings who preceded and followed him."

4. Son of Nimshi and father of King Jehu. 2 Kings ix, 2, 14. B. C. before 884.

5. One of the priests who (1 Chron. xv, 24) were appointed to blow trumpets before the ark when it was carried from the house of Obed-edom to Jerusalem. B. C. about 1042. (M'Clintock and Strong; Smith, s. v.)

JEHOSH'EBÄ, (Heb. *Yehoshe'ba*, יְהוֹשֶׁבַע, *Jehovah her oath*, that is, worshiper of Jehovah,) the daughter of Joram, king of Israel, and wife of Jehoiada, the high-priest. 2 Kings xi, 2. Her name in the Chronicles (2 Chron. xxii) is given *Jehoshabeath*. As she is called (2 Kings xi, 2) "the daughter of *Joram*, sister of Ahaziah," it has been conjectured that she was the daughter, not of Athaliah, but of Joram by another wife. By her the infant Joash was rescued from the massacre of the seed royal by Athaliah, and he and his nurse secreted in the palace and afterward in the temple. 2 Kings xi, 2, 3; 2 Chron. xxii, 11, 12. He was brought up, probably, with her sons, (2 Chron. xxiii, 11,) who assisted at his coronation. B. C. 884.

JEHOSH'UÄ, (Num. xiii, 16,) or **JEHOSH'UAH**, (1 Chron. vii, 27,) fuller forms in the Authorized Version of the name **JOSHUA**, (q. v.)

JEHOZ'ABAD, (Heb. *Yehozabad'*, יְהוֹזָבָד, *Jehovah given*.)

1. The son of Shomer, (or Shimrith, a Moabitess,) and one of the two servants who assassinated King Jehoash of Judah in that part of Jerusalem called Millo. 2 Kings xii, 21; 2 Chron. xiv, 26. B. C. about 839.

2. A Korahite Levite, second son of Obed-edom, and one of the porters of the south gate of the temple, and of the store-house there in the time of David. 1 Chron. xxvi, 4, 15. B. C. about 1015.

3. The last-named of Jehoshaphat's generals, who had the command of 180,000 troops. 2 Chron. xvii, 18. B. C. about 912.

JEHOZ'ADAK, (Heb. *Yehotsaduk'*, יְהוֹצָדָק, *justified by Jehovah*, Authorized Version, "Josedeck" in Haggai and Zechariah; also contracted *Joza-dak* in Ezra and Nehemiah,) son of the high-priest Seraiah at the time of the Babylonish captivity. 1 Chron. vi, 14, 15. B. C. 588. Whether he succeeded to the high-priesthood after the slaughter of his father (2 Kings xxv, 18-21) is not known. But if he did he had no opportunity of performing the functions of his office, as he was carried to Babylon by Nebuchadnezzar. 1 Chron. vi, 15. He probably died in exile, as his son Joshua (*Jeshua*) was the first high-priest who officiated after the return from captivity. Hag. i, 1, 12, 14; ii, 2, 4; Zech. vi, 11; Ezra iii, 2, 8; v, 2; x, 18; Neh. xii, 26.

JE'HU, (Heb. *Yehu'*, יְהוּ, Gesenius, "*Jehovah is He*;" Fürst, the *living*.)

1. The son of Hanani; a prophet of Judah, but whose ministrations were chiefly directed to Israel. His father was probably the seer who rebuked Asa. 2 Chron. xvi, 7. He must have begun his career as a prophet when very young. He first denounced Baasha, (1 Kings xvi, 1, 7,) and then, after an interval of thirty years, re-appears to reprove Jehoshaphat for his alliance with Ahab. 2 Chron. xix, 2, 3. He survived Jehoshaphat and wrote his life. Chap. xx, 34. B. C. 930-889. (Smith, *s. v.*)

2. The eleventh king of the separate kingdom of Israel.

1. **Family.** Jehu was the son of Jehoshaphat, (2 Kings ix, 2,) and the grandson of Nimshi, although sometimes called the latter's son. 1 Kings xix, 16.

2. **Personal History.** The first appearance of Jehu is when, with a comrade in arms, Bidkar, he rode behind Ahab on the journey from Samaria to Jezreel. 2 Kings ix, 25. Elijah was commanded at Horeb to anoint him king, but, for unknown reasons, did not do so. 1 Kings xix, 16, 17. (1) **Anointed King.** Jehu meantime, in the reign of Ahaziah and Jehoram, had risen to importance. He was, under the last-named king, captain of the host in the siege of Ramoth-gilead. While in the midst of the officers of the besieging army a youth suddenly entered, of wild appearance, and insisted on a private interview with Jehu. They retired into a secret chamber. The youth uncovered a vial of sacred oil, poured it over Jehu's head, and after announcing to him the message from Elisha, that he was appointed to be king of Israel and destroyer of the house of Ahab, rushed out of the house and disappeared. Jehu's countenance, as he re-entered the assembly of officers, showed that some strange tidings had reached him. He tried at first to evade their questions, but then revealed the situation in which he found himself placed by the prophetic call. In a moment the enthusiasm of the army took fire. They threw their garments under his feet, so as to form a rough carpet of state; then blew the royal salute on their trumpets, and thus ordained him king. 2 Kings ix, 11-13. (2) **Slays the Kings.** Jehu accepted the kingdom, and immediately began to make it secure. He cut off all communication between Ramoth-gilead and Jezreel, and set off at full speed with Bidkar, whom he had made captain of his host. Jehoram was there, (suffering from wounds received at the hands of the Syrians,) as well as Ahaziah, king of Judah, who had come to see him. When near the city the alarm was taken, and the two kings hastened out and met Jehu in the field of Naboth. In answer to the question of Jehoram, "Is it peace, Jehu?" the latter replied, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Then he drew his bow and smote Jehoram, while his followers pursued and mortally wounded Ahaziah. Jehu advanced to Jezreel and fulfilled the divine warning on Jezebel. 2 Kings ix, 14-37. (3) **Destroys House of Ahab.** Jehu then sent a letter to the rulers, challenging them to set up one of the young princes as king, and fight out the matter. They replied that they were ready to submit to him; whereupon he ordered them to appear the next day with the heads of all the royal princes of Samaria, which they did. He explained that he must be regarded as the appointed minister of the divine decrees against the house of Ahab, and proceeded to slay all the officers of the late government who would most likely disturb his own reign. 2 Kings x, 1-11. Proceeding to Samaria, he met forty-two sons (or nephews) of Ahaziah, and put them to the sword. 2 Kings x, 12-14;

2 Chron. xxii, 8. (4) **Destroys Baalites.** On his way to Samaria he met Jehonadab, the Rechabite, to whom he confided his purpose of exterminating the Baalites. Arriving at Samaria, he announced that he was to be even more enthusiastic in the service of Baal than Ahab had been, and summoned them to come and sacrifice to that god. When they were assembled in the temple, clad in their sacerdotal garments, Jehu offered the chief sacrifice, Jehonadab joining in the deception. At a concerted signal the eighty trusted guards fell upon and massacred the worshippers, and thus at one blow exterminated the heathen population of Israel. The temple and image of Baal were demolished, and the sanctuary became a resort for the basest uses. 2 Kings x, 15-28. (5) **Sin and Punishment.** Jehu sinned against God in not overturning the golden calves worshiped in Beth-el and Dan, and thus continued in the sin of Jeroboam. For this it was foretold that his dynasty should only extend to four generations; and the divine aid was withheld from him in his wars with the Syrians under Hazael. The war was disastrous to him, and a great part of his territories beyond the Jordan was held by the Syrians. He died in quiet, was buried in Samaria, and left the throne to his son Jehoahaz. 2 Kings x, 29-35. B. C. 856. His name is thought to be the first of the Israelitish kings which appear in the Assyrian monuments. It seems to be found on the black obelisk discovered at Nimrud, and now in the British Museum.

3. Character. Jehu was a very positive and ambitious character; quick to decide upon a plan of action, and equally ready in execution. He was also prudent, calculating, and passionless. The narrative justifies us, we think, in judging that his zeal for God was regulated very much by his zeal for Jehu. "He must be regarded, like many others in history, as an instrument for accomplishing great purposes rather than as great or good in himself. In the long period during which his destiny, though known to others and perhaps to himself, lay dormant; in the ruthlessness with which he carried out his purposes; in the union of profound silence and dissimulation with a stern, fanatic, wayward zeal, he has not been without his likenesses in modern times."—Smith, *Cyclopædia*, s. v.

3. The son of Obed and father of Azariah, of the tribe of Judah. 1 Chron. ii, 38.

4. A Simeonite, son of Josibiah, and one of the chief Simeonites who moved into the valley of Gedor in search of pasturage during the reign of Hezekiah. They smote and dispossessed the original inhabitants. 1 Chron. iv. 35-41. B. C. about 713.

5. An Antothite, one of the chief of the slingers of Benjamin, who joined David at Ziklag. 1 Chron. xii, 3. B. C. about 1058.

JEHUB'BAH, (Heb. *Yechubbah'*, יְחֻבָּה, *hidden*,) a man of Asher, son of Shamer, or Shomer, of the house of Beriah. 1 Chron. vii, 34.

JEHU'CAL, (Heb. *Yehukal'*, יְהוּכָל, *able*,) the son of Shelemiah, and the person who was sent with Zephaniah by King Hezekiah to Jeremiah to request that he would pray to Jehovah in behalf of the kingdom. Jer. xxxvii, 3. He afterward joined with his associates in requesting the death of the prophet because of his unfavorable response, (chap. xxxviii, 4.) in which verse he is styled one of "the princes." In chap. xxxviii, 1, his name is given in the abbreviated form *Jucal*.

JEHU'DI, (Heb. *Yehudi'*, יְהוּדִי, *Jew*;) the son of Nethaniah, employed by the princes of Jehoiakim's court to bring Baruch to read Jeremiah's denunciation, (Jer. xxxvi, 14,) and then by the king to fetch the volume itself and read it to him. Vers. 21, 23. B. C. 606.

JEHUDI'JAH, (Heb. *Yehudiyah'*, יְהוּדִיָּה, *Jewess*, not a proper name, although so given in the Authorized Version.) the wife (probably) of Mered. 1 Chron. iv, 18. B. C. after 1491. The following re-adjustment of the text is proposed to clear away its obscurity: "These are the sons of Bithiah the daughter of Pharaoh, which Mered took, and she bare Miriam, etc., and his wife Jehudijah bare Jered," etc. (Jamieson, Fausset, and Brown, *Commentary, in loco.*) She is probably the same with *Hodiah* in ver. 19.

JE'HUSH, (Heb. *Yeûsh'*, יְעֻשׁ, *assembler*;) son of Eshek, a remote descendant of Saul. 1 Chron. viii, 39. B. C. after 1000.

JEÏ'EL, (Heb. *Yeïel'*, יְעִיֵּאל, *treasure of God*, Gesenius; *snatched away by God*.)

1. A Reubenite of the house of Joel at the time of the taking of some census, apparently on the deportation of the trans-Jordanic tribes by Tilgath-pilnezer. 1 Chron. v, 7. B. C. about 740.

2. A Merarite Levite appointed by David to assist in the removal of the ark to Jerusalem. 1 Chron. xvi, 5. He is probably the same as the one mentioned in the same verse as performer on "psalteries and harps," and identical with the "porter" (chap. xv, 18) and musician. Chap. xv, 21. B. C. about 1042.

3. A Levite, and great-grandfather of Jehaziel, who predicted success to Jehoshaphat against the Ammonites and Moabites. 2 Chron. xx, 14. B. C. considerably before 890.

4. The Scribe who, with others, kept the account of the numbers of King Uzziah's troops. 2 Chron. xxvi, 11. B. C. 810.

5. A Levite of the sons of Elizaphan, who assisted in the restoration of the temple under King Hezekiah. 1 Chron. xxix, 13. B. C. 726.

6. One of the chief Levites in the time of Josiah, who assisted in the rites of the great Passover. 2 Chron. xxxv, 9. B. C. 623.

7. One of the "last sons" of Adonikam, who, with 60 males, formed part of the caravan of Ezra from Babylon to Jerusalem. Ezra viii, 13. B. C. about 457.

8. An Israelite of the "sons" of Nebo, who had taken a foreign wife and had to relinquish her. Ezra x, 43. B. C. 457.

JEKAME'ÄM, (Heb. *Yekamam'*, יְקַמֵּעַם, *gathered of the people*;) a Levite, the fourth in rank of the "sons" of Hebron in the Levitical arrangement established by David. 1 Chron. xxiii, 19; xxiv, 23. B. C. 1015.

JEKAMI'AH, (Heb. *Yekamyah'*, יְקַמִּיָּה, *gathered by Jehovah*.)

1. The son of Shallum and father of Elishama, of the descendants of Sheshan of Judah. 1 Chron. ii, 41. B. C. probably about 588.

2. In Authorized Version "Jecamiah." The fifth-named of the sons of King Jeconiah, (1 Chron. iii, 18,) born to him during the captivity. B. C. after 599.

JEKU'THIËL, (Heb. *Yekuthiël'*, יְקִיתְיֵאל, *reverence for God, piety*;) a man recorded in the genealogies of Judah (1 Chron. iv, 18) as the son of Mered by his Jewish wife, (Authorized Version, Jehudijah,) and in his turn the father, or founder, of the town of Zanoah.

JEMI'MA, (Heb. *Yemimah'*, יְמִימָה, *dove*;) the name of the first of the three daughters born to Job after his restoration to prosperity. Job xlii, 14.

JEMU'ËL, (Heb. *Yemuël'*, יְמוּאֵל, *day of God*;) the eldest son of Simeon, (Gen. xlv, 10; Exod. vi, 15;) elsewhere (Num. xxvi, 12) called *Nemuel*. B. C. before 1706.

JEPH'THAË, the Greek form (Heb. xi, 32) of JEPHTHAH, (q. v.)

JEPH'THAH, (Heb. *Yiphtach'*, יִפְתָּח, *opener*;) the ninth judge of Israel.

1. Family. Jephthah was the illegitimate son of Gilead, and belonged to Manasseh east.

2. Personal History. (1) **A Freebooter.** In consequence of his illegitimacy he was banished from his father's house and took up his residence at Tob, a district of Syria not far from Gilead. Judg. xi, 1-3. Here it is that he became head of a marauding party, and when a war broke out between the Israelites and the Ammonites he probably signalized himself. (2) **Leader of Israel.** This induced the Israelites to seek his aid as commander; and though at first he refused, in consequence of their ill-treatment of him, yet, on their solemn covenant to regard him as their leader, he consented. In this capacity he was successful, and, in a war which soon followed, the Ammonites were defeated with great loss. Chap. xi, 3-33. (3) **Jephthah's Vow.** On the eve of the battle he made a vow (chap. xi, 30, 31) that whatever should come forth from his house first to meet him on his return home he would devote to God. This turned out to be his daughter, an only child, who welcomed his return with music and dancing. See DIFFICULTIES. (4) **Quarrel with Ephraimites.** His victory over the Ammonites was followed by a quarrel with the Ephraimites, who challenged his right to go to war without their consent, and used threatening language toward him. Jephthah remonstrated with them, and then, gathering his forces, gave the Ephraimites battle, defeating them with great loss. The Gileadites then seized the fords of Jordan, and made those attempting to cross pronounce the word "Shibboleth;" but if he pronounced it "Sibboleth," they knew him to be an Ephraimite, and slew him on the spot. Judg. xii, 1-6. (5) **Rule and Death.** The remainder of Jephthah's rule seems to have been peaceful, lasting about six years. B. C. about 1143-1137. He was buried in his native region, in one of the cities of Gilead. Judg. xii, 7.

3. Character. Jephthah appears to have been a daring, intrepid man, skilled in war, quick to avenge injuries, and ready to defend the helpless as well as to forgive wrong. He does not seem to have been rash and impetuous, notwithstanding his vow, for he did not take to the sword at once, but waited until negotiations with the king of the Ammonites had been without effect.

DIFFICULTIES.—"Volumes have been written on what is generally termed 'Jephthah's rash vow:' the question is whether, in doing to his daughter accord-

ing to his vow, he actually offered her in sacrifice or not. That he really did so is a horrible conclusion, but one that it seems impossible to avoid. The following may be taken as a summary of the arguments on both sides. On the part of those who maintain that an actual sacrifice took place there are urged, 1. The express terms of the narrative, 'I will offer it up for a burnt-offering,' and 'he did according to his vow.' 2. The fact that Jephthah was half a heathen, and that the circumstances took place where the heathen dwelt in great numbers, and where human sacrifices were not unknown. 3. That Jephthah's excessive grief on seeing his daughter come forth to meet him can only be accounted for on the supposition that he considered her devoted to death. 4. That the mourning for Jephthah's daughter for four days in the year can be reconciled only with the supposition that she was an actual sacrifice. 5. That there is nothing in the history to show that his conduct was sanctioned by God. On the part of those who maintain the negative it is urged that, 1. By translating the Hebrew prefix, (which is rendered *and* in our version,) *or*, all difficulty will be removed. His words would then read, 'shall surely be the Lord's, *or* I will offer a burnt-offering;' and not unfrequently the sense requires that the Hebrew should be thus rendered. See Lev. xxvii, 28, where there is a similar meaning of the conjunctive *VAU*. 2. He cannot be understood as declaring an intention to offer as a burnt-offering whatever might come forth to meet him, since he might have been met by what no law or custom permitted to be so offered. 3. The sacrifice of children to Moloch is expressly forbidden, and declared an abomination to the Lord, (Lev. xx, 2, 3;) and it would be a yet higher insult to offer them to the Lord. 4. There is no precedent for such an offering. 5. No father by his own authority could put even an offending child to death, much less one that was innocent. Deut. xxi, 18-21; 1 Sam. xiv, 24-45. 6. It is said he did to her 'according to his vow,' and 'she knew no man,' which conveys the idea that she was devoted to a life of celibacy; and that what the daughters of Israel bewailed was not her death, but her celibacy. Judg. xi, 38-40. There appears to have been a class of women devoted exclusively to the temple-service, who were Nazarites. See Exod. xxxviii, 8: the word rendered *assembled* means *engaged in service*. To this company of females reference is made 1 Sam. ii, 22. See also Luke ii, 37. To such a company of devoted women Jephthah's daughter might be set apart. One of the strongest points on this side of the argument is, that the Hebrew word *LETHANOTH*, rendered *to bewail*, rather meant *to celebrate*; these daughters of Israel went yearly, not to lament, but with songs of praise to celebrate, the daughter of Jephthah."—Farrar's *Bib. Dictionary*, s. v. The prominence given to the daughter's virginity, as an argument against Jephthah's sacrifice, we think is hardly warranted. It is probably mentioned to give greater force to the sacrifice, as it would leave him without issue, which in the East was considered a special misfortune. (See M'Clintock and Strong's *Cyclopædia*; Smith, *Dictionary*, s. v.)

JEPHUN'NEH, (Heb. *Yephunneh'*, יֶפְנֶה, *nimble*.)

1. The father of Caleb, which latter was a faithful explorer of Canaan with Joshua. Num. xiii, 6; xiv, 6, 30, 38; xxvi, 65; xxxii, 12; xxxiv, 19; Deut. i, 36; Josh. xiv, 6, 13, 14; xv, 13; xxi, 12; 1 Chron. iv, 15; vi, 56. B. C. before 1490.

2. One of the sons of Jether, of the descendants of Asher. 1 Chron. vii, 38. B. C. probably before 1017.

JE'RAH, (Heb. *Yerach'*, יֶרַח, *month*.) the fourth son of Joktan. Gen. x, 26; 1 Chron. i, 20. B. C. 2247.

JERAH'MEËL, (Heb. *Yerachmeël'*, יֶרַח־מַעַל, *beloved of God*.)

1. The first-born son of Hezron, the son of Pharez, the son of Judah. 1 Chron. ii, 9, 25-27, 33, 42. B. C. probably about 1700.

2. A Merarite Levite, the representative of the family of Kish, probably the son of Mahli. 1 Chron. xxiv, 29; compare xxiii, 21. B. C. about 1015.

3. Son of Hammelech, who was employed by Jehoiakim to make Jeremiah and Baruch prisoners, after he had burnt the roll of Jeremiah's prophecy. Jer. xxxvi, 26. B. C. 606.

JE'RED, (Heb. *Ye' red*, יֶרֶד, *descender*.)

1. One of the patriarchs before the flood, (1 Chron. i, 2;) the name, in Gen. v, 15–20, is given as JARED, (q. v.)

2. A son, apparently, of Ezra, of the tribe of Judah, by his wife JEHU-DIJAH, (q. v.) He is named as the father (founder) of Gedor. 1 Chron. iv, 18. B. C. perhaps 1612.

JER'EMAI, (Heb. *Yeremay'*, יֵרֵמַי, *dweller on heights*,) one of the "sons" of Hashum, who divorced his wife after the return from Babylon. Ezra x, 33. B. C. 457.

JEREMI'AH, (Heb. *Yirmeyah'*, יֵרֵמְיָה, *raised up by Jehovah*.)

1. An inhabitant of Libnah, the father of Hamutal, wife of Josiah and mother of Jehoahaz and Zedekiah. 2 Kings xxiii, 31; xxiv, 18; Jer. lii, 1. B. C. 633.

2. One of the chief men of the tribe of Manasseh east, apparently about the time of their deportation by the Assyrians. 1 Chron. v, 24. B. C. about 771.

3. One of the Benjamite warriors who joined David at Ziklag. 1 Chron. xii, 4. B. C. about 1058.

4, 5. The fifth and tenth in rank of the Gadite adventurers who joined David's troops in the wilderness. 1 Chron. xii, 10, 13. B. C. about 1058.

6. One of the priests who subscribed the sacred covenant along with Nehemiah, (Neh. x, 2;) probably the same with one of those who followed the princes in the circuit of the newly repaired walls with the sound of trumpets. Chap. xii, 34. B. C. 445.

7. A priest who accompanied Zerubbabel from Babylon to Jerusalem. Neh. xii, 1. It is probably himself or his course that is mentioned in ver. 12. B. C. 536.

8. The son of Habazaniah and father of Jaazaniah, which last was one of the Rechabites whom the prophets tested with the offer of wine. Jer. xxxv, 3. B. C. before 607.

9. The second of the greater prophets of the Old Testament.

1. Family. Jeremiah was the son of Hilkiah, a priest of Anathoth, in the land of Benjamin. Jer. i, 1. Many writers, both ancient and modern, have supposed that his father was the Hilkiah mentioned in 2 Kings xxii, 8. Against this hypothesis, however, there have been urged (Keil, Ewald, and others) the facts, 1. That the name is too common to be a ground of identification. 2. That the manner in which Hilkiah is mentioned is inconsistent with the notion of his having been the high-priest of Israel. 3. That neither Jeremiah himself nor his opponents allude to himself. 4. That the priests who lived at Anathoth were of the house of Ithamar, (1 Kings ii, 26,) while the high-priests, from Zadok down, were of the line of Eleazar.

2. History. (1) **Early Life.** The word of the Lord came to Jeremiah while he was still very young, (Jer. i, 6,) and happened in the thirteenth year of the reign of King Josiah, (B. C. 628,) while the prophet still lived in Anathoth. He appears to have remained in his native city until he was obliged to leave in order to escape the persecution of his fellow-townsmen, (Jer. xi, 21,) and even of his own family. Chap. xii, 6. He then took up his residence at Jerusalem. (2) **Under Josiah.** He probably assisted King Josiah in the reformation effected during his reign. 2 Kings xxiii, 1, *sq.*

B. C. 624. The movement in behalf of true religion ceased as soon as the influence of the court was withdrawn; and the prophet bewailed the death of this prince as the precursor of the divine judgments for the national sins. 2 Chron. xxxv, 25. (3) **Under Jehoahaz.** The short reign of this king gave little scope for prophetic action, and we hear nothing of Jeremiah during this period. (4) **Under Jehoiakim.** The king had come to the throne as the vassal of Egypt, and for a time the Egyptian party was dominant in Jerusalem. Jeremiah appeared as the chief representative of the party that favored the supremacy of the Chaldeans as the only way of safety. In so doing he had to expose himself to the suspicion of treachery, and was interrupted in his ministry by "the priests and prophets," who, with the populace, brought him before the civil authorities, urging that capital punishment should be inflicted on him for his threatenings. Jer. xxvi. The princes of Judah endeavored to protect him, and appealed to the precedent of Micah the Morasthite, who had uttered a like prophecy in the reign of Hezekiah; and so for a time he escaped. Ahikam, the son of Shaphan, seems to have had influence to secure the prophet's safety. In the fourth year of Jehoiakim he was commanded to write the predictions which had been given him. Probably as a measure of safety he was, as he says, "shut up," and could not himself go to the house of the Lord. He therefore deputed Baruch to write the predictions and to read them publicly on the fast-day. Baruch was summoned before the princes, who advised that both he and Jeremiah should conceal themselves, while they endeavored to influence the mind of the king by reading the roll to them. Jehoiakim read three or four leaves and then destroyed the roll. He gave orders for the immediate arrest of Baruch and Jeremiah, who, however, were preserved from the angry king. The prophet, at the command of God, rewrote the roll, adding "besides unto them many like words." Jer. xxxvi, 32. To this period is assigned the prophecy in the valley of Ben-Hinnom, (Jer. xix.) and his ill-treatment at the hand of PASHUR, (q. v.) (5) **Under Jehoiachin.** We still find Jeremiah uttering his voice of warning during the closing days of the reign of Jehoiakim and the short reign of his successor, Jehoiachin. See chap. xiii, 18; compare 2 Kings xxiv, 12; Jer. xxii, 24-30. He sent a letter of counsel and condolence to those who shared the captivity of the royal family. Chaps. xxix-xxxi. B. C. 599. (6) **Under Zedekiah.** In the fourth year of this monarch's reign Hananiah prophesied that the power of the Chaldeans would be destroyed and the captives restored to Babylon, (chap. xxviii, 3;) and corroborated his prophecy by taking off from the neck of Jeremiah the yoke which he wore by divine command. Chap. xxvii, 2. Jeremiah was told to "Go and tell Hananiah, saying, Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon." Chap. xxviii, 13, 14. It was probably not until the latter part of the reign of Zedekiah that the prophet was put in confinement, as we find that "they had not put him into prison" when the army of Nebuchadnezzar commenced the siege of Jerusalem. Chap. xxxvii, 4, 5. B. C. 590. Jeremiah had declared what would be the fatal issue, (chap. xxiv,) and was incarcerated in the court of the prison adjoining the palace, where he predicted the certain return from the impending captivity. Chap. xxxii, 37. The approach of the Egyptian army, and the

consequent withdrawal, for a time, of the Chaldeans, brightened the prospects of the Jews, and the king intreated Jeremiah to pray to the Lord for them. The answer received from God was that the Egyptians would go to their own land, and that the Chaldeans would return and destroy the city. Chap. xxxvii, 7, 8. This irritated the princes, who made the departure of Jeremiah from the city the pretext of accusing him of deserting to the Chaldeans. He was cast into prison in spite of his denial, where he would, doubtless have perished but for the interposition of Ebed-melech, one of the royal eunuchs. Chap. xxxvii, 12–xxxviii, 13. The king seems to have been favorably inclined toward the prophet, but, for fear of the prince, consulted with him secretly. Chap. xxxviii, 14–28. While in prison he bought, with all requisite formalities, the field at Anathoth, which his kinsman Hanameel wished to get rid of, (chap. xxxii, 6–9,) thus showing his faith in his country's future. (7) **Under Nebuchadnezzar.** Nebuchadnezzar took the city, (B. C. 588,) and gave a special charge to his captain, Nebuzaradan, to free Jeremiah and to follow his advice. Chap. xxxix, 11, 12. He was, accordingly, delivered from the prison, and the choice given him either to go to Babylon or remain with his own people. He chose the latter, and went to Mizpah with Gedaliah, who had been appointed governor of Judea. After the murder of Gedaliah he advised Johanan, the recognized leader of the people, to remain in the land. Chap. xlii, 7, *sq.* The people refused to heed his advice, under the plea that he was acting in the interest of the Chaldeans, removed to Egypt, and took Jeremiah and Baruch with them. Chap. xliii, 6. While there he still sought to turn the people to the Lord, who had so long rebelled against him. Jer. xliv. His writings give us no further information respecting his life. (8) **Traditions.** There is a Christian tradition that Jeremiah was stoned to death by the Jews at Talpanhes. An Alexandrian tradition reported that his bones had been brought to that city by Alexander the Great. On the other hand, there is the Jewish statement that, on the conquest of Egypt by Nebuchadnezzar, he, with Baruch, made his escape to Babylon, and died there in peace.

3. Character. “In every page of Jeremiah's prophecies we recognize the temperament which, while it does not lead the man who has it to shrink from doing God's work, however painful, makes the pain of doing it infinitely more acute, and gives to the whole character the impress of a deeper and more lasting melancholy. He is pre-eminently ‘the man that hath seen afflictions.’ Lam. iii, 1.”—Smith, *s. v.*; Kitto, *s. v.*; M'Clintock and Strong.

JEREMI'AS, a Grecized form of the name Jeremiah the prophet. Matt. xvi, 14.

JER'EMOTH, (Heb. *Yereymoth'*, יְרֵימוֹת, *heights*.)

1. A Benjamite chief, a son of the house of Beriah of Elpaal. 1 Chron. viii, 14; compare 12 and 18. His family dwelt at Jerusalem. B. C. apparently about 588.

2. A Merarite Levite, son of Mushi, (1 Chron. xxiii, 23,) called *Jerimoth* in 1 Chron. xxiv, 30. B. C. after 1689.

3. Son of Heman, head of the thirteenth course of musicians in the divine service, (1 Chron. xxv, 22;) probably the same called *Jerimoth* in ver. 4. B. C. about 1015.

4. One of the “sons of Elam” who put away his strange wife after the captivity. Ezra x, 26. B. C. 456.

5. One of the "sons of Zattu" who had taken strange wives, and put them away after the return from Babylon. Ezra x, 27. B. C. 456.

6. The name which appears in the same list as "and Ramoth." Ver. 29. See RAMOTH.

JER'EMY, a familiar form of the name Jeremiah. Matt. ii, 17; xxvii, 9.

JER'AH, (Heb. *Yeriyah'*, יִרְיָה, *founded by, or fearer of, Jehovah,*) a Kohathite Levite, chief of the great house of Hebron when David organized the Levitical service. 1 Chron. xxiii, 19; xxiv, 23. B. C. 1015. His name is given as *Jerijah* in 1 Chron. xxvi, 31.

JER'IBAI, (Heb. *Yeribay'*, יִרְיָבַי, *contentious, perhaps whom Jehovah defends,*) the second-named of the sons of Elnaam, and one of David's body-guard. 1 Chron. xi, 46. B. C. 1047.

JER'IEL, (Heb. *Yeriël'*, יִרְיָאֵל, *founded by God,*) a man of Issachar, one of the six heads of the house of Tola mentioned in the census in the time of David. 1 Chron. vii, 2. B. C. perhaps about 1444.

JER'IAH, a different form (1 Chron. xxvi, 31) of the name JERIAH, (q. v.)

JER'IMOTH, (Heb. *Yerimoth'*, יִרְמֹת, *heights.*)

1. The fourth-named of the four sons of Bela, son of Benjamin and founder of a Benjamite house which existed in the time of David. 1 Chron. vii, 7; compare ver. 2. B. C. after 1689.

2. One of the "sons" of Becher, (1 Chron. vii, 8,) and head of another Benjamite house. B. C. about 1017.

3. One of the Benjamite archers and slingers that joined David at Ziklag. 1 Chron. xii, 5. B. C. 1058.

4. The last-named of the sons of Mushi, the son of Merari, (1 Chron. xxiv, 30;) elsewhere called *Jeremoth*.

5. One of the sons of Heman, head of the fifteenth ward of musicians, (1 Chron. xxv, 4, 22;) called in the latter verse *Jeremoth*. B. C. about 1015.

6. Son of Azriel, ruler of the tribe of Naphtali in the reign of David. 1 Chron. xxvii, 19. B. C. about 1015.

7. Son of King David, whose daughter Mahalath was the first wife of Rehoboam, her cousin Abihail being the other. 2 Chron. xi, 18. B. C. before 974. He is not named in the list of David's children, (1 Chron. iii or xiv, 4-7,) and it is probable that he was the son of a concubine, and such is the Jewish tradition. The passage 2 Chron. xi, 18, is not quite clear, since the word "daughter" is a correction of the *Keri*: the original text had בֶּן, that is, "son." (Smith, s. v.)

8. A Levite, and one of the overseers of the temple offerings in the reign of Hezekiah. 2 Chron. xxxi, 13. B. C. 726.

JER'OTH, (Heb. *Yerioth'*, יִרְעוֹת, *curtains, or timidity,*) apparently the second wife of Caleb, the son of Hezron. 1 Chron. ii, 18. B. C. about 1471. The Vulgate renders this as the son of Caleb by his first-mentioned wife, and father of the sons named; but this is contrary to the Hebrew text, which is closely followed by the Septuagint. Perhaps the connective וְ should be rendered by *even*, thus making Jerioth but another name for Azubah.

JEROBO'ÄM, (Heb. *Yarobam'*, ירבעם, *increase of people*.)

1. The first king of Israel.

1. Family. Jeroboam was the son of Nebat, an Ephraimite, by a woman named Zeruah. 1 Kings xi, 26.

2. Personal History. (1) **Noticed by Solomon.** At the time when Solomon was constructing the fortifications of Millo underneath the citadel of Zion, his sagacious eye discovered the strength and activity of the young Ephraimite who was employed on the works, and he raised him to the rank of superintendent over the taxes and labors exacted from the tribe of Ephraim. 1 Kings xi, 28. B. C. about 984. (2) **Future Foretold.** On one occasion, when leaving Jerusalem, he encountered Ahijah, "the prophet" of the ancient sanctuary of Shiloh. Ahijah stripped off his new outer garment and tore it into twelve shreds, ten of which he gave to Jeroboam, with the assurance that, on condition of his obedience to His laws, God would establish for him a kingdom and dynasty equal to that of David. 1 Kings xi, 29-40. B. C. about 980. (3) **Flight into Egypt.** Jeroboam, probably, began to form plots and conspiracies, for Solomon sought to take his life, whereupon he fled to Egypt. He received the protection of King Shishak, and remained there until the death of Solomon. 1 Kings xi, 40. B. C. 975.

(4) **Revolt of Israel.** Upon the accession of Rehoboam Jeroboam appears to have headed a deputation who asked for a redress of grievances. The harsh answer of Rehoboam rendered a revolution inevitable, and Jeroboam was called to be "king of Israel." 1 Kings xii, 1-20. (5) **As King.** The policy of Jeroboam was to bring about a religious as well as political disruption of the kingdom. He therefore sought to discourage the yearly pilgrimages to the temple at Jerusalem. To this end he established shrines at Dan and Bethel, sanctuaries of venerable antiquity, and at the extremities of the kingdom. He set up "golden calves" as symbols of Jehovah, and united the pontificate to his crown. 1 Kings xii, 26-33. While officiating at the altar a man of God appeared and announced the coming of King Josiah, who should burn upon that altar the bones of its ministers. Jeroboam attempted to arrest him, when the arm that he stretched forth was smitten with palsy, but in answer to his prayer was healed. 1 Kings xiii, 1-10. Jeroboam continued his idolatrous practices, making "the lowest of the people priests of the high places," (1 Kings xiii, 33,) and his contumacy soon brought about the extinction of his dynasty. His son Abijah fell sick, and Jeroboam sent his wife in disguise to the prophet Ahijah, who, however, recognized her and predicted her son's death. She returned to Tirzah, "and when she came to the threshold of the door the child died." Jeroboam seems never to have recovered from the blow, and died soon after, having reigned twenty two years. 1 Kings xiv, 1-20. B. C. 975-954. Jeroboam waged constant war with the house of Judah, but the only act distinctly recorded is a battle with Abijah, the son of Rehoboam, in which he was defeated, and for the time lost the important cities of Bethel, Jeshanah, and Ephraim. 2 Chron. xiii, 1-19.

3. Character. "Jeroboam was perhaps a less remarkable man than the circumstance of his being the founder of a new kingdom might lead us to expect. His government exhibits but one idea—that of raising a barrier against the re-union of the tribes. Of that idea he was the slave and victim; and although the barrier which he raised was effectual for its purpose, it only served to show the weakness of the man who could deem needful the protection for his separate interests which such a barrier offered."

2. JEROBOAM II. was the son and successor of Jehoash, and the fourteenth king of Israel. Notwithstanding he followed the example of the first Jeroboam in keeping up the idolatry of the golden calves, the Lord had pity upon Israel. Jeroboam brought to a successful issue the wars which his father had undertaken, and delivered Israel from the Syrian yoke. Compare 2 Kings xiii, 4; xiv, 26, 27. He took the chief cities of Damascus (2 Kings xiv, 28; Amos i, 3-5) and Hamath, and restored to Israel the ancient eastern limits from Lebanon to the Dead Sea. 2 Kings xiv, 25; Amos vi, 14. He reconquered Ammon and Moab, (Amos i, 13; ii, 1-3,) restored to the trans-Jordanic tribes their territory. 2 Kings xiii, 5; 1 Chron. v, 17-22. But it was merely an outward restoration. The sanctuary at Bethel was kept up in royal state, (Amos vii, 13,) but drunkenness, licentiousness, and oppression prevailed in the country, (Amos ii, 6-8; iv, 1; vi, 6; Hos. iv, 12-14; i, 2,) and idolatry was united with the worship of Jehovah. Hos. iv, 13; xiii, 6. Amos prophesied the destruction of Jeroboam and his house by the sword, (Amos vii, 9, 17,) and Hosea (Hos. i, 1) also denounced the crimes of the nation.

DIFFICULTY.—Some regard the prophecy of Amos, that Jeroboam should die by the sword, a failure, "as there is no evidence that his death was other than natural, for he was buried with his ancestors in state. 2 Kings xiv, 29. The interregnum of eleven years which intervened before the accession of his son Zechariah (2 Kings xiv, 29; compare with xv, 8) argues some political disorder at the time of his death. But the probability rather is that the high-priest, who displayed the true spirit of a persecutor, gave an unduly specific and offensive turn to the words of Amos, in order to inflame Jeroboam the more against him."—M'Clintock and Strong's *Cyclopædia*, s.v.

JERO'HAM, (Heb. *Yerocham'*, יֶרֶחָם, *beloved*.)

1. The son of Elihu and father of Elkanah, the father of Samuel. 1 Sam. i, 1; 1 Chron. vi, 27, 34. B. C. before 1171.
2. The father of several Benjamite chiefs residing at Jerusalem. 1 Chron. viii, 27. B. C. before 536.
3. The father of Ibneiah, a Benjamite chief resident at Jerusalem. 1 Chron. ix, 8. B. C. probably before 536. Perhaps the same as No. 2.
4. A priest whose son Adaiah was one of the priests residing at Jerusalem. 1 Chron. ix, 12. The same names are given as father and son in Neh. xi, 12. They are probably identical. B. C. before 536.
5. An inhabitant of Gedor, and father of Joelah and Zebadiah, who joined David at Ziklag. 1 Chron. xii, 7. B. C. before 1058.
6. A Danite whose son (or descendant) Azareel was ruler over his tribe in the time of David. 1 Chron. xxvii, 22. B. C. before 1015.
7. Father of Azariah, which latter was one of the "captains of hundreds" by whose assistance Jehoiada placed Joash on the throne of Judah. 2 Chron. xxiii, 1. B. C. before 878.

JERUB'BAÄL, or **JERUBBA'AL**, (Heb. *Yerubba'al*, יֶרֶבְעָאֵל, *with whom Baal contends*.) a surname given by his father to Gideon, the judge of Israel, because he destroyed the altar of Baal. Judg. vi, 32; vii, 1; viii, 29, 35; ix, 1, 2, 5, 16, 19, 24, 28, 57; 1 Sam. xii, 11.

JERUB'BESHETH, (Heb. *Yerubbe'sheth*, יֶרֶבְשֶׁת, *contender with the shame*, that is, *idol*.) a name of Gideon, (2 Sam. xi, 21.) given, probably, to avoid pronouncing the name (Exod. xxxiii, 13) of a false god, (namely, Baal.)

JERU'SHA, (Heb. *Yerusha'*, יְרוּשָׁה, *possession*;) the daughter of Zadok and queen of Uzziah. She was the mother of Jotham, king of Judah. 2 Kings xv, 33. B. C. 783. See **JERUSHAH**.

JERU'SHAH, (Heb. *Yerushah'*, יְרוּשָׁה, another form (2 Chron. xxviii) of the name **JERUSHA**, (q. v.)

JESAÏ'AH, or **JESAI'AH**, (1 Chron. iii, 21; Neh. xi, 7,) another form of **JESHAIAH**, (q. v.)

JESHAÏ'AH, or **JESHAÏ'AH**, (Heb. *Yeshayah'*, יֵשַׁעְיָה, *Jehovah saves*.)

1. The second-named of the sons of Hananiah, the son of Zerubbabel. 1 Chron. iii, 21. B. C. after 536.

2. One of the sons of Jeduthun, appointed as a sacred harper (1 Chron. xxv, 3) at the head of the eighth division of Levitical musicians. Ver. 15. B. C. 1015.

3. The son of Rehabiah, of the Levitical family of Eliezer. His descendant Shelomith was over the sacred treasury in the time of David. 1 Chron. xxvi, 25; compare xxiv, 21, where he is called Isshiah. B. C. considerably before 1015.

4. Son of Athaliah, and chief of the family of Elam. He returned from Babylon with 70 males. Ezra viii, 7. B. C. about 457.

5. A Levite of the family of Merari, who, in company with Hashabiah, met Ezra at Ahava on the way from Babylon to Palestine. Ezra viii, 19. B. C. about 457.

6. Father of Ithiel, a Benjamite whose descendant, Sallu, resided in Jerusalem after the exile. Neh. xi, 7. B. C. before 445.

JESHAH'ELAH, or **JESHARE'LAH**, (Heb. *Yeshare'lah*, יֵשַׁרְאֵלָה, *upright toward God*;) head of the seventh division of the Levitical musicians. 1 Chron. xxv, 14. He was a son of Asaph, and his name is given (ver. 2) as *Asarelah*.

JESHEB'EAB, (Heb. *Yeshebab'*, יֵשֶׁבְעָב, *father's seat*;) the head of the fourteenth course of priests as arranged by David. 1 Chron. xxiv, 13. B. C. 1015.

JE'SHER, (Heb. *Ye'sher*, יֵשֶׁר, *uprightness*;) one of the sons of Caleb, the son of Hezron, by his wife Azubah. 1 Chron. ii, 18. B. C. about 1471.

JESH'ISHAI, (Heb. *Yeshishay'*, יֵשִׁישַׁי, *grayish*, or *son of an old man*;) the son of Jahdo and father of Michael, one of the ancestors of the Gadites who dwelt in Gilead. 1 Chron. v, 14. B. C. long before 740.

JESHOHAÏ'AH, (Heb. *Yeshochayah'*, יֵשׁוּחַיָּה, *bowed down by*, or *worshiper of, Jehovah*;) a chief of the Simeonites, and one of those who emigrated to Gedor. 1 Chron. iv, 36. B. C. about 715.

JESH'UÄ, (Heb. *Yeshu'ä*, יֵשׁוּעַ, *Jehovah helps*.)

1. A priest in the reign of David, to whom the ninth course fell by lot. 1 Chron. xxiv, 11, (in which passage it is Anglicized *Jeshuah*.) B. C. about 1015. Perhaps the same with the one mentioned in Ezra ii, 36; Neh. vii, 39, whose descendants returned from Babylon.

2. A Levite appointed by Hezekiah, with others, to distribute the sacred offerings among their brethren. 2 Chron. xxxi, 15. B. C. 726.

3. Son of Jehozadak, first high-priest of the third series, namely, of those after the Babylonish captivity, and ancestor of the fourteen high-priests his successors down to Joshua or Jason, and Onias or Menelaus, inclusive. Jeshua, like his contemporary Zerubbabel, was probably born in Babylon, whither his father Jehozadak had been taken captive while young. 1 Chron. vi, 15, Authorized Version. He came up from Babylon in the first year of Cyrus with Zerubbabel, (Ezra ii, 2; Neh. vii, 7; xii, 1, 7, 10,) and took a leading part with him in the rebuilding of the temple and the restoration of the Jewish commonwealth. Ezra iii, 2, 8, 9; iv, 3; v, 2. B. C. 536-446. Besides the great importance of Jeshua as a historical character, from the critical times in which he lived, and the great work which he accomplished, his name Jesus, his restoration of the temple, his office as high-priest, and especially the two prophecies concerning him in Zech. iii and vi, 9-15, point him out as an eminent type of Christ. (Smith, *s. v.*) He is called *Joshua* in Hag. i, 1, 12; ii, 2, 4; Zech. iii, 1, 3, 6, 8, 9.

4. A descendant (or native) of Pahath-moab, mentioned with Joab as one whose posterity, numbering 2,812, (Ezra ii, 6,) or 2,818, (Neh. vii, 11,) returned from Babylon. B. C. before 536.

5. A Levite named along with Kadmiel as one whose descendants, ("children of Hoderah,") to the number of 74, returned from Babylon. Ezra ii, 40; Neh. vii, 43. B. C. before 436.

6. The father of Jozabad, which latter was appointed by Ezra one of the receivers of the offering for the sacred service. Ezra viii, 33. B. C. about 457.

7. A Jew whose son Ezer repaired the part of the wall ("over against the going up to the armory") under Nehemiah. Neh. iii, 19. B. C. 445.

8. A Levite, probably son of Azaniah, (Neh. x, 9,) who assisted in explaining the law to the people, under Ezra. Neh. viii, 7; ix, 4, 5; xii, 8. B. C. about 445.

9. Joshua, the son of Nun, is called Jeshua in Neh. viii, 17.

10. Son of Kadmiel, one of the Levites who served in the temple, "to praise and to give thanks" after the restoration in the time of Eliashib. Neh. xii, 24. B. C. about 406. Perhaps, however, "son" is here a transcriber's error for "and;" in which case this Jeshua will be the same as No. 5. (M'Clintock and Strong's *Cyclopædia*.)

JESH'UAH, (1 Chron. xxiv, 11.) See JESHUA, 1.

JESI'AH, another form (1 Chron. xxiii, 20) of ISSHIAH, No. 2, (q. v.)

JESIM'IËL, (Heb. *Jesimiël*, יְשִׁמְיֵאל, *whom God set up*,) a Simeonite, and a chief among those who migrated to the valley of Gedor. 1 Chron. iv, 36. B. C. about 715.

JES'SE, (Heb. *Yishay'*, יִשַׁי, *strong, or living*,) a son of Obed, the son of Boaz and Ruth. Ruth iv, 17, 22; 1 Chron. ii, 12; Matt. i, 5, 6; Luke iii, 32. He had eight sons, the youngest of whom was David. Jesse's wealth consisted chiefly of sheep, which were under the care of David. 1 Sam. xvi, 11; xvii, 34, 35. The last historical mention of Jesse is in relation to the asylum which David procured for him with the king of Moab. 1 Sam. xxii, 3. B. C. about 1062.

JES'UI, (Num. xxvi, 44.) See **ISHUI**, No. 1.

JE'SUS, (Gr. Ἰησοῦς, from the Heb. *Yeshu'ä*, יֵשׁוּעַ. Jeshua or Joshua.)

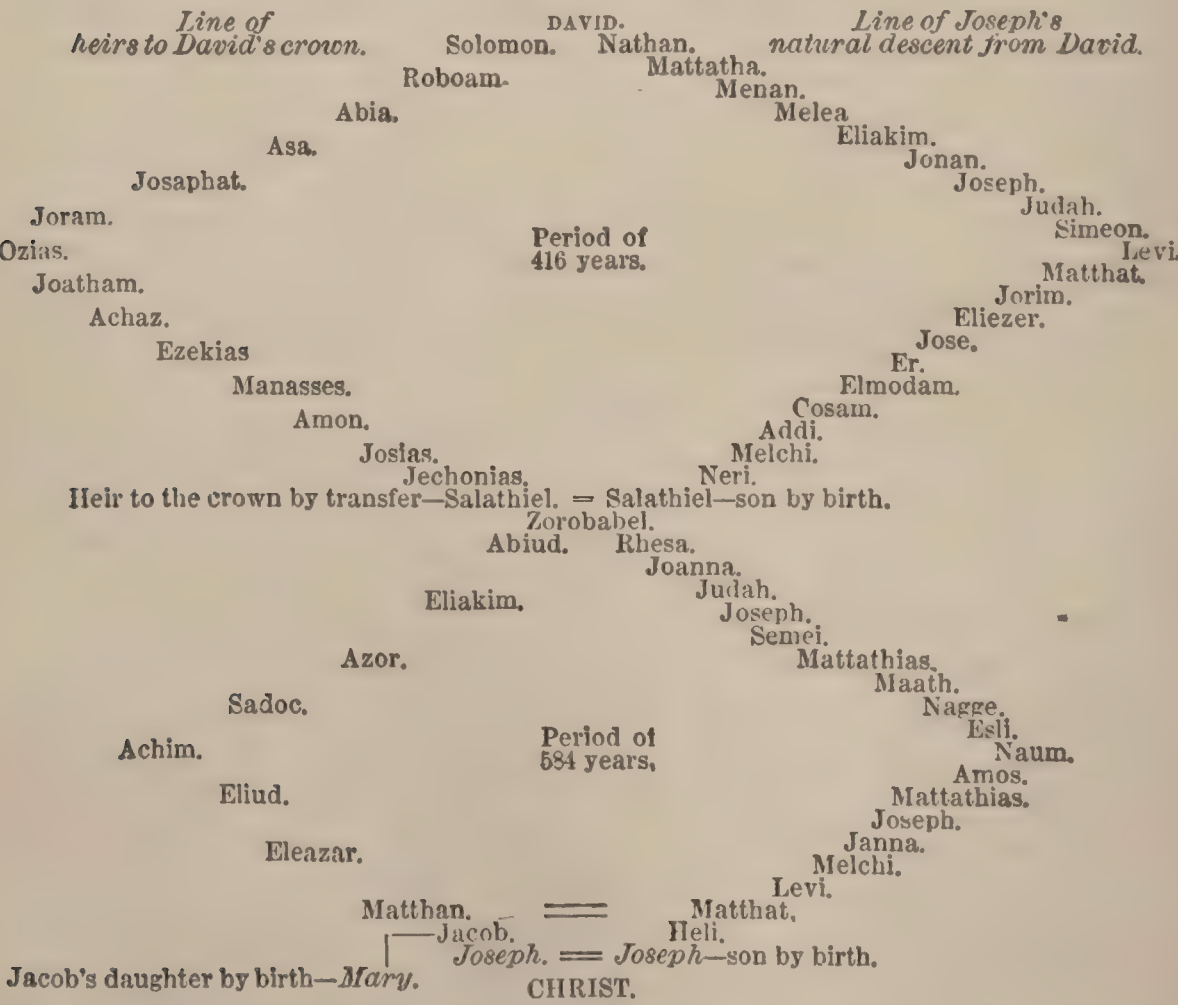
1. Joshua, the son of Nun. Acts vii, 45 ; Heb. iv, 8.

2. A disciple who had been a fellow-worker with Paul, and who sent salutations to the Christians of Colosse. Col. iv, 11. Called also **JUSTUS**, (q. v.)

JESUS CHRIST, the incarnate Son of God, and our Saviour.

1. Name. Jesus Christ is not composed of a name and surname, but of a proper name and an official title, and is properly rendered Jesus the Christ. Jesus is the Greek form of the Hebrew *Jehoshua*, יְהוֹשֻׁעַ, *Jehovah* is his *salvation*. This name was given to our Lord by a direct divine command, (Luke i, 31 ; ii, 21,) as indicative of his office as Saviour. To distinguish him from others of the same name he is called "Jesus of Nazareth." John xviii, 7. Christ is from *Χριστός*, *anointed*, a Greek translation of the Hebrew מָשִׁיחַ, *Messiah*, and is the official title of our Saviour.

2. Family. Jesus was the first-born of Mary, through the intervention of the Divine Spirit, with Joseph as his reputed father.



3. History. (1) **Birth and Early Life.** According to the received chronology—which is, in fact, that of Dionysius Exeguns in the sixth century



BETHLEHEM.

—the birth of Christ occurred in the year of Rome 754, (A. D. 1;) but from other considerations it is probable that the Nativity took place some time before the month of April, 750, (B. C. 4.) The prophet Micah had foretold (v, 2) that the future king should be born in Bethlehem of Judea, the place where the house of David had its origin; but Mary dwelt in Nazareth. Augustus, however, had ordered a general census of the Roman empire. This brought Joseph, who was of the house of David, to Bethlehem, where the Lord was born during the stay of his parents in the exterior buildings of the public khan, (inn.) Luke ii, 1-7. The event was heralded the same



KHAN.

night to the shepherds. Luke ii, 8-20. The child Jesus was circumcised on the eighth day; was presented by his mother at the usual time for the customary offerings for purification at the temple, where he was recognized by Simeon and Anna. Luke ii, 21-38. Public attention was not, however, attracted to the event until the "wise men from the East," guided miraculously by a star, came seeking the Saviour to do him homage. This, coming to the ears of Herod, filled him with alarm, and—having learned from the Sanhedrin the predicted locality—he sent the strangers to Bethlehem, pretending that he wished himself to do the child reverence. When he found that they would not return to betray this child to him, he put to death all the children in Bethlehem that were under two years old. Joseph, warned by a dream, fled to Egypt with the young child, beyond the reach of Herod's arm. After the death of Herod, in less than a year, Jesus returned with his parents to their own land, and went to Nazareth, where they abode. Matt. ii, 1-23: Luke ii, 39. Except as to one event, the evangelists are silent respecting the succeeding years of our Lord's life down to the commencement of his ministry. When he was twelve years old he was found in the temple, hearing the doctors and asking them questions. Luke ii, 40-52. (2) **Introduction of our Lord's Ministry.** (a) *Baptism.* Thirty years had elapsed from the birth of our Lord to the opening of his ministry. His forerunner, John the Baptist, was teaching and baptizing at the Jordan,

and thither Jesus went to receive baptism at the hands of John. "John did not at first recognize Jesus as the Messiah, yet being, doubtless, personally well acquainted with his relative, in whom he must have perceived the tokens of an extraordinary religious personage, he modestly declined to perform a ceremony that seemed to imply his own pre-eminence, (Matt. iii, 13-17; Mark i, 9-11; Luke iii, 21-23; A. D. 25,) but afterward complied with the request of Jesus, on the ground of the propriety of this preliminary ordinance."

—M'Clintock and Strong's *Cyclopædia*. Jesus received baptism at the hands of John, (see Smith, *New Testament History*, p. 395,) first, in order that the sacrament by which all were hereafter to be admitted into his kingdom might not want his example to justify its use, (Matt. iii, 15;) next, that John might have an assurance that his course as the herald of Christ was now completed by his appearance, (John i, 33;) and last, that some public token might be given that he was indeed the Anointed of God. Heb. v, 5.

(b) *Temptation*. Immediately after this inauguration of his ministry Jesus was led up of the Spirit into the wilderness (of Judea) to be tempted of the devil. Matt. iv, 1-11; Mark i, 12, 13; Luke iv, 1-13. The temptations of Satan appealed, 1st. To the *animal appetite*; 2d. To the *mental taste*; and 3d. To *ambition*; and if successful would have resulted in 1. Doubt; 2. Presumption; 3. Idolatry. (c) *John's testimony*. The next season John was baptizing at Bethabara, beyond Jordan, and a deputation from the Sanhedrin waited upon him with the question, "Who art thou?" He disclaimed being the Christ, and bore testimony to Jesus, saying, "There standeth one among you, whom ye know not; he it is, who coming after me is preferred before me," etc. John i, 19-27. The next day, seeing Jesus, he said to the people, "Behold the Lamb of God, which taketh away the sin of the world," etc. Vers. 29-34. The day following John so spoke of Jesus as to induce

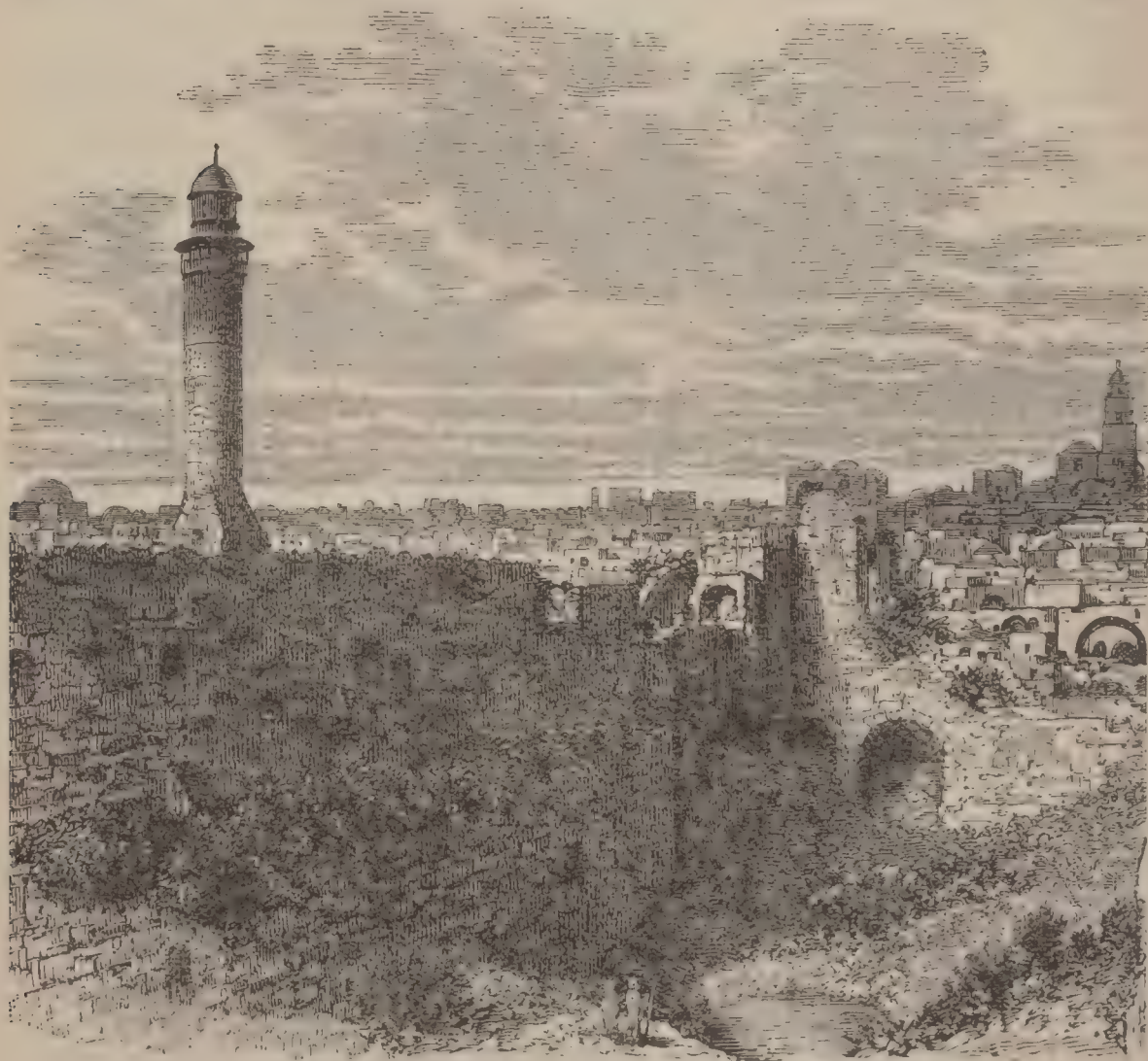
two of his disciples (namely, Andrew and probably John) to attach themselves to him; and to these, as he was departing for Galilee, were added Peter and Philip. John i, 35-51. (d) *Cana*. Jesus now went to Cana of Galilee, whither he had been invited to attend a wedding, and while there he wrought his first miracle by changing water into wine. John ii, 1-11. Probably March, A. D. 26. (3) **Our Lord's First Passover and Subsequent Year.** (a) *Purification of temple*. After a sojourn of "not many days" at Capernaum, Jesus went to Jerusalem to attend the Passover. Finding the temple improperly intruded upon by merchants and money-changers, he expelled them from its sacred precincts. He answered the challenge of the Jews with a prediction of his resurrection. John ii, 12-22. (b) *Interview with Nicodemus*. During the paschal week his miracles confirmed the popular impression concerning his prophetic character. Nicodemus, a "master of Israel," a member of the Sanhedrin, waited upon him by night, and was instructed as to the new birth. John ii, 23-iii, 21. (c) *At Jordan*. Jesus now went to the Jordan, and there tarried and baptized. John the Baptist was at Ænon, farther up the river, and replied to the jealous inquiry of his own disciples, giving emphatic testimony to the superiority of Jesus. John iii, 22-36. (d) *In Samaria*. John's imprisonment by Herod (Matt. iv, 12; xiv, 3-5; Mark i, 14; vi, 17, *sq.*; Luke iii, 19, 20) and the opposition of the Pharisees (John iv, 1-3) made it advisable that Jesus should retire into Galilee. Luke iv, 14. While on his way through Samaria he held the remarkable dialogue with the Samaritan woman at the well of Jacob, (near Shechem,) and tarried in the city two days. John iv, 4-43. Probably De-

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ember, A. D. 26. (e) *In Galilee.* Arrived in Galilee, Jesus proclaimed the advent of the Messianic age. John iv, 43-45; Matt. iv, 17; Mark i, 14, 15; Luke iv, 14, 15. At Cana he spoke the word restoring to health the nobleman's son who was at the point of death at Capernaum. John iv, 46-54. At Nazareth he expounded to the people a passage from Isaiah, (chap. lxi, 1,) telling them that its fulfillment was now at hand in his person. The same truth that had filled the Samaritans with gratitude wrought up to fury the men of Nazareth, who would have destroyed him if he had not escaped out of their hands, (Luke iv, 16-30;) fixed his abode in Capernaum, (Matt. iv, 13-16;) wrought the miracle of the miraculous draught of fishes, and called Peter, Andrew, James, and John to become his disciples. Luke v, 1-10; Matt. iv, 18-22; Mark i, 16-20. At Capernaum he healed the demoniac in the synagogue, (Mark i, 21-28; Luke iv, 31-37,) and cured Peter's wife's mother, (Matt. viii, 14-17; Mark i, 29-34; Luke iv, 38-41;) made a tour with his disciples through Galilee, preaching and working miracles of healing, among the cases being a leper. Mark i, 35-45; Matt. iv, 23-25; viii, 2-4; Luke iv, 42-v, 16. Probably February, A. D. 26. Returning to Capernaum, Jesus healed the "sick of the palsy," (Mark ii, 1-12; Luke v, 17-26; Matt. ix, 2-8,) and, on an excursion by the lake shore, summoned Matthew to be his disciple. Matt. ix, 9; Mark ii, 13, 14; Luke v, 27, 28. Probably April, A. D. 27. (4) **Our Lord's Second Passover and Subsequent Year.** (a) *Bethesda.* Jesus went up to Jerusalem to "a feast of the Jews," which was probably the Passover. Saturday, April 12, A. D. 27. At the pool Bethesda, (*house of mercy*,) which was near the sheep-gate (Neh. iii, 1) on the north-east side of the temple, Jesus saw many infirm persons waiting their turn for the healing virtues of the water. Among them was a man who had an infirmity thirty-eight years. Jesus made him whole by a word, bidding him take up his bed and walk. The miracle was done on the Sabbath; and the Jews, who acted against Jesus, rebuked the man for carrying his bed. It was a labor, and as such forbidden. Jer. xvii, 21. In our Lord's justification of himself, "My Father worketh hitherto, and I work," there is an unequivocal claim to the divine nature. John v, 1, *sq.* (b) *In the cornfield.* Another discussion about the Sabbath arose from the disciples plucking the ears of corn as they went through the fields. Matt. xii, 1-8; Mark ii, 23-28; Luke vi, 1-5. April 19, A. D. 27. The time of this is somewhat uncertain; some would place it a year later, just after the third Passover; but its place is much more probably here. (c) *Man with withered hand.* The next Sabbath our Lord entered into the synagogue, probably at Capernaum, and found there a man with a withered hand—some poor artisan, perhaps, whose handiwork was his means of life. Jesus was about to heal him when the Pharisees objected, but he looked round about upon them "with anger, being grieved at the hardness of their hearts," and answered their cavils by healing the man. Matt. xii, 9-14; Mark iii, 1-6; Luke vi, 6-11. (d) *At Sea of Galilee.* Here Jesus preached to the multitudes, cured the sick and demoniacs, and, after a night spent in prayer, chose the twelve apostles. Matt. xii, 15-21; Mark iii, 7-12; Luke vi, 12-16. Coming down with them to the plain, he healed the diseased among the multitude. Luke vi, 17-19. (e) *Sermon on the Mount.* Seating himself upon a commanding site of the mount, (probably *Kurn Hattin*, "Horns of Hattin,") Jesus delivered his memorable sermon, setting forth the principles of the New Testament dispensation. Matt. v-vii. (f) *The centurion's servant* was healed on the

return of Jesus to Capernaum, at the instance of the Jewish elders. Matt. viii, 5-13; Luke vii, 1-10. (g) *At Nain*. Jesus restores to life the son of a widow, to the astonishment of the beholders. Luke vii. 11-17. (h) *Reply to John*. About this time John the Baptist, after languishing a year in a dungeon, and perhaps suffering from depression and perplexity, sent two of his disciples with the question, "Art thou He that should come?" Jesus answered by miracles performed in their presence, and a reference to Messianic prophecies, (Isa. lxi, 1; xxxv, 5, 6,) and upon their departure eulogized John, and uttered denunciations against the cities where he had



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preached. Matt. xi, 2-30; Luke vii, 18-35. (i) *Anointing*. At the house of Simon, a Pharisee, a penitent woman anointed his feet while reclining at the table, when his host scarcely restrained his surprise that Jesus should permit this familiarity. Jesus replied with the parable of the two debtors, and then assured the woman of her pardon. Luke vii, 36-50. (j) *Second tour of Galilee*. Jesus set out on his second tour of Galilee (summer of A. D. 27) accompanied by the twelve and several women, "which ministered unto him of their substance." Luke viii, 1-3. The following are in-

cidents of this tour: 1. The healing of the demoniac, the scribes and Pharisees charge him with collusion with Satan, which he declared to be an unpardonable sin against the Holy Spirit. Matt. xii, 22-37; Mark iii, 10-30; Luke xi, 16-24. 2. Declares the spiritual relationship of believers. Matt. xii, 46-50; Mark iii, 31-35; Luke viii, 19-21. 3. At the house of a Pharisee Jesus exposed the absurd and hypocritical zeal of the sect concerning externals. Luke xi, 37-54. 4. Addressed a great multitude against hypocrisy and covetousness, illustrating by the parable of the rich man, etc. Luke xii, 1-59. 5. Slaughter of the Galileans made the occasion of an exhortation to the impenitent, enforced by parable of the fig-tree. Luke xiii, 1-9. 6. Parables of the sower, mustard-seed, leaven, tares, etc. Matt. xiii, 1-53; Mark iv, 1-34; Luke viii, 4-18. 7. A scribe offering to become his disciple was repelled by being reminded by Jesus what he would encounter in his company, and two others were refused temporary leave of absence lest they might be weaned altogether from his service. Matt. viii, 18-22; Luke ix, 57-62. 8. Stilling of the tempest while crossing the Sea of Galilee. Matt. viii, 23-27; Mark iv, 35-41; Luke viii, 22-25. 9. Healing of two demoniacs at Gadara, on the east coast of Galilee, and destruction of swine. Matt. viii, 28-34; Mark v, 1-20; Luke viii, 26-40. 10. Levi's feast, raising of Jairus's daughter, and curing a female among the crowd of a chronic hemorrhage. Matt. ix, 1, 10-26; Mark ii, 15-22; v, 22-43; Luke v, 29, *sq.*; viii, 41-56. 11. Leaving Jairus's house, Jesus restored to sight two blind men and cast out the spirit of a dumb demoniac. Matt. ix, 27-34. 12. Jesus revisits Nazareth, and is again rejected. Mark vi, 1-6; Matt. xiii, 54-58. (*k*) *Third tour of Galilee.* About this time (probably January and February. A.D. 28) Jesus sent forth the apostles in pairs to preach and work miracles, (Matt. ix, 36-38; x, 1, 5-42; Mark vi, 7-11; Luke ix, 1-5,) while he made his third circuit of Galilee for a like purpose. Matt. xi, 1. The following are incidents of this period: 1. Death of John the Baptist, (Matt. xiv, 6-12; Mark vi, 21-29,) and information that Herod believes Jesus to be John risen from the dead. Matt. xiv, 1, 2; Mark vi, 14-16; Luke ix, 7-9. 2. Return of the twelve, and retirement with Jesus across the lake. Mark vi, 30, 31; Luke ix, 10. 3. Feeding of the five thousand on five loaves and two fishes. Mark vi, 35-44; Luke ix, 11-17; Matt. xiv, 13-21; John vi, 1-14. 4. Multitude desiring to make him king dismissed, disciples sent across the lake, Jesus praying most of the night on a neighboring hill, and about morning rejoining them by walking on the water. Matt. xiv, 22-33; Mark vi, 45-56; John vi, 15-21. 5. Discourse in the synagogue at Capernaum, many disciples turn back, and Peter's profession of faith. John vi, 22-71. (5) **Our Lord's Third Passover.** Until final departure from Galilee—time about six months. Aware of the intention of the hierarchy to put him to death, Jesus remained at Capernaum during the Passover. John vii, 1. Probably Sunday, March 28, A. D. 28. 1. Jesus justifies his disciples for eating with unwashed hands, and rebukes the Pharisees for their traditions. Matt. xv, 1-20; Mark vii, 1-23. 2. In Phœnicia, besought by a Gentile woman, he heals her demoniac daughter. Matt. xv, 21-28; Mark vii, 24-30. 3. Returning through the Decapolis, he heals a deaf and dumb man and others, and feeds the four thousand. Matt. xv, 29-39; Mark vii, 24-37. 4. Pharisees and Sadducees again ask a sign near Magdala. Matt. xv, 39; xvi, 1-4; Mark viii, 10-12. 5. Heals a blind man at Bethsaida. Mark viii, 22-26.

6. Peter renews his confession that Jesus was the Messiah, and Jesus foretells his own death, etc., Cæsarea Philippi. Matt. xvi, 13-28; Mark viii, 27-38; Luke ix, 18-27. 7. Transfiguration and healing of a dumb demoniac. Matt. xvii, 1-21; Mark ix, 2-29; Luke ix, 28-43. 8. Return to Galilee, and again foretelling his death and resurrection. Matt. xvii, 22, 23; Mark ix, 30-32; Luke ix, 43-45. 9. At Capernaum provides tribute-money. Matt. xvii, 24-27. Probably June. A. D. 28. 10. The disciples exhorted to humility, forbearance, and brotherly love. Matt. xviii, 1-35; Mark ix, 33-50; Luke ix, 46-50. 11. Seventy disciples instructed and sent forth



into the region which he was soon to visit. Luke x, 1-16. 12. Final departure from Galilee, inhospitably treated in Samaria, where he heals ten lepers. John vii, 2-10; Luke ix, 51-56; xvii, 11-19. Dr. Whedon (*Commentary*) places the last two events after the feast. (6) **The Last Six Months.** 1. Arriving at Jerusalem about the middle of the Feast of Tabernacles, Jesus boldly vindicated his claims and action. John vii, 11-52. 2. The next morning, returning from the Mount of Olives, he dismissed with an admonition the woman taken in adultery, (John viii, 1-11;) reprov-

ing the unbelieving Jews, is threatened with stoning, but escapes out of their hands. Vers. 12-59. 3. Return of the seventy, (Luke x, 17-24; probably October, A. D. 28,) and conversation with a lawyer, in which is introduced the parable of the good Samaritan. Vers. 25-37. 4. At Bethany chides the anxious Martha and defends the inquiring Mary, (vers. 38-42;) and after a season of private prayer (probably in Gethsemane, the next morning) teaches his disciples to pray. Luke xi, 1-13. 5. Entering the city, he anointed the eyes of a blind man and bade him wash in the pool of Siloam; replies to those who objected to the cure because it had taken place on the Sabbath. John ix, 1-x, 21. Saturday, Nov. 28, A. D. 28. 6. At Feast of Dedication, while in Solomon's porch, in answer to the de-



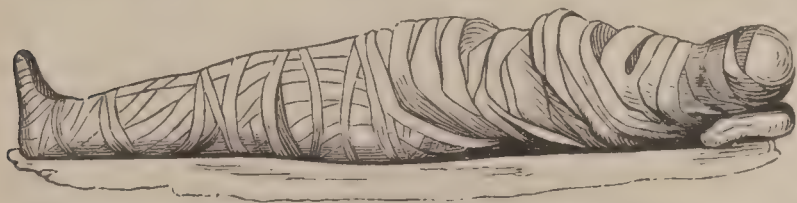
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mands of the Jews, "If thou be the Christ, tell us plainly," Jesus replied, "I and my Father are one." His hearers were about to stone him for blasphemy, but he escaped, and retired to the Jordan, John x, 22-42. 7. At Bethany raises Lazarus from the dead. John xi, 1-46. Probably January, A. D. 29. On account of the determination of the hierarchy to put him to death, Jesus withdrew to Ephraim, (or Ephron, "The modern Taiyibeh, about twenty-six Roman miles north-east of Jerusalem."—*Robinson*.) John xi, 47-54. Afterward he went to Perea, beyond Jordan, where, among other miracles, he healed an infirm woman. Matt. xix, 1, 2; Mark x, 1; Luke xiii, 10-21. Probably February, A. D. 29. (7) **Return to Jerusalem.** 1. Teaches necessity of personal preparation for heaven, (Luke xiii, 22-30,) and replies to

those who warn him of Herod's purpose to kill him. Vers. 31-35. 2. Dines with a Pharisee on the Sabbath, cures a man of the dropsy, and utters parable of supper and wedding-garment, (Luke xiv, 1-24; Matt. xxii, 1-14.) and tells the multitude what is required of true disciples. Luke xiv, 25-35. 3. Teaches the divine interest in the lowly, and parable of the lost sheep, lost piece of money, and the prodigal son, (Luke xv, 1, *sq.*;) also parables of the unjust steward, the rich man and Lazarus. Luke xvi, 1-31. 4. Urges the importance of forbearance, faith, and humility. (Luke xvii, 1-10;) tells the manner of his coming. Vers. 20-37. 5. Parables of the importunate widow and of the Pharisee and publican. Luke xviii, 1-14. 6. Speaks concerning divorce, blesses little children, the rich young man urged to self-denial, and parable of the laborers in the vineyard. Matt. xix, 3-30; Mark x, 2-31; Luke xviii, 18-30. 7. Foretells a third time his death and resurrection, (Matt. xx, 17-19; Mark x, 32-34; Luke xviii, 31-34,) and answers the ambitious request of James and John. Matt. xx, 20-28; Mark x, 35-45. 8. Near Jericho heals two blind men, (Matt. xx, 29-34; Mark x, 46-52; Luke xviii, 35-43,) interview with Zaccheus and parable of the "talents." Luke xix, 2-28. 9. At Bethany, six days before the Passover, Jesus was entertained at the house of Simon, and vindicated Mary's act in anointing him against the objections of Judas. John xi, 55-xii, 11. **(8) The Passion Week.** The events of the passion week are given in detail, and the successive days somewhat distinctly marked. "It is, however, uncertain how John reckons his 'six days before the Passover.' It may be exclusive or inclusive of the extremes, or it may include one and exclude the other."—Whedon, *Commentary*. Very many authorities (including Olshausen, Tholuck, Meyers, Godet, Whedon, Smith, Farrar, Geikie) place the public entry of Jesus into Jerusalem on Sunday. Dr. Strong (M'Clintock and Strong's *Cyclopædia*) prefers Monday, and so makes Wednesday a day of busy toil instead of quiet and rest. **SUNDAY.**—Triumphal entry of Jesus into Jerusalem; the indignation of the hierarchy, who vainly endeavored to check the popular demonstration; Jesus bewailing the impenitence of the Jews and the impending destruction of the city, (Matt. xxi, 1-9; Mark. xi, 1-10; John xii, 16, 17, 19; Luke xix, 29-44;) cleansing of the temple and return in the evening to Bethany. Matt. xxi, 10-17; Mark xi, 11. **MONDAY.**—Cursing of the green but fruitless fig-tree, a fitting type of the unproductive Jewish nation; teaching in the temple and return to Bethany. Matt. xxi, 18, 19; Mark xi, 12-14. **TUESDAY.**—The withered fig-tree used by Jesus to inculcate faith. Matt. xxi, 20-22; Mark xi, 20-26. The day was filled with various discussions. 1. On entering the temple the hierarchy questioned him as to his authority, and were met by the counter-question as to the authority of the Baptist's mission, Jesus pointing the moral by the parables of the *two sons* and the *vineyard*. Matt. xxi, 23-46; Mark xi, 27-xii, 12; Luke xx, 1-19. 2. Jesus is questioned concerning tribute, and answers by an appeal to the coin paid in tribute. Matt. xxii, 15-22; Mark xii, 13-17; Luke xx, 20-26. 3. Questioned by the Sadducees as to the resurrection, he disposes of the difficulty raised in the case of seven brothers married to one wife by declaring the spirituality of the future state. Matt. xxii, 23-33; Mark xii, 18-27; Luke xx, 27-40. 4. Answers the lawyer as to which is the great commandment. Mark xxii, 34-40; Mark xii, 28-34. 5. Questions the Pharisees as to whose descendant the Messiah should be, and then denounces the hierarchy for their hypocrisy and pretension, bewailing the fate

of the city. Matt. xxii, 41-xxiii, 39; Mark xii, 35-40; Luke xx, 41-47. 6. Praises the poor widow for her offering, as showing more liberality than the rich who had given of their abundance. Mark xii, 41-44; Luke xxi, 1-4. 7. Certain Greeks, introduced to Jesus by Philip and Andrew, are met by the declaration of his approaching death, while a celestial voice announced that glory should thereby accrue to God; after a brief conversation, in which he uttered his last words of promise and warning, Jesus departed finally from the temple. John xii, 20-50. 8. While crossing the Mount of Olives his disciples called his attention to the temple; he predicted its speedy demolition, the downfall of the city and nation; and then passed to the scenes of the final judgment, enforcing the duty of faithfulness and watching by the parables of the ten virgins and the faithful and unfaithful servant. Matt. xxiv, 3-xxv, 46; Mark xiii, 1-37; Luke xxi, 5-36. 9. Meeting of the Sanhedrin to arrange for the private arrest of Jesus on Judas engaging with them to betray his Master into their hands. Matt. xxvi, 1-16; Mark xiv, 1-11; Luke xxii, 1-6; John xiii, 2. WEDNESDAY.—We are not told how Jesus spent this day, but he apparently stayed in privacy, occupied in holy contemplation and prayer. THURSDAY.—(a) *The Supper*. Jesus sends Peter and John into Jerusalem with directions where to eat the Passover meal, (Matt. xxvi, 17, *sq.*; Luke xxii, 7-13,) whither Jesus with the rest of his disciples came in the evening. While the supper was being eaten he answered the old question as to who should be the greatest by washing their feet; declares his own betrayal, by a sign known to Judas alone, (Luke xxii, 14-17, 24-30; John xiii, 1-26; Matt. xxvi, 20-23,) which was followed by the withdrawal of Judas; foretells the fall of Peter and the dispersion of the twelve; closes the meal by instituting the Eucharist. Matt. xxvi, 26-29, and parallels. Between the meal and the hymn of praise Jesus conversed with the apostles, promised them the gift of the Holy Spirit, and then made his intercessory prayer. John xiii, 31-37; xiv, 1-xv, 17; xv, 18-xvii, 26. (b) *Gethsemane*. Retiring to the Mount of Olives, Jesus entered the garden of Gethsemane; he withdrew with Peter, James, and John. Leaving them he retired about a stone's throw and prayed three times in such agony that blood-tinged sweat was forced from the pores; Judas now appeared leading those who were to arrest Jesus; twice they recoiled from his presence before Judas gave the signal to seize him, by the traitor's kiss. Peter was rebuked for drawing the sword, and the ear of the one he had smitten was healed with a touch. Jesus then suffered himself to be taken prisoner. Matt. xxvi, 36-56; Mark xiv, 32-50; Luke xxii, 39-54; John xviii, 1-12. (c) *As prisoner*. Jesus was led first to the house of Annas, (John xviii, 13,) who vainly endeavored to extract from him some confession respecting himself or disciples. It was here that Peter three times denied any association with his Master. Matt. xxvi, 58, 69-75; Mark xiv, 54, 66-72; Luke xxii, 54-62; John xviii, 15-18, 25-27. Annas then sent Jesus to the acting high-priest, Caiaphas, (John xviii, 24,) who assembled at daylight the Sanhedrin, before which Jesus confesses himself to be the Christ and is condemned to death, (John xviii, 19-23;) after which the officers in charge indulged in the vilest insults upon his person. Matt. xxvi, 57, 59-63; Luke xxii, 67-71, and parallels. FRIDAY.—Jesus was now led to Pilate for his legal sanction of the sentence of the Sanhedrin. Pilate, hearing in the charge preferred against Jesus that he began his sedition in Galilee, sent him to Herod, who sent him back to

Pilate arrayed in a mock attire of royalty. Matt. xxvii, 1-14; Mark xv, 1-5; Luke xxiii, 1-5; John xviii, 28-38. Pilate, convinced of the innocency of Jesus, endeavored to free him, but, yielding to the clamor of the Jews, he allowed Jesus to be scourged, and delivered him up to be crucified. Matt. xxvii, 11-31; Mark xv, 6-20; Luke xxiii, 6-23; John xviii, 39-xix, 16. Repentance and death of Judas. Matt. xxvii, 3-10. (d) *Crucifixion*. The place of execution was Golgotha, or Calvary, a place the site of which is now uncertain. On the way Jesus fainted under the weight of the cross, and his persecutors, unwilling to defile themselves with the accursed burden, laid hold of Simon of Cyrene and compelled him to carry the cross after Jesus. After offering him wine and myrrh they crucified him between two thieves. Pilate set over him in three languages the inscription, "Jesus, the king of the Jews." The chief priests took exception to this that it did not denounce him as falsely calling himself by that name, but Pilate refused to alter it. One of the two thieves reviled Jesus at first, (Matt.,) and then, at the sight of the constancy of Jesus, repented, (Luke.) Matt. xxvii, Mark xv, Luke xxiii, John xix. Jesus commended Mary his mother to the care of John. From the sixth hour to the ninth there was darkness over the whole land. At the ninth hour (3 P. M.) Jesus uttered with a loud voice the opening words of the twenty-second Psalm. One of those present dipped a sponge in the common sour wine of the soldiers and put it on a reed to moisten the sufferer's lips. Again he cried with a loud voice, "It is finished," (John,) "Father, into thy hands I commend my spirit," (Luke,) and gave up the ghost. Matt. xxvii, 31-56; Mark xv, 20-41; Luke xxiii, 33-49; John xix, 17-30. Then the veil of the temple was rent in twain, and there was a great earthquake, while many dead rose from their graves. Toward evening the Jews petitioned Pilate to cause the death of the crucified persons, that they might be buried before the Sabbath, for which they were very zealous. Those who executed the order found Jesus dead already, but one of them plunged a spear into his side, when water mingled with blood issued from the wound. John xix, 31-37. Joseph of Arimathea, a member of the Council, but a secret disciple of Jesus, came to Pilate to beg the body of Jesus, that he might bury it. Nicodemus assisted



THE MODE OF ENFOLDING THE DEAD IN GRAVE-CLOTHES.

in this work of love, and they anointed the body and laid it in Joseph's new tomb. Matt. xxvii, 57-61; Mark xv, 37-47; Luke xxiii, 46-56; John xix, 38-42. SATURDAY.—The chief priests and Pharisees, with Pilate's permission, set a watch over the tomb, "lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead." Matt. xxvii, 62-66. SUNDAY.—*The Resurrection*. Very early in the morning Jesus left the sepulcher, which an angel opened; and soon after the women appeared with spices to complete the embalming of the body. Seeing the stone removed, Mary Magdalene returned to tell Peter; the rest entering missed the body, and were told by the two angels of the resurrection. On their way to tell the disciples they met Jesus himself. Mark xvi, 1-8; John xx, 2; Matt. xxviii, 1-10; Luke xxiv, 3-8. The guard, recovered from their alarm, told the chief

priests what had happened, and were bribed to circulate the story of the stealing away of the body while they slept. Matt. xxviii, 11-15. Aroused by Mary Magdalene, Peter and John hastened to the sepulcher, verified the truth of the statement, and returned home. Mary, arriving soon after, met Jesus and mistook him for the gardener, but was soon made aware that it was Jesus himself. John xx, 11; Mark xvi, 9-11. (9) **Until Ascension.** For forty days Jesus appeared at intervals to his disciples, and "speaking of the things pertaining to the kingdom of God." Acts i, 3. (a) *Emmaus.* On the same day that he revealed himself to Mary Magdalene Jesus, having been seen by Peter also, (1 Cor. xv, 5; Luke xxiv, 34,) appeared to two disciples who were on the way to Emmaus. Mark xvi, 12; Luke xxiv, 13-35. (b) *Appears to apostles.* In the evening the apostles were gathered together in Jerusalem when these two disciples entered, learned of the Lord's appearance to Peter, and narrated the circumstances attending his appearance to them. At this moment Jesus manifested himself, overcame their unbelief by showing his wounds, eating before them, and giving them instructions respecting their mission. Luke xxiv, 33-49; John xx, 21; Mark xvi, 15-18. (c) *To Thomas.* Thomas, for some unknown reason, was not present at the interview named, and refused to accept the assurances of his associates that they had seen the Lord. A week later Jesus appeared to the disciples. Thomas being present and convinced. John xx, 24-29. (d) *At Galilee.* Shortly after Jesus appeared to his disciples on the shore of the Sea of Tiberias as they were fishing. Acting according to his direction, they secured a miraculous catch of fish, and coming ashore partook of a meal which he prepared. Here occurred the restoration of Peter and the intimation of his martyrdom. Matt. xxviii, 16; John xxi, 4-18. (e) *Other appearances.* The next appearance of Jesus was to "about five hundred of the brethren," (1 Cor. xv, 6,) probably in Galilee, (Matt. xxviii, 18-20;) then to James, (1 Cor. xv, 7;) and finally to all of the apostles, to whom, at the end of forty days from his passion, he gave a general charge concerning their mission. On Mount Olivet, near the village of Bethany, while in the act of blessing them, he was received up out of their sight. While they gazed up into heaven two angels appeared and assured them that "*this same Jesus*" should return in a similar manner. Luke xxiv, 51; Acts i, 2-12.

JE'THER, (Heb. *Ye'ther*, יֶתֶר, *cord, surplus.*)

1. Jethro, the father-in-law of Moses. Exod. iv, 18, margin.
2. The first-born of Gideon's sons, who, when called upon to execute the captured Midianitish kings, Zebai and Zalmunna, timidly declined on account of his youth. Judg. viii, 20. B. C. about 1249. According to Judg. ix, 18, he was slain, with sixty-nine of his brothers, by the hands of Abimelech.
3. The father of Amasa, captain-general of Absalom's army. Jether is merely another form of Ithra. (2 Sam. xvii, 25,) the latter being probably a corruption. He is described in 1 Chron. ii, 17, as an Ishmaelite, which again is more likely to be correct than the "Israelite" of the Hebrew in 2 Sam. xvii, or the "Jezreelite" of the LXX and Vulgate in the same passage. (Keil and Delitzsch, *Commentary, in loco.*) Kimchi suggests "that in the land of Ishmael Jether was called the Israelite from his nationality, and in that of Israel they called him the Ishmaelite on account of his living in the land of Ishmael."
4. The son of Jada, a descendant of Hezron, of the tribe of Judah. 1 Chron. ii, 32,

5. The son of Ezra, whose name occurs in a dislocated passage in the genealogy of Judah. 1 Chron. iv, 17.

6. The chief of a family of warriors of the line of Asher, and father of Jephunneh. 1 Chron. vii, 38. He is probably the same as Ithran. Ver. 37.

JETH'ETH, (Heb. *Yetheth'*, יֶתֶת, a *peg*.) one of the phylarchs (Authorized Version, "dukes") who came of Esau. Gen. xxxvi, 40; 1 Chron. i, 51. (Smith, *s. v.*)

JETH'RO, (Heb. *Yithro'*, יִתְרוֹ, *excellence, superiority*.) a priest or prince of Midian, both offices probably being combined in one person. Moses spent the forty years of his exile from Egypt with him, and married his daughter Zipporah. Exod. iii, 1; iv, 18. B. C. 1491. By the advice of Jethro, Moses appointed deputies to judge the congregation and share the burden of government with himself, (Exod. xviii;) and on account of his local knowledge he was entreated to remain with the Israelites throughout their journey to Canaan. Num. x, 31, 33. It is said in Exod. ii. 18, that the priest of Midian whose daughter Moses married was Reuel; afterward, at chap. iii. 1, he is called Jethro, as also in chap. xviii; but in Num. x, 29, "Hobab the son of Raguel the Midianite" is apparently called Moses's father-in-law. (Compare Judg. iv, 11.) The probability is that Jethro and Raguel were but different names of Moses's father-in-law, and that the son, Hobab, was his brother-in-law. (Smith, *Cyclopaedia, s. v.*)

JE'TUR, (Heb. *Yetur'*, יֶטוּר, *inclosure, circle*.) one of the twelve sons of Ishmael. Gen. xxv, 15; 1 Chron. i, 31. B. C. after 1800. His name stands also for his descendants, the Ituraeans, (1 Chron. v, 19,) living east of the northern Jordan. Luke iii, 1.

JEÜ'EL, (Heb. *Yeüel'*, יְעֻיָּאל, *treasurer of, or protected by, God*.) a descendant of Zerah, who, with 690 of his kindred, dwelt in Jerusalem after the captivity. 1 Chron. ix, 6. B. C. 536.

JE'ÜSH, (Heb. *Yeüsh'*, יְעֻשׁ, *collecting, assembler*.)

1. The first of the three sons of Esau by Aholibamah, born in Canaan, but afterward a sheik of the Edomites. Gen. xxxvi, 5, 14, 18; 1 Chron. i, 35. B. C. about 1760.

2. The first-named son of Bilhan, the grandson of Benjamin. 1 Chron. vii, 10. B. C. after 1700.

3. A Levite, one of the four sons of Shimei, of the Gershonites. He, with his brother Beriah, not having many sons, were reckoned as the third branch of the family. 1 Chron. xxiii, 10, 11. B. C. 1015.

4. The first-named of three sons of Rehoboam, apparently by Abihail, his second wife. 2 Chron. xi, 19. B. C. after 975.

JE'ÜZ, (Heb. *Yeüts'*, יְעֻז, *counselor*.) the head of a Benjamite house, one of the sons of Shaharaim, born of his wife Hodesh in Moab. 1 Chron. viii, 10.

JEZANI'AH, (Jer. xl, 8; xlii, 1.) See JAAZANIAH, 1.

JEZ'EBEL, (Heb. *Ize'bel*, אֵיזֶבֶל, *non-cohabited, chaste*.) the daughter of Ethbaal, king of Tyre and Sidon, and queen of Ahab.

1. Personal History. The first mention of Jezebel in the sacred narrative is her marriage with Ahab. 1 Kings xvi, 31. B. C. 918. **(1) Introduces Idolatry.** The first effect of her influence was the immediate establishment of the Phœnician worship on a grand scale at the court of Ahab. At her table were supported no less than 450 prophets of Baal and 400 of Astarte, (1 Kings xvi, 31, 32; xviii, 19,) while the prophets of Jehovah were slain by her orders. 1 Kings xviii, 13; 2 Kings ix, 7. **(2) Opposes Elijah.** When at last the people, at the instigation of Elijah, rose against her ministers and slaughtered them at the foot of Carmel, and when Ahab was terrified into submission, she alone retained her presence of mind; and when she received, in the palace of Jezreel, the tidings that her religion was all but destroyed, (1 Kings xix, 1,) she vowed to take the life of the prophet. See ELIJAH. **(3) Secures the Death of Naboth.** When she found her husband cast down by his disappointment at being thwarted by Naboth she took the matter into her own hands. 1 Kings xxi, 7. She wrote a warrant in Ahab's name, which was to secure the death of NABOTH, (q. v.) To her, and not to Ahab, was sent the announcement that the royal wishes were accomplished, (1 Kings xxi, 14,) and she bade her husband go and take the vacant property. On her, accordingly, fell the prophet's curse as well as on her husband. 1 Kings xxi, 23. B. C. 899. **(4) Influence.** Her policy was so triumphant that there were at last but 7,000 people who had not bowed the knee to Baal, nor kissed the hand of his image. Through her daughter Athaliah, queen of Judah, the same policy prevailed for a time in that kingdom. She survived Ahab fourteen years, and maintained considerable ascendancy over her son Jehoram. **(5) Death.** When Jehu entered Jezreel Jezebel was in the palace, which stood by the gate of the city, overlooking the approach from the east. She determined to face the destroyer of her family, whom she saw rapidly advancing in his chariot.



TWO STYLES OF EYE-PAINTING.



KOHL BOXES AND IMPLEMENTS.

She painted her eyelids in the Eastern fashion with antimony, so as to give a darker border to the eyes and make them look larger and brighter, possibly in order to induce Jehu, after the manner of eastern usurpers, to take her, the widow of his predecessor, for his wife, but more probably as the last act of regal splendor. She tired her head, (that is, adorned her head and hair with a queenly head-dress,) and, looking down upon him from the high latticed window in the tower, she met him by an allusion to a former

act of treason in the history of her adopted country. Jehu looked up from his chariot. Two or three eunuchs of the royal harem showed their faces at the windows, and at his command dashed the ancient princess down from the chamber. She fell immediately in front of the conqueror's chariot. When afterward he wished to show respect to her corpse as that of "a king's daughter," nothing was found of her but the skull, the palms of her hands, and the soles of her feet. 2 Kings ix, 7, 30, *sq.* B. C. 884.

2. Character. "Jezebel was a woman in whom, with the reckless and licentious habits of an oriental queen, were united the sternest and fiercest qualities inherent in the Phœnician people. The wild license of her life, the magical fascination of her arts or of her character, became a proverb in the nation. 2 Kings ix, 22. Long afterward her name lived as the by-word for all that was execrable, and in the Apocalypse it is given to a church or an individual in Asia Minor, combining in like manner fanaticism and profligacy. Rev. ii, 20."—*Smith.*

JE'ZER, (Heb. *Ye'tser*, יֶצֶר, *formation*,) the third-named of the sons of Naphtali, (Gen. xlii, 24; Num. xxvi, 49; 1 Chron. vii, 13,) and progenitor of the Jezerites. Num. xxvi, 49. B. C. about 1706.

JEZI'AH, (Heb. *Yizziyah'*, יִזְיָה, *whom Jehovah sprinkles*,) an Israelite of the "sons" of Parosh, who put away his heathen wife after the exile. Ezra x, 25. B. C. 456.

JE'ZIËL, (Heb. *Yeziël'*, יִזְיֵאל, *assembly of God*,) a "son" of Azmareth, and one of the skilled Benjamite archers who joined David at Ziklag. 1 Chron. xii, 3. B. C. about 1058.

JEZLI'AH, (Heb. *Yizliah'*, יִזְלִיָּא, *drawn out, preserved*,) one of the "sons" (or descendants) of Elpaal, and apparently a chief Benjamite resident at Jerusalem. 1 Chron. viii, 18. B. C. probably about 588.

JEZRAHI'AH, (Heb. *Yizrachyah'*, יִזְרַחְיָה, *whom Jehovah brings forth*,) the superintendent of the singers at the dedication of the walls of Jerusalem after the exile. Neh. xii, 42. B. C. 445.

JEZO'ÄR, (Heb. *Yetschar'*, יֶצְחָר, *dazzling*,) the son of Helah, a wife of Ashur, the father (founder) of Tekoa. 1 Chron. iv, 7.

JEZ'REËL, (Heb. *Yizrëel*, יִזְרְעֵאל, *sown by God*.)

1. A descendant of the father (or founder) of Etam, of the line of Judah. 1 Chron. iv, 3.

2. The oldest son of the prophet Hosea, so called because of the great slaughter predicted by his father. Hos. i, 4, 5. B. C. about 785.

JIB'SAM, (Heb. *Yibsam'*, יִבְשָׁם, *pleasant*,) one of the "sons" (descendants) of Tola, the son of Issachar, in David's army. 1 Chron. vii, 2. B. C. about 1017. Or he may have been a son of Tola with descendants in the army of David.

JID'LAPH, (Heb. *Yidlaph'*, יִדְלָף, *tearful, weeping*,) the seventh-named of the eight sons of Nahor (Abraham's brother) by Milcah. Gen. xxii, 22. B. C. about 1870.

JIM'NA, (Num. xxvi, 44,) **JIM'NAH**, (Gen. xlvi, 17.) See **IMNAH**.

JO'ÄB, (Heb. *Yoäb'*, יוֹאָב, *Jehovah his father*.)

1. A "captain of the host" of David.

1. Family. Joab was one of the three sons of Zeruiah, the sister of David. His father is not named in the Scriptures, but Josephus (*Ant.*, vii, 1, 3) gives his name as Suri. He seems to have resided at Bethlehem, and to have died before his sons, as we find mention of his sepulcher at that place. 2 Sam. ii, 32.

2. Personal History. (1) **First Appearance.** Joab's first appearance was in connection with his brothers, Abishai and Asahel, in command of David's army, when they went against Abner, who was championing the claims to the throne of Ishbosheth. The armies met at the pool of Gibeon, a general action was brought on, and Abner worsted. In his flight he killed Asahel, who was pursuing him. 2 Sam. ii, 13-32. B. C. 1053. (2) **Avenges Asahel.** Joab was greatly angered at the death of his brother, but postponed his revenge. Abner, quarreling with Ishbosheth, came to David in Hebron, in order to enlist in his service. When Joab returned from some warlike excursion and was informed of Abner's visit he chided the king and accused Abner of treachery. He then sent messengers after Abner, who returned at once and was slain by Joab. David reprobated the act, but seems to have been in fear of his able and intrepid nephew. 2 Sam. iii, 8-39. B. C. about 1048. (3) **In Chief Command.** At the siege of Jerusalem Joab succeeded in scaling the height upon which the fortress stood, and was made "chief and captain" of the army of all Israel, of which David was now king. 2 Sam. v, 6-10; 1 Chron. xi, 5-8. He immediately undertook, in conjunction with David, the fortification of the city. 2 Sam. v, 9; 1 Chron. xi, 8. He had a chief armor-bearer of his own, Naharai, a Beerothite, (2 Sam. xxiii, 37; 1 Chron. xi, 39,) and ten attendants to carry his equipment and baggage. 2 Sam. xviii, 15. He had the charge of giving the signal by trumpet for advance or retreat. 2 Sam. xviii, 16. He was called by the almost regal title of "Lord," (2 Sam. xi, 11,) "the prince of the king's army." 1 Chron. xxvii, 34. His usual residence was in Jerusalem, but he had a house and property, with barley-fields adjoining, in the country, (2 Sam. xiv, 30,) in the "wilderness," (1 Kings ii, 34,) probably on the north-east of Jerusalem, (compare 1 Sam. xiii, 18; Josh. viii, 15, 20,) near an ancient sanctuary, called from its nomadic village "Baalhazor," (2 Sam. xiii, 23; compare with xiv, 30,) where there were extensive sheep-walks. (4) **Military Achievements.** These were conducted by him in person, and may be divided into three campaigns: (a) That against the allied forces of Syria and Ammon. Joab attacked and defeated the Syrians, while his brother did the same for the Ammonites. The Syrians rallied with their kindred beyond the Euphrates, and were finally routed by David himself. 2 Sam. x, 1, *sq.* (b) The second was against Edom. The decisive victory was gained by David himself in the "valley of salt," and celebrated by a triumphal monument. 2 Sam. viii, 13. But Joab had the charge of carrying out the victory, and remained for six months. extirpating the male population, whom he then buried in the tombs of Petra. 1 Kings xi, 15, 16. (c) The third was against the Ammonites. They were again left to Joab. 2 Sam. x, 7-19. At the siege of Rabbah the ark was sent with him, and the whole army was encamped in booths or huts round the beleaguered

city. 2 Sam. xi, 1, 11. After a sortie of the inhabitants, which caused some loss to the Jewish army, Joab took the lower city on the river, and then sent to urge David to come and take the citadel, that the glory of the capture might pertain to the king. 2 Sam. xii, 26-28. (5) **Services to David.** Joab served David faithfully, both in political and private relations, and showed himself to be truly devoted to his interests. (a) *Jacob and Uriah.* During the Ammonite war Joab lent himself to the king's passion, and secured the death of Uriah the Hittite. 2 Sam. xi, 1-25. B. C. 1035. (b) *Joab and Absalom.* When Absalom accomplished the death of Amnon Joab effected his return by means of the widow of Tekoah; and when he revolted, Joab's former intimacy with the prince did not impair his fidelity



RUINS OF RABBAH.

to the king. He followed him beyond the Jordan, and in the final battle of Ephraim slew Absalom in spite of David's injunction to spare him, and when no one else had courage to act so decisive a part. 2 Sam. xviii, 2, 11-15. B. C. 1023. (c) When David resolved to number the people Joab endeavored to dissuade him from his purpose, and, unsuccessful in this, performed the task so tardily as to afford the king an opportunity of reconsidering the matter. 2 Sam. xxiv, 1-4. (6) **Murder of Amasa.** David, to conciliate the powerful party which had supported Absalom, offered the command of the army to Amasa. Joab was grievously offended by this act of the king, and when Amasa tarried longer than the time allowed him

to assemble his forces Joab had an opportunity of displaying his superior resources. Abishai was ordered to pursue the revolting Sheba, (perhaps with Joab in command, Keil and Delitzsch,) and when Amasa came up to meet them at Gibeon he was treacherously slain by Joab. 2 Sam. xx, 4-13.

(7) **Joins Adonijah.** Shortly before the death of David a demonstration was made in favor of his eldest surviving son, Adonijah, and Joab joined his party. The prompt measures taken rendered Adonijah's demonstration abortive. 1 Kings i, 7, 15, *sq.* B. C. 1015. (8) **Death.** Hearing of the death of Adonijah, Joab fled for refuge to the altar. Solomon, hearing of this, sent Benaiah to put him to death; and as he refused to come forth, Benaiah slew him. His body was buried in the wilderness of Judah. 1 Kings ii, 5, 28-34. B. C. about 1014.

3. **Character.** Joab was a man of great military prowess, valiant, and capable. He was revengeful, and not above treachery in order to gratify his vengeance. While treating his king with but little ceremony, he was, nevertheless, truly devoted to his interests. His principles did not prevent him from serving his master's vices as well as his virtues. Altogether he appears in history as one of the most accomplished and unscrupulous warriors that Israel ever produced.

2. In 1 Chron. ii, 54, there is mention of "Ataroth, the house of Joab." What Joab is meant is uncertain, but it is supposed to refer to No. 1.

3. The son of Seraiah, (son of Kenaz,) a Judaite and progenitor of the inhabitants of Charashim, or craftsmen. 1 Chron. iv, 14.

4. The head of a family whose descendants, with those of Jeshua, to the number of 2,812, (Ezra ii, 6,) or 2,818, (Neh. vii, 11.) It is not certain whether Jeshua and Joab were sons of Pahath-Moab, or whether, in the registration of those returned, the descendants of Jeshua and Joab were represented by the sons of Pahath-Moab. The Joab mentioned in Ezra viii, 9, is probably the same person. B. C. 445.

JO'ÄH, (Heb. *Yoäch'*, יֹאחָז, *Jehovah his brother.*)

1. Son of Asaph and "recorder" of King Hezekiah, and one of the messengers sent to receive the insulting message of Rabshakeh. 2 Kings xviii, 18, 26, 37; Isa. xxxvi, 3, 22. B. C. about 710.

2. A Levite of the family of Gershom, son of Zimnah and father of Iddo. 1 Chron. vi, 21. He is probably the same person who, with his son Eden, assisted Hezekiah in the reformation of the temple worship. 2 Chron. xxix, 12. B. C. 726. He is identified with Ethan, mentioned in 1 Chron. vi, 42.

3. The third son of Obed-edom, one of the porters for the tabernacle in the time of David. 1 Chron. xxvi, 4. B. C. about 1015.

4. Son of Joahaz, and recorder for King Josiah. He was appointed one of the superintendents of the temple repairs. 2 Chron. xxxiv, 8. B. C. 624.

JO'ÄHAZ, (Heb. *Yoächaz'*, יֹאחָז, *whom Jehovah holds,*) the father of Joah, which latter was recorder in the reign of Josiah. 2 Chron. xxxiv, 8. B. C. before 624.

JOÄN'NA.

1. (*Iōannās*, probably=*Iōánnēs*, *John*.) The son of Rhesa and grandson of Zerubbabel, in the lineage of Christ. Luke iii, 27.

2. (*Ἰωάννα*, probably feminine of *Ἰωάννης*, *John*.) The wife of Chuza, the steward of Herod Agrippa. Luke viii, 3. She, with other women, had been cured of grievous diseases by the Saviour, or received material benefits from him, and ministered to him and his disciples. She was also one of the women to whom Christ appeared after the resurrection. Luke xxiv, 10. (Kitto.)

JO'ĀSH, (Heb. *Yoūsh'*, יוֹאִשׁ, *given by Jehovah*.)

1. The father of Gideon, who, although himself an idolater, ingeniously screened his son from those desiring to avenge his overthrow of the altar of Baal. Judg. vi, 11, 29–31; vii, 14; viii, 13, 29. He was buried in Ophrah, where he lived. Judg. viii, 29–32. B. C. about 1249.

2. A person who was ordered by King Ahab to imprison Micaiah the prophet for denouncing the allied expedition against Ramoth-gilead. 1 Kings xxii, 26; 2 Chron. xviii, 25. B. C. 897. In both passages he is styled “the king’s son,” which is usually taken literally. Some, however, suggest that the title may merely indicate a youth of princely stock; others, that Melek, translated *king*, is a proper name.

3. King of Judah. 2 Kings xi, 2; xii, 19, 20; xiii, 1, 10; xiv, 1, 3, 17, 23; 1 Chron. iii, 11; 2 Chron. xxii, 11; xxiv, 1, 2, 4, 22, 24; xxv, 23, 25. See **JEHOASH**, 1.

4. King of Israel. 2 Kings xiii, 9, 12, 13, 14, 25; xiv, 1, 23, 27; 2 Chron. xxv, 17, 18, 21, 23, 25; Hos. i, 1; Amos i, 1. See **JEHOASH**, 2.

5. A descendant of Shelah, son of Judah, mentioned among those “who had the dominion in Moab.” 1 Chron. iv, 22. The Hebrew tradition, quoted by Jerome and Jarchi, applies it to Mahlon, the son of Elimelech, who married a Moabitess.

6. A son of Shemah, (or Hasmath,) the Gibeathite, who, with his brother Ahiezer and other “mighty men,” joined David at Ziklag. 1 Chron. xii, 3. B. C. about 1058.

JO'ĀSH, (Heb. יוֹאִשׁ, *to whom Jehovah hastens*.)

1. One of the “sons” (descendants) of Becher, son of Benjamin, and a chieftain of his family. 1 Chron. vii, 8. B. C. probably about 1017.

2. The person having charge of the “cellars of oil” under David and Solomon. 1 Chron. xxvii, 28. B. C. 1017.

JO'ĀTHAM=Jotham the son of *Uzziah*. Matt. i, 9.

JOB, (Heb. *Yob*, יוֹב, *returning*.) the third-named of the sons of Issachar, (Gen. xlv, 13,) called Jashub in Num. xxvi, 24; 1 Chron. vii, 1.

JOB, (Heb. *Iyob'*, אִיּוֹב, *persecuted*.) the hero of the book bearing his name.

1. Personal History. Job was a chieftain of the land of Uz, (probably a district of northern Arabia,) of great wealth and high rank. **(1) His Affliction.** Upon a certain occasion when he, with others, was worshiping God, Satan accused Job of selfishness in his piety: “Doth Job fear God for naught?” Job. i, 9. Satan was allowed to exert his baleful power upon Job’s possessions, and flocks, herds, and children were swept away. The patriarch maintained his integrity, and “in all this sinned not, nor charged God foolishly.” **(2) Second Affliction.** Again Satan appeared against Job, declaring that were he assailed in his person he would yield up his integ-

rity, whereupon he was allowed to afflict the body of Job, and smote him with a grievous disease. Job's wife breaks down under the trial, and counsels him "to curse God and die." Job remains steadfast, and answers her with, "What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Chap. ii, 1-10. In this sad state he is found by Eliphaz, Bildad, and Zophar, who had come to condole with him. They seem to have been overpowered by the sight of his wretchedness, and sat seven days and nights without uttering a word. Chap. ii, 11-13. Job then breaks the silence by cursing the day of his birth, and declares that there is no hope for the end of his misery but in death. Chap. iii. (3) **Discussion.** This act of Job led to a discussion which forms the body of the book, and may be analyzed thus: 1. THE ENTANGLEMENT.—*First Discussion.* Eliphaz's first speech, chaps. iv, v; Job's answer, chaps. vi, vii; Bildad's first speech, chap. viii; Job's answer, chaps. ix, x; Zophar's first speech, chap. xi; Job's answer, chaps. xii-xiv. The results of the *first* discussion were, on the part of Job's friends, 1. A theory of the divine government resting upon an exact and uniform correlation between sin and punishment. 2. Afflictions are always penal, leading to correction and amendment of life when the sufferer repents and turns to God, and in his destruction if he does not submit. 3. Suffering always proves the commission of some special sin, while the conduct of the sufferer indicates the true internal relation between him and God. On the part of Job, 1. A denial of sin as inferred by his opponents, and a denial that punishment proves the commission of sin; that prosperity and adversity are not always commensurate with man's deserts; that in the government of Providence all events and results are absolutely in God's hands, and supplication that God would give him a fair and open trial; prayer for death and a future justification. *Second Discussion.* Eliphaz's second speech, chap. xv; Job's answer, chaps. xvi, xvii; Bildad's second speech, chap. xviii; Job's answer, chap. xix; Zophar's second speech, chap. xx; Job's answer, chap. xxi. In the *second* discussion Job's friends endeavor to uphold their theory of vindictive justice; and in order to do so strive to overthrow Job's innocence. Eliphaz accuses Job of impiety, blasphemy, and rebellion against God, and declares Job to have deserved every calamity that had befallen him. Chap. xv. Bildad (chap. xviii) takes up this suggestion of ungodliness, and, enlarging upon the inevitable results of impiety, concludes that Job's calamities are peculiarly the penalties due to one who is without God. Zophar (chap. xx) declares that a sinner's sufferings must needs be proportioned to his former enjoyments, and his losses to his former gains. In answer Job recognizes the hand of God in his afflictions, (chap. xvi, 7-16; xix, 6-20,) but denies his ungodliness; asserts that he has never forsaken his Maker, nor ceased to pray. He argues that since in this life the righteous are not saved from evil, it follows that their ways are watched and their sufferings recorded with a view to future justice. He declares his conviction that God will personally manifest himself as his avenger. Chap. xix, 25-27. He nevertheless recognizes the fact that ungodly men frequently enjoy great and unbroken prosperity, and concludes that an impenetrable veil hangs over the temporal dispensations of God. Chap. xxi. *Third Discussion.* Eliphaz's third speech, chap. xxii; Job's answer, chaps. xxiii, xxiv; Bildad's third speech, chap. xxv; Job's answer, chaps. xxvi-xxxi. In the *third* discussion Eliphaz raises a new point, namely, that the

station in which Job was formerly placed presented temptations to certain crimes, and that the punishments he undergoes are precisely such as might be expected had those crimes been committed; hence he infers they actually were committed. Bildad adds a few solemn words on the incomprehensible majesty of God and the nothingness of man, while Eliphaz seems to have been put to silence. Job does not alter his position, nor, properly speaking, adduce any new argument, but re-states with force and eloquence the chief points which he regards as established. Chap. xxvi. All creation is confounded by the majesty and might of God, and man is baffled in the attempt to comprehend his ways. He then (chap. xxvii) describes the ruin that, as a rule, overtakes the hypocrite, and which he would deserve were he to dissemble the truth; admits what is true in his opponents' arguments, and corrects his hasty and unguarded statements. In chap. xxviii he gives a grand description of wisdom, and states that true human wisdom consists in the fear of the Lord and in turning from evil. Then follows (chaps. xxix-xxxi) a beautiful description of his former life contrasted with his present misery, together with a vindication of his character from all the charges and insinuations of his opponents. 2. THE UNRAVELMENT. Elihu's four speeches to Job, chaps. xxxii-xxxvii; Jehovah's address to Job, chaps. xxxviii-xl, 2; Job's first reply, chap. xl, 3-5; Jehovah's second address to Job, chaps. xl, 6-xli; Job's second reply, chap. xlii, 1-6. Elihu shows that Job's friends had accused him upon false or insufficient grounds, and had failed to convict him or to vindicate God's justice. Job had assumed his entire innocence, and had arraigned God's justice. Chap. xxxiii, 9-11. These errors arose from their overlooking the main object of all suffering, that God by chastisement warns man, teaches him self-knowledge and humility, thus preparing him to seek pardon, renewal of life, and restoration. Chap. xxxiii, 9-26. Again, God being the source of justice, any charge of injustice is a contradiction of terms. God sees all things and controls all events, and that for the purpose of bringing righteousness to light. Chap. xxxiv, 10-30. Man having no claim upon God, what he receives is of grace. Chap. xxxv, 6-9. Unanswered prayer (ver. 9) is owing to the fact that man prays in a proud and insolent spirit, (vers. 12, 13,) and Job is urged to self-examination. Elihu proceeds (chap. xxxvi) to show that God's almightiness is not associated with any contempt or neglect of his creatures, an error which had led Job into great danger. Ver. 12; comp. 18. Reference is made to the manifestations of goodness as well as greatness in creation. Jehovah now speaks, and, in language of incomparable grandeur, he reproves and silences the murmurs of Job; he illustrates his absolute power by a marvelously beautiful and comprehensive survey of creation, and his all-embracing providence by reference to the phenomena of the animal kingdom. Job confesses his inability to comprehend, and therefore to answer, his Maker. Chap. xl, 3, 4. In his second address Jehovah proves that a charge of injustice against God assumes that the accuser is more competent than he to rule the universe; while in fact he cannot subdue the monsters of the irrational creation. Job responds by admitting the power and wisdom of God; expresses contrition for the bitterness and arrogance which had characterized some portion of his complaints. His friends are rebuked by God for untruth, which, inasmuch as it was not willful, but proceeded from a real but narrow-minded conviction of the divine justice, was forgiven through the intercession of Job. (4) **Job's**

Restoration. "The Lord turned the captivity of Job;" his friends came to him, each bringing a piece of money and an ear-ring of gold. Job became very prosperous, so that his latter end was "more than his beginning;" his sheep numbered 14,000, his camels 6,000, his oxen 1,000 yoke, and 1,000 she asses. He had also seven sons and three daughters. He lived after this one hundred and forty years.

2. Character. The character of Job is concisely expressed by Jehovah: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" And during the trial, his patience during affliction, his uncomplaining submission to God, his unwavering trust in divine providence, are strikingly manifested.

DIFFICULTIES.—(1) **Job a real person.** Three views as to the historical nature of the book of Job. (1) That it contains an entirely true history; that not only the persons and events which it describes are real, but that the very words of the speakers are recorded. (2) That it is entirely an imaginary narrative. (3) That the book is founded on a true history, and has been recast, modified, and enlarged by the author. The *first* view is now abandoned by nearly all expositors. In answer to the *second* it may be said that it seems "incompatible with any idea of inspiration to assume that a narrative, certainly not allegorical, should be a mere fiction, and irreverent to suppose that the Almighty would be introduced as a speaker in an imaginary colloquy." The *third* theory was suggested by Luther, who says: "I look upon the book of Job as a true history, but that an ingenious, pious, and learned man brought it into its present form." We conclude that Job really existed, for Ezekiel (chap. xiv, 14, 20) speaks of him as a man, in connection with Noah and Daniel; James (chap. v, 11) refers to him as an example of patience; there is a singular air of reality in the whole narrative. (2) **Authorship.** The traditionary view of the authorship of the book of Job ascribes it to Moses. The arguments in its favor are, however, too many and elaborate to be introduced here. Dr. Strong says, (*Cyclopædia*, s. v. :) "Our conclusion is that, as a recitative poem in a rudimentary form, it was originally framed in Job's age, and that in its Arabic dress it was gathered by Moses from the lips of the Midianitish bards during his residence among them; that it was first composed by him in the Hebrew language, but not reduced to its present complete form till considerably later, perhaps by Solomon." Delitzsch attributes the authorship of the book to Solomon. (*Commentary on Job*, Introduction.) (3) **Job's disease.** This disease was probably *elephantiasis*, (so called because the limbs become jointless lumps like elephants' legs.) The disease begins with the rising of tubercular boils, and at length resembles a cancer spreading itself over the whole body, by which the body is so affected that some of the limbs fall completely away. Scraping with a potsherd will not only relieve the intolerable itching of the skin, but also remove the matter. (Delitzsch, *Commentary on Job*, ii, 7; see Kitto, 8mith.)

JO'BAB, (Heb. *Yobab'*, יוֹבָב, *desert*.)

1. The last in order of the sons of Joktan. Gen. x, 29; 1 Chron. i, 23. B. C. after 2247.

2. Son of Zerah of Bozrah, and one of the "kings" of Edom. Gen. xxxvi, 33, 34; 1 Chron. i, 44, 45. B. C. probably some time before 1491.

3. The king of Madon, a royal city of the Canaanites. Assisting Jabin, king of Hazor, against Joshua, they were both by him overcome. Josh. xi, 1. B. C. 1450.

4. A Benjamite, and the first-named of the sons of Shaharaim by his wife Hodesh. 1 Chron. viii, 9.

5. One of the "sons" (probably descendants) of Elpaal, a chief of Benjamin at Jerusalem. 1 Chron. viii, 18. B. C. probably about 588.

JOCH'EBED, (Heb. *Yoke'bed*, יוֹכָבֵד, *Jehovah her glory*.) the wife of Amram, and mother of Miriam, Aaron, and Moses. Num. xxvi, 59. B. C.

1571. In Exod. vi, 20, it is expressly declared that she was the sister of Amram's father, and, consequently, her husband's aunt. It was contrary to the law for persons thus related to marry, and several attempts have been made to prove a more distant relationship. Kitto says: "The fact seems to be that where this marriage was contracted there was no law forbidding such alliances, but they must in any case have been unusual, although not forbidden; and this, with the writer's knowledge that they were subsequently interdicted, sufficiently accounts for this one being so pointedly mentioned." So Keil and Delitzsch, (*Commentary, in loco.*)

JO'ED, (Heb. *Yoëd'*, יוֹעֵד, *Jehovah his witness*), the son of Pedaiah, and grandfather of Sallu, which last was one of the Benjamites chosen to dwell in Jerusalem after the captivity. Neh. xi, 7. B. C. before 536.

JO'EL, (Heb. *Yoël*, יוֹאֵל, *Jehovah his God*.)

1. The eldest of the two sons of Samuel, appointed by him as judges in Beer-sheba. By the taking of bribes and perversion of judgment they led to the popular desire for a monarchy. 1 Sam. viii, 2. B. C. about 1100. In 1 Chron. vi, 28, by a clerical error he is called Vashni. He is named as the father of Heman, the Levitical singer. 1 Chron. vi, 33; xv, 17.

2. A descendant of Simeon, one of those whose families emigrated to the valley of Gedor. 1 Chron. iv, 35. B. C. about 715.

3. A descendant of Reuben, but by what line or in what degree of proximity is uncertain. 1 Chron. v, 4, 8.

4. A chief of the Gadites resident in Bashan. 1 Chron. v, 12. B. C. perhaps about 782.

5. A Kohathite Levite, son of Azariah, and father of Elkanah. 1 Chron. vi, 36. He is probably the Joel who assisted Hezekiah in his restoration of the temple services. 2 Chron. xxix, 12. B. C. 726.

6. The third-named of the four sons of Izrahiah, a chieftain of the tribe of Issachar in the time of David. 1 Chron. vii, 3. B. C. about 1017.

7. Brother of Nathan, and one of David's mighty men. 1 Chron. xi, 38. B. C. 1047. He is called "Igal the son of Nathan" in 2 Sam. xxiii, 36. Kennicott decides in favor of the former as most likely to be the genuine text. (*Dissertations*, pp. 212-214.)

8. A Levite, chief of the family of Gershon, who, at the head of 130, was appointed by David to assist in removing the ark. 1 Chron. xv, 7, 11. B. C. about 1042. He is probably the same with the third of the "sons" of Laadan, (1 Chron. xxiii, 8,) and also with the son of Jehiel, who was one of the keepers of "treasures of the dedicated things." 1 Chron. xxvi, 22. (Keil.)

9. Son of Pedaiah, and chief, in the time of David, of the half-tribe of Manasseh west. 1 Chron. xxvii, 20. B. C. about 1015.

10. One of the "sons" of Nebo, who put away his Gentile wife after the return from Babylon. Ezra x, 43. B. C. 456.

11. Son of Zichri, and 'overseer' of the Benjamites resident at Jerusalem after the captivity. Neh. xi, 9. B. C. about 536.

12. Son of Pethuel, and second of the twelve minor prophets. Joel i, 1. Nothing is known of his life, and all that can be inferred with any certainty from his writings is that he lived in Judah, and probably prophesied in Jerusalem. The date of his ministry is also a disputed point, some making

him contemporary with Amos and Isaiah, during the reign of Uzziah, B. C. about 800; others (Keil, *Commentary*) assign him to the first thirty years of Jehoshaphat. B. C. 877–847.

JOË'LAH, (Heb. *Yoëlah'*, יוֹעָלָה,) one of the two sons of Jeroham of Gedor who joined David at Ziklag. 1 Chron. xii, 7. B. C. about 1058.

JOË'ZER, (Heb. *Yoë'zer*, יוֹעֶזֶר, *Jehovah his help*;) one of the Korhites who united themselves to David at Ziklag. 1 Chron. xii, 6. B. C. about 1058.

JOG'LI, (Heb. *Yogli'*, יוֹגְלִי, *exiled*;) the father of Bukki, which latter was appointed, from the tribe of Dan, on the commission for dividing the land of Canaan. Num. xxxiv, 22. B. C. 1452.

JO'HA, (Heb. *Yocha'*, יוֹחָא, probably *Jehovah revives*.)

1. One of the sons of Beriah the Benjamite, and a chief of his tribe resident at Jerusalem. 1 Chron. viii, 16. B. C. perhaps about 588.

2. A Tizite who, with his brother Jediahel, was one of David's mighty men. 1 Chron. xi, 45. B. C. 1047.

JOHA'NAN, (Heb. *Yochanan'*, יוֹחָנָן, contracted form of Jehohanan, *God-given*.)

1. The son of Careah, (Kareah,) one of the Jewish chiefs who rallied around Gedaliah on his appointment as governor. 2 Kings xxv, 23; Jer. xl, 8. He also warned the governor of the purpose of Ishmael to assassinate him, and offered to slay Ishmael, but Gedaliah refused to listen to his advice. Jer. xl, 13–16. After the murder of Gedaliah Johanan led in the pursuit of the assassin and rescued the people he had taken captive. Jer. xli, 11–16. He then consulted with Jeremiah as to what course the remnant of the people should pursue, but when told by the prophet to remain in the land he and his associates refused, and retired (taking Jeremiah with them) to Tahpanhes, in Egypt. Jer. xliii, 1–7. From this time we lose sight of him and his fellow-captives, and they, doubtless, shared the threatened punishment. Ver. 11, *sq.* B. C. 588.

2. The eldest son of Josiah, king of Judah. 1 Chron. iii, 15. He probably died early, as Scripture makes no further mention of him. B. C. after 641.

3. The fifth son of Eliezer, one of the descendants of Zerubbabel. 1 Chron. iii, 24. B. C. probably after 400. He is identified by some with Nahum, mentioned (Luke iii, 25) among the ancestry of Christ.

4. Son of Azariah and father of Azariah, high-priests. (1 Chron. vi, 9, 10,) and by some thought to have been the same with Jehoiada. 2 Chron. xxiv, 15.

5. One of the mighty men who joined David at Ziklag. 1 Chron. xii, 4. B. C. about 1058. He was probably a Benjamite.

6. The eighth-named of the Gadite warriors who rallied to the support of David in the hold in the wilderness. 1 Chron. xii, 12. B. C. about 1061.

7. The father of Azariah, which latter insisted upon sending home the captives taken from Judah. 2 Chron. xxviii, 12. B. C. 741.

8. The son of Hakkatan, of the "sons" of Azgad, who returned, with 110 males, from Babylon with Ezra. Ezra viii, 12. B. C. about 457.

9. A priest, the "son" of Eliashib, into whose chamber Ezra retired to mourn over the marrying of Gentile wives by the Jews. Ezra x, 6. He is identified with the Johanan mentioned in Neh. xii, 22, 23.

10. The son of Tobiah the Ammonite, who married the daughter of Meshullam, the priest. Neh. vi, 18. B. C. 445.

JOHN, (Ἰωάννης, the Greek form of Jehohanan, *whom Jehovah gives*.)

1. John the Baptist, the forerunner of Jesus Christ.

1. Family. John was of the priestly race by both of his parents, his father, Zacharias, being a priest of the course of Abia, or Abijah, (1 Chron. xxiv, 10,) and his mother, Elizabeth, was "of the daughters of Aaron." Luke i, 5. His birth—through the miraculous interposition of almighty power—was foretold by an angel sent from God, who at the same time assigned to him the name of *John*. He was born in the hill country (whither his mother had gone, probably, for the sake of privacy) six months before the birth of our Lord. Luke i.

2. Personal History. (1) **Early Life.** On the eighth day he was brought to be circumcised, and friends of his parents proposed to call him Zacharias, after his father. But his mother required that he should be called John, a decision which his father, still speechless, confirmed by writing on a tablet. He was set apart as a Nazarite, according to the angelic injunction. Luke i, 15; comp. Num. vi, 1-21. All that we know of the period between this time and the beginning of his ministry is contained in a single verse: "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Luke i, 80. (2) **Beginning of Ministry.** At length, in the fifteenth year of the reign of Tiberius Cæsar, John began to preach, and attracted to himself a great multitude from "Jerusalem, and all Judea, and all the region round about Jordan." Matt. iii, 5. To them he proclaimed the near approach of "the kingdom of heaven," and administered the rite of baptism "unto repentance." His birth, his hard, ascetic life, the general expectation that some great one was about to appear, served to attract this great multitude, for "John did no miracle." John x, 41. (3) **Meeting with Jesus.** Before long Jesus presented himself to John, to receive baptism at his hand, which John declined to administer, until our Lord's declaration that "Thus it becometh us to fulfill all righteousness." Matt. iii, 15. (4) **Subsequent Ministry.** With the baptism of Jesus John's more especial office ceased. The king had come, and there was little further need of the herald. We learn that John and his disciples continued to baptize some time after our Lord entered upon his ministry. See John iii, 23; iv, 1. He also instructed his disciples in certain moral and religious duties, as fasting (Matt. ix, 14; Luke v, 33) and prayer. Luke xi, 1. We learn also that he still continued to be a witness to Jesus, so confidently pointing him out as the Lamb of God that two of his own disciples were led to accept Jesus as the true Messiah, and became his followers. John i, 29, *sq.*; see also vers. 35-37. (5) **Imprisonment and Death.** Shortly after his public ministry was brought violently to a close. Herod Antipas had taken Herodias, his brother Philip's wife; and when John reproved him for this and other sins, (Luke iii, 19,) Herod cast him in prison, the castle of Machærus, on the eastern shore of the Dead Sea. While confined there he sent two of his disciples with the inquiry, "Art thou he that should come?" This was doubtless done in order to assist his disciples in transferring their allegiance to Jesus, as Jesus himself born

testimony to the steadfastness of John. Luke vii, 19-28. Herodias, embittered against John, determined upon his death, but was prevented by Herod's conviction that John was a just man (Mark vi, 20) and his fear of the people. Matt. xiv, 5. But at last her opportunity arrived, and taking advantage of a promise given by Herod to her daughter, Herodias bade her order the head of John the Baptist. The king reluctantly complied, and sent an executioner who beheaded him in the prison. His disciples, when they heard of his death, buried his body and went and told the Lord. Matt. xiv, 3-12; Mark vi, 17-29.

3. Character. The nature of John the Baptist was full of impetuosity and fire—a very Elijah. His life, however, was characterized by the graces of self-denial, humility, and holy courage. His abstinence was so great that some thought him possessed, and said, "He hath a devil." In his humility he declined the honors which an admiring multitude almost forced upon him, and declared himself to be *no one*—a voice merely—calling upon the people to prepare for the reception of the One whose shoe-latchet he was not worthy to unloose. And when that One came he recommended his own disciples to attach themselves to him, furnishing the world an example of gracefully accepting the fact, "He must increase, but I must decrease." For his courage in speaking the truth he went a willing victim to prison and to death.

DIFFICULTIES.—John's acquaintance with Jesus. Much discussion has arisen concerning the apparent contradiction in Matt. iii, 13, 14, and John i, 31, 33. In the former John evidently recognized Jesus, while in the latter he says, "I knew him not." The truth seems to be that John knew Jesus, but was not certain of his Messiahship. It was necessary for him, before asserting positively that Jesus was the Christ, to have undoubted testimony of the fact. This was given him in the descent of the Holy Ghost in the form of a dove, as John himself declares. John i, 33.

2. John the apostle. The son of Zebedee and Salome, whom tradition makes the daughter of Joseph by his first wife, and, consequently, the half sister to our Lord. (Smith, *New Testament History*.)

1. Personal History. (1) **Early Life.** John was probably the younger brother of James, (Matt. iv, 21,) and lived in Bethsaida. Luke v, 10; John i, 44. The mention of the "hired servants," (Mark i, 20,) of his mother's "substance," (Luke viii, 3,) of "his own home," (John xix, 27,) as also his acquaintance with Caiaphas the high-priest, (John xviii, 15,) implies a position of at least considerable influence and means. His mother, who manifested an earnest desire for the welfare of her sons, (Matt. xx, 20.) probably early instructed him in religious things; and his trade of fisherman was adapted to holy meditation, since it would lead him frequently to pass whole nights in stillness upon the water. (2) **Introduction to Jesus.** The incident recorded in John i, 35-39, would seem to indicate that John had become a disciple of John the Baptist. His mention of Andrew only by name is consistent with his usual manner of naming himself as "that other disciple," "the disciple whom Jesus loved." One day, about the hour of evening sacrifice, John Baptist pointed to Jesus walking by, and said, "Behold the Lamb of God!" His two disciples immediately followed Jesus, and inquired where he dwelt. To this question the Master replied, "Come and see;" and they "abode with him that day, for it was about the tenth hour." John was probably among the disciples who followed their new teacher to Galilee, (John i, 43,) who were with him at the marriage feast of Cana,

(John ii, 2,) journeyed with him to Capernaum, and thence to Jerusalem, (John ii, 12, 23,) and came back through Samaria. John iv, 5. He then returned to his former occupation. (3) **As Apostle.** At last the time came when the disciples are to enter into closer relation to Jesus, and become his apostles. John, with his brother James, Simon, and Andrew, were called at the same time, after the miracle of the miraculous draught of fishes. Mark i, 19, 20; Luke v, 10. John, with Peter and James, was distinguished above the other apostles, entering more fully into the Master's feelings and plans, and receiving in return his confidence and love. Mention is made of John at the restoration of Peter's mother-in-law, (Mark i, 29-31;) at the ordination of the twelve apostles, (Mark iii, 17,) where he and his brother received from Jesus the surname *Boanerges*; at the raising of Jairus's daughter, (Mark v, 35-37; Luke viii, 51;) at the transfiguration, (Matt. xvii, 1; Mark ix, 2; Luke ix, 28;) rebuking one who cast out devils in the Lord's name, because he was not one of their company, (Luke ix, 49;) seeking to call down fire from heaven upon a village of the Samaritans, (Luke ix, 54;) joining with his mother and James in asking for the highest places in the kingdom of the Master, (Matt. xx, 20-28; Mark x, 35-45;) with Jesus upon the Mount of Olives when he foretold the destruction of Jerusalem, (Mark xiii, 3;) sent by the Master to prepare, with Peter, the passover, (Luke xxii, 8;) asking Jesus, at the supper, who would betray him, (John xiii, 23-26;) with Peter and James in Gethsemane. Mark xiv, 32, 33. When the betrayal is accomplished Peter and John follow afar off, and, through the personal acquaintance between the latter and Caiaphas, gain admittance into the palace, (John xviii, 15, 16;) at the crucifixion John was appointed by Jesus to care for Mary as a son. John xix, 26, 27. (4) **Friendship for Peter.** Notwithstanding the denial of Peter he and John continued friends, and are afterward often mentioned together. To them Mary Magdalene first runs with the tidings of the emptied sepulcher, (John xx, 2;) they are the first to hasten thither. John xx, 4-8. For at least eight days they remain in Jerusalem, (John xx, 26,) after which we find them on the Sea of Galilee pursuing their old calling. John xxi, 1. John is the first to recognize his risen Lord; Peter the first to plunge into the water and swim toward the shore where he stood. John xxi, 7. The affection and anxiety of Peter for John is shown in his question put to the Master, "Lord, and what shall this man do?" John xxi, 21. (5) **History of the Acts.** The same union continues between Peter and John. Together they witness the ascension, share in the election of Matthias and the pentecostal baptism. Together they enter the temple as worshipers, (Acts iii, 1,) are imprisoned, and protest against the threats of the Sanhedrin. Acts iv, 3-22. They were also sent together to preach to the Samaritans. Acts viii, 14. John and the rest of the apostles remained at their post despite the persecution of Saul. Acts viii, 1. He did not meet Paul when the latter came back to Jerusalem as a convert, (Gal. i, 19;) but this, of course, does not make the inference necessary that he had left Jerusalem. During the persecution under Herod Agrippa he lost his brother by martyrdom, (Acts xii, 2,) while his friend Peter sought safety in flight. Acts xii, 18, 19. Fifteen years after Paul's first visit he was still at Jerusalem, (Conybeare and Howson, *Life and Epistles*.) one of the "pillars" of the Church, and took part in settling the controversy between the Jewish and Gentile Christians. Acts xv, 6, 13; Gal. ii, 9. Of the work of the apostle during this period we have hardly the slightest trace. (6) **After his Departure from**

Jerusalem. John probably remained in Judea till the death of Mary released him from his trust. When this took place we can only conjecture. There are no signs of his being at Jerusalem at the time of St. Paul's last visit. Acts xxi. "Assuming the authorship of the epistles and Revelation to be his, the facts which the New Testament writings assert or imply are: (1) That, having come to Ephesus, some persecution drove him to Patmos. Rev. i, 9. (2) That the seven Churches, of which Asia was the center, were special objects of his solicitude, (Rev. i, 11;) that in his work he had to encounter men who denied the truth on which his faith rested, (1 John iv, 1; 2 John 7,) and others who disputed his authority. 3 John 9, 10." If to this we add that he must have outlived all, or nearly all, of those who had been the friends and companions even of his maturer years; that this lingering age gave strength to an old imagination that his Lord had promised him immortality, (John xxi, 23;) that, as if remembering the actual



PATMOS.

words which had been thus perverted, the longing of his soul gathered itself up in the cry, "Even so, come, Lord Jesus," (Rev. xxii, 20,) we have stated all that has any claim to the character of historical truth. Tradition tells us that he was shipwrecked off Ephesus, and arrived there in time to check the progress of the heresies which sprang up after Paul's departure; that in the persecution under Domitian he was taken to Rome, and that the boiling oil into which he was thrown had no power to hurt him; returned to Ephesus, attested the truth of the first three Gospels, writing the fourth to supply what was wanting; introduced the Jewish mode of celebrating the Easter feast; and that, when all capacity to work and teach was gone—when there *was* no strength even to stand—he directed himself to be carried to the assemblage of believers, and simply said, with a feeble voice, "Little children, love one another."

2. Character. John's character is often mistaken, being far removed from the effeminate pietist which has furnished the type under which he has been represented. "He had a wonderful depth and power of imagination, a rare combination of strength and sweetness, a perfect faith inspiring his devotion, and a perfect love which cast out fear—gifts and graces which rendered him worthy of leaning his head on the bosom of his Lord."—*Far-rar, Life of Christ.*

3. One of the family of the high-priest, who, with Annas and Caiaphas, sat in the council before whom the apostles Peter and John were summoned for their cure of the lame man and preaching in the temple. Acts iv, 6. "Lightfoot identifies him with Rabbi Johanan ben Zaccai, who lived forty years before the destruction of the temple, and was president of the great synagogue after its removal to Jabne, or Jamnia. Grotius merely says he was known to rabbinical writers as 'John the priest.'"—Smith, *Dictionary*, s. v.

4. The Hebrew name of the evangelist Mark, who throughout the narrative of the Acts is thus designated. Acts xii, 12, 25; xiii, 5; xv, 37.

JOI'ADA, (Heb. *Yoyada'*, יוֹיָדָע, a contraction of JEHOIADA, q. v.,) the son and successor of Eliashib in the high-priesthood, and succeeded by his son Jonathan. Neh. xii, 10, 11, 22. Another of his sons married a daughter of Sanballat, on which account he was banished by Nehemiah. Neh. xiii, 28. B. C. before 445.

JOI'AKIM, (Heb. *Yoyakim'*, יוֹיָקִים, a contraction of JEHOIAKIM, q. v.,) a high-priest, son of Jeshua, and father of Eliashib. Neh. xii, 10, 12, 26. B. C. before 445.

JOI'ARIB, (Heb. *Yoyarib'*, יוֹיָרִיב, *whom Jehovah defends.*)

1. A man "of understanding," and one of those with whom Ezra consulted upon the subject of obtaining a company of Levites to return with him to Jerusalem. Ezra viii, 16. This conference took place at the river Ahava, (ver. 15,) and resulted in sending a delegation to "Iddo the chief at the place Casiphia," who responded with a large number of the desired ministers. Vers. 17-20. B. C. about 457.

2. A descendant of Judah, son of Zechariah, and father of Adaiah, probably through Shelah. Neh. xi, 5. B. C. probably before 445.

3. The founder of one of the courses of priests, and father of Jedaiah. Neh. xi, 10. It is thought that there is some error in the list by which he is given as the father of Jedaiah, for in 1 Chron. ix, 10, (where his name is given in full, Jehoiarib,) he ranks with Jedaiah and Jaclin as heads of courses of priests. (See Keil, *in loco.*)

4. A priest who returned with Zerubbabel from Babylon. Neh. xii, 6. His son, Mattenai, was a contemporary with the high-priest Joiakim. Ver. 19. B. C. 536.

JO'KIM, (Heb. *Yokim'*, יוֹקִים, a contraction of *Joiakim*,) a descendant of Shelah, the son of Judah. 1 Chron. iv, 22. Jerome quotes a Hebrew legend that Jokim was Elimelech, the husband of Naomi, in whose days the sun stood still on account of the transgressors of the law. (Smith, s. v.)

JOK'SHAN, (Heb. *Yokshan'*, יוֹקְשָׁן, *snarer*, or *fowler*,) the second son of Abraham and Keturah. Gen. xxv, 2, 3; 1 Chron. i, 32, 33. B. C. after

1853. His sons Sheba and Dedan are supposed to have been the ancestors of the Sabæans and Dedanites that peopled a part of Arabia Felix.

JOK'TAN, (Heb. *Yoktan'*, יֶקְטָן, *small*, the second-named of the two sons of Eber, a descendant of Shem. His brother was Peleg. Gen. x, 25, 26, 29; 1 Chron. i, 19, 20, 23. B. C. about 2247.

JO'NA, (John i, 42)=**JONAS**, (q. v.)

JON'ADAB, a shortened form of the name JEHONADAB, (q. v.)

1. The son of Shimeah, and nephew of David. 2 Sam. xiii, 3, 32, 35.

2. The Rechabite. Jer. xxxv, 6, 8, 10, 14, 16, 18, 19.

JO'NAH, (Heb. *Yonah'*, יוֹנָה, *dove*,) the fifth in order of the minor prophets, was the son of Amittai, and was born in Gath-hepher, in the tribe of Zebulun. 2 Kings xiv, 25.

Personal History. Jonah flourished probably in or before the reign of Jeroboam II., (B. C. about 825,) and predicted the successful conquests, enlarged territory, and brief prosperity of the Israelitish kingdom under that monarch's sway. 2 Kings xiv, 25. What else we know of Jonah's history is to be gathered from the book that bears his name. He was commissioned by Jehovah to go and prophecy to the Ninevites, but for some reason was reluctant to obey, and attempted to flee to Tarshish. He went to Joppa, and there embarked upon a ship bound for that port. A violent storm arose, and the captain of the vessel called upon Jonah to pray to his God to save them. As the storm did not abate, the sailors proceeded to cast lots, believing that some person on board the ship had caused the anger of God, as manifested in the tempest. Jonah was singled out as the culprit, and at his suggestion they unwillingly cast him into the sea. By the appointment of God he was swallowed by a great fish, which upon the third day cast him out upon dry land. Jonah was again commanded to go to Nineveh, and immediately obeyed. The people repented, a fast was appointed, and the city was not destroyed. Provoked at the sparing of Nineveh, Jonah in his displeasure prayed to Jehovah to take his life, as his proclamation had not been fulfilled. God taught him, by means of the rapidly growing and speedily decaying gourd, that it was proper for him to exercise mercy toward the repentant city.

DIFFICULTIES.—1. Much objection has been urged against the truth of the story of Jonah and the fish. It is simply said, "The Lord had prepared a great fish to swallow up Jonah." The species of marine animal is not defined and the Greek *κῆτος* is often used to specify, not the genus whale, but any large fish or sea-monster. All objection to its being a whale which lodged Jonah in its stomach, from the straitness of throat or rareness of haunt in the Mediterranean, are thus removed. Since the days of Bochart it has been a common opinion that the fish was of the shark species, *Lamia canis carcharias*, or "sea-dog." Entire human bodies have been found in some fishes of this kind. Still, granting all these facts, the narrative is miraculous, and nothing is impossible with God. 2. Various interpretations are given of "the sign of the prophet Jonas." Matt. xii, 39. Keil (*Commentary*) says: "The mission of Jonah was a fact of symbolical and typical importance, which was intended not only to enlighten Israel as to the position of the Gentile world in relation to the kingdom of God, but also to typify the future adoption of such of the heathen as should observe the word of God into the fellowship of the salvation prepared in Israel for all nations." Whedon (*Commentary, in loco*) explains: "Our Lord, even in refusing a sign, gives a sign. His prophecy of his burial, after the manner of the swallowing of Jonah, was in itself a miracle of foreknowledge, and so a proof of his Messiahship. (M'Clintock and Strong's *Cyclopædia*; Ewald, *History*.)

JO'NAN, (Gr. 'Ιωνάν,) the son of Eliakim and father of Joseph, among the maternal ancestors of Christ. Luke iii, 30. He is not mentioned in the Old Testament.

JO'NAS, (Gr. 'Ιωνᾶς, for the Heb. Jonah.)

1. The prophet Jonah. Matt. xii, 39, 40, 41; xvi, 4; Luke xi, 29, 30, 32.
2. The father of the apostle Peter. John xxi, 15-17. In John i, 42, the name is given as Jona.

JON'ATHAN, (Heb. *Yonathan'*, יֹנָתָן, a contracted form of *Jehonathan*, *God-given*.)

1. The son, or descendant, of Gershom, the son of Moses. Judg. xviii, 30. Jonathan, who was a Levite, resided at Bethlehem, and, leaving that place to seek his fortune, came to Mount Ephraim, to the home of Micah. This person made Jonathan an offer to receive him into his house as priest, which offer he accepted. Chap. xvii, 7-13. Not long after five Danite spies, looking for a suitable place for settlement, came to the house of Micah, and inquired of Jonathan respecting the success of their journey. He replied, "Go in peace: before the Lord is your way wherein ye go." Afterward, when a company of 600 Danites were on their way to occupy Laish, they went to Micah's house, appropriated the carved image, the ephod, the teraphim, and the molten image. Jonathan accepted their invitation to accompany them, and became their priest. This office remained in his family until "the day of the captivity of the land." Chap. xviii, 1-30. The time of the events narrated above is fixed by Dr. J. Strong as B. C. about 1590. and its proper place in the record between the second and third chapters.

DIFFICULTY.—There is little doubt but that Jonathan was a descendant of Moses, and we have, therefore, to explain the expression "son of Manasseh." It is supposed that in the name Moses (מֹשֶׁה) the single letter *n* (נ) has been interpolated, changing it into Manasseh, in order to save the character of the great lawgiver from the stain of having an idolater among his immediate descendants.

2. The eldest son of Saul, king of Israel.

1. Personal History. Jonathan first appears in history some time after his father's accession, being at that time at least thirty years of age. In the war with the Philistines, commonly called, from its locality, "the war of Michmash," he commanded 1,000 men of the 3,000 which composed Saul's standing army. He was encamped at Gibeah, and "smote the garrison of the Philistines" in Geba. 1 Sam. xiii, 2, 3. Saul and the whole population rose, but unsuccessfully, and the tyranny of the Philistines became harsher than ever. From this oppression Jonathan resolved to deliver his people, and unknown to any but his armor-bearer he attacked the garrison at Michmash. 1 Sam. xiv, 1, 4-14. A panic seized the garrison, spread to the camp, and thence to the surrounding bands. This was increased by an earthquake, and by the combined assault of various bodies of Israelites hidden in the mountains. Saul and his band joined in the pursuit of the Philistines, having forbidden any man to taste of food until the evening. Ignorant of this command and accompanying curse, Jonathan partook of some honey while passing through the forest. This coming to the knowledge of Saul, he would doubtless have fulfilled his vow and have sacrificed Jonathan, but the people interfered in his behalf. 1 Sam. xiv, 16-45. B. C. about 1087. Jonathan is next introduced to us as the bosom friend of David. Their friendship began on the day of David's return from

the victory over Goliath, and was confirmed by a solemn covenant, which was ratified by Jonathan giving his friend his mantle, sword, girdle, and bow. 1 Sam. xviii, 1-4. B. C. about 1063. Shortly after this he pleaded with his father in behalf of David, and secured a reversal of the royal decree against the latter's life. Chap. xix, 1-7. B. C. about 1062. The king's madness soon returned, and David fled. The friends met, however, by the stone of Ezel, and entered into a second covenant, pledging themselves to strive for each other's safety, and David swearing to show kindness to the family of Jonathan when he should be delivered of his enemies. He again pleaded with his father to spare David, which so enraged the king that he "cast a javelin at him," with the evident intention of taking his life. The next day he communicated the failure of his mission to David, and they parted to meet only once more. 1 Sam. xx, 1-42. This last meeting was in the forest of Ziph, during Saul's pursuit of David. Jonathan gave expression to his confidence in his friend's elevation to the throne. "They two made a covenant before the Lord," and parted to meet no more. 1 Sam. xxiii, 15-18. B. C. about 1061. We hear no more of Jonathan until the battle of Gilboa, when, with his father and his two brothers, he was slain by the Philistines. 1 Sam. xxxi, 2, 8. B. C. 1056. His remains were buried first at Jabesh-gilead, (ver. 13,) but were afterward removed, with those of his father, to Zelah in Benjamin. 2 Sam. xxi, 12-14. Jonathan left one son, Mephibosheth, who was five years old at the time of his death. 2 Sam. iv, 4.

2. Character. Jonathan was a man of lofty daring, who did not shrink to place himself in the greatest danger for the sake of his country. But his most noticeable characteristic was his ardent and unselfish devotion to his friends, which led him to give up his hopes of the throne, and even expose himself to death, for the sake of those he loved. Notwithstanding that his affection for his father was repelled by the latter, owing to the king's insanity, he cast his lot with his father's decline, and "in death they were not divided."

3. Son of Abiathar the high-priest, who adhered to David during the rebellion of Absalom. 2 Sam. xv, 27, 36. He remained at En-rogel to report to his master the proceedings in the camp of the insurgents, but, being discovered, fled to Bahurim, and escaped by hiding in a well. Chap. xvii, 17-21. B. C. 1023. Later his loyalty to the house of David is shown by announcing to the ambitious Adonijah the forestallment of his measures by the succession to the throne of Solomon. 1 Kings i, 42, 43. B. C. 1015.

4. The son of Shineah, (Shammah,) and nephew of David, who slew a gigantic relative of Goliath and became one of David's chief warriors. 2 Sam. xxi, 21; 1 Chron. xx, 7. He is probably the same who is mentioned as secretary of the royal cabinet, (1 Chron. xxvii, 32,) where דוד is translated "uncle." B. C. about 1015.

5. The son of Shage the Hararite, and one of David's famous warriors. 2 Sam. xxiii, 32; 1 Chron. xi, 34. B. C. 1047.

6. The second son of Jada, the grandson of Jarahmeel, of the family of Judah. Jether dying without issue, this branch of the line was continued through Jonathan's two sons, Peleth and Zaza. 1 Chron. ii, 32, 33. B. C. after 1612.

7. Father of Ebed, which latter was an Israelite of the "sons" of Ad n who returned with Ezra from Babylon with 50 males. Ezra viii, 6. B. C. before 457.

8. Son of Asahel, employed with Jahaziah in separating the people from their Gentile wives. *Ezra* x, 15. B. C. 457.

9. Son of Joiada and father of Jaddua, Jewish high-priests, (*Neh.* xii, 11;) elsewhere (*Neh.* xii, 22) called JOHANAN, (q. v.) Josephus relates (*Ant.*, xi, 7, 1, 2) that he murdered his own brother Jesus in the temple, because Jesus was endeavoring to get the high-priesthood from him through the influence of Bagoses, the Persian general.

10. A priest, the descendant of Melicu, in the time of Joiakim. *Neh.* xii, 14. B. C. between 536 and 549.

11. Son of Shemaiah and father of Zechariah, a priest who blew the trumpet at the dedication of the wall. *Neh.* xii, 35. B. C. after 536. He is probably the same as Jehonathan. *Ver.* 18.

12. A scribe in the time of King Zedekiah, in whose house Jeremiah was imprisoned by the princes of Judah. *Jer.* xxxvii, 15, 20; xxxviii, 26. B. C. 589.

13. One of the sons of Kareah, who, with others, held a conference with Gedaliah, the Babylonian governor of Jerusalem. *Jer.* xl, 8. B. C. 588.

JO'RAH, (Heb. *Yorah'*, יֹרָה, *sprinkling*,) a man whose descendants, (or place whose former inhabitants,) to the number of 112, returned from the Babylonish captivity. *Ezra* ii, 18; *Hariph* in *Neh.* vii, 24. B. C. about 536.

JO'RAI, (Heb. *Yoray'*, יֹרַי, perhaps the same as *Jorah*,) the fourth-named of seven Gadite chieftains, (1 *Chron.* v, 13,) the place of whose residence is not given, unless, as Keil conjectures, (*Commentary, in loco.*) verse 16 mentions it. In that case they dwelt in Gilead, in Bashan. B. C. perhaps about 782.

JO'RAM, (Heb. יֹרָם, a shortened form of JEHORAM, q. v.)

1. Son of Toi, king of Hamath, who was sent by his father to congratulate David upon his victory over Hadadezer. 2 *Sam.* viii, 9, 10. B. C. 1040. He is called Hadoram in 1 *Chron.* xviii, 10.

2. One of the descendants of Eliezer, mentioned in 1 *Chron.* xxvi, 25. In *Matt.* i, 8, for JEHORAM, (q. v.)

JO'RIM, (Gr. Ἰωρεΐμ.) the son of Matthat and father of Eliezer, maternal ancestors of Jesus. *Luke* iii, 29.

JOR'KOÄM, (Heb. *Yorkeäm'*, יֹרְקָעַם, *paleness of the people, or scattered people*,) the son of Raham, descendant of Caleb; or the name of a place in the tribe of Judah. 1 *Chron.* ii, 44.

JOS'ABAD, another form of *Jozabad*, (No. 1.)

JOS'APHAT, a Grecized form (*Matt.* i, 8) of the name *Jehoshaphat*, king of Judah.

JO'SE, one of the maternal ancestors of Jesus, (*Luke* iii, 29,) not mentioned in the Old Testament.

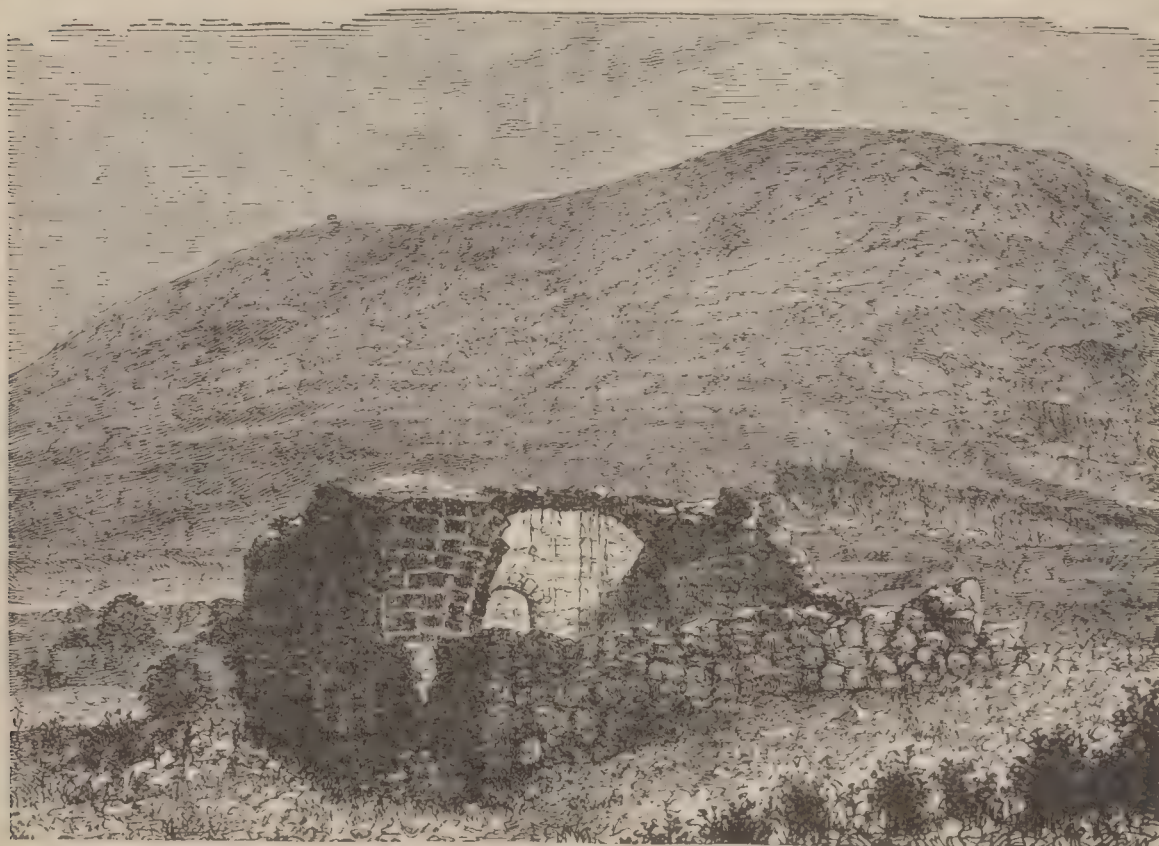
JO'SEDECH, another form of Jehozadak, or Jozadak, the son of Seraiah. *Hag.* i, 1, 12, 14; ii, 2, 4; *Zech.* vi, 11.

JO'SEPH, (Heb. *Yoseph'*, יוֹסֵף, *remover and increaser*.)

1. The elder son of Jacob and Rachel; was born while his father was still serving Laban. *Gen.* xxx, 22-25. B. C. about 1745.

1. Personal History. After his birth Joseph is mentioned in connection with his father's flight, (Gen. xxxiii. 2, 7,) and then no more until he was seventeen years of age. (1) **Position in Family.** As the child of Rachel, and "son of his old age," (chap. xxxvii. 3,) and doubtless also for his excellence of character, he was beloved by his father above all his brethren. This, together with the fact that he reported to his father the evil conduct of the sons of Bilhah and of Zilpah, caused his brethren to hate him. Their jealousy was aggravated by Jacob's showing his preference in presenting Joseph with a dress, probably a long tunic with sleeves, worn by youths of the richer class. Gen. xxxvii. 2-4. A still greater provocation was the telling of his dreams, that seemed to foreshow his pre-eminence in the family. Vers. 5-11. (2) **Sold into Slavery.** Such was Joseph's relation to his brethren when his father sent him from the vale of Hebron to Shechem, to inquire concerning their welfare. They were not at Shechem, but were found by Joseph in Dothan. His appearance aroused their hatred, and, with the exception of Reuben, they resolved to kill him. He interfered in Joseph's behalf, and persuaded them to cast him into a pit, intending "to deliver him to his father again." This they accordingly did, after stripping him of his tunic. While they were eating bread a company of Arabian merchants (Ishmaelites) appeared, and, at the suggestion of Judah and in the absence of Reuben, Joseph was sold to them for twenty shekels of silver. Dipping Joseph's tunic in the blood of a kid, they sent it to Jacob, that he might believe that his favorite had been torn in pieces by some wild beast. Their trick succeeded, and Joseph was mourned as dead. The merchants sold Joseph to Potiphar, an officer of Pharaoh, and he became an Egyptian slave. Gen. xxxvii. 12-36. B. C. about 1729. (3) **Slave Life.** In the service of Potiphar, Joseph behaved himself so discreetly, and was so led of God, that he found great favor with his master, who gave him the direction of all his affairs. Refusing, however, to gratify the improper request of his master's wife, he was accused by her of unchastity and thrust into prison. Here, also, God was with Joseph, procuring him favor in the eyes of the governor of the prison, so that he intrusted all the prisoners to his care, leaving every thing to his supervision. Chap. xxxix. 21-23. While here he interpreted correctly the dreams of two of his fellow-prisoners—Pharaoh's chief butler and baker—disclaiming any human skill, and acknowledging that the interpretations were of God. These interpretations were fulfilled three days afterward, on the king's birthday. Chap. xl. (4) **Exaltation.** After two years Pharaoh had two prophetic dreams which the magicians and wise men of Egypt were unable to interpret. The butler calling to mind the service rendered him by Joseph, advised his royal master to put his skill to the test. Joseph was sent for and interpreted the dreams as foretelling seven years of plenty to be followed by seven years of famine. He followed up this interpretation by advising Pharaoh to "look out a man discreet and wise, and set him over the land of Egypt." This counsel pleased Pharaoh and his ministers, who believed that Joseph possessed the spirit of supernatural insight and wisdom. Joseph was appointed ruler over Pharaoh's house, and over all the land; in other words, became grand vizier of Egypt. Pharaoh called him Zaphnath-paaneah, (*saviour of the world*), and married him to Asenath, daughter of Poti-pherah, the priest of On. This promotion took place when Joseph was thirty years of age. Gen. xli. 1-47. B. C. 1715. During the seven years of plenty Joseph prepared for the

years of famine to follow by carefully husbanding the grain, which was so abundant as to be beyond measurement. During these years his two sons, Manasseh and Ephraim, were born. Chap. xli, 47-52. When scarcity began Joseph was in a condition to supply the wants of Egypt, and also of surrounding nations. He put all Egypt under Pharaoh—first the money, then the cattle, the land, (excepting the priests',) and eventually the Egyptians themselves, becoming the property of the crown. The people were distributed according to the cities in which the grain was stored, and were instructed to pay a tax to the crown of one fifth of the product of the soil. Gen. xli, 53-57; xlvii, 14-26. (5) **Joseph and his Brethren.** Early in the time of famine the brethren of Joseph, excepting Benjamin, went to Egypt to buy food. Applying to Joseph, who had supreme control over the stores of



JOSEPH'S TOMB AND MOUNT GERIZIM.

Egypt, he was not recognized, but knew his brethren, and seems to have resolved to make them feel and acknowledge the wrong they had done him. He acted as a foreigner toward them, speaking harshly to them, inquired whence they had come, and accused them of being spies. This charge they denied, and told him particularly about their family. After putting them in ward for three days, he sent them home to bring back their youngest brother as proof of their veracity, keeping Simeon as hostage. Having with great difficulty secured Jacob's permission, they took Benjamin, a present, double money to repay the sum placed by order of Joseph in each man's sack, and returned to Egypt. The presence of his younger brother assured Joseph of the truth of his father's welfare, and, yielding to his natural impulses, he made himself known to his brethren. He inquired

again concerning his father; told them not to grieve because of the sin they had committed in selling him, as God had overruled it for their welfare; charged them to return to Canaan and bring Jacob and their families to Egypt, and that he would provide for them during the five remaining years of famine. These events reached the ear of Pharaoh; he approved all that Joseph had done, and gave commandment that Jacob and his family should forthwith come into Egypt. Chap. xlii, 1-xlv, 24. (6) **Welcomes Israel.** Israel, convinced that Joseph still lived, went to Egypt, where he was tenderly welcomed and provided for, and placed in the land of Goshen. When he died he was embalmed by order of Joseph, and carried by him to Canaan and laid in the grave of Machpelah. Chap. xlv, 25-l, 13. B. C. 1689. (7) **Remaining History.** Upon his return from Canaan Joseph found his brethren in fear lest, his father being dead, he would punish them. He assured them that this was not his purpose, and promised still to nourish them and their little ones. Joseph lived to be 110 years of age, and dying took an oath of his brethren that they would carry up his bones to the land of promise. After his death he was embalmed and "put in a coffin in Egypt." Chap. l, 14-26. B. C. 1635. This promise was religiously kept, as "Moses took the bones of Joseph with him," (Exod. xiii, 19,) and they were at length put in their final resting-place in Shechem. Josh. xxiv, 32.

2. Character. In Joseph we recognize the elements of a noble character—piety, pure and high morality, simplicity, gentleness, fidelity, patience, perseverance, an iron will, and an indomitable energy.

2. The father of Igal, the spy delegated from Issachar to explore Canaan. Num. xiii, 7. B. C. 1490.

3. One of the sons of Asaph who were appointed chiefs of the first division of sacred musicians by David. 1 Chron. xxv, 2, 9. B. C. about 1015.

4. A Jew of the family of Bani who divorced his Gentile wife after the captivity. Ezra x, 42. B. C. 456.

5. Son of Shebaniah, and one of the chief priests after the captivity. Neh. xii, 14. B. C. after 536.

6. The husband of Mary, and foster-father of our Lord.

1. Family. By Matthew (who gives the line of royal inheritance) he is said to have been the son (that is, son-in-law) of Jacob, whose lineage is traced through David up to Abraham. Luke (giving the line of natural descent) represents him as the son of Heli, and traces his origin up to Adam.

2. Personal History. Only a few statements respecting Joseph appear in Holy Writ. While living at Nazareth (Luke ii, 4) he espoused Mary; but before he took her home as his wife she proved to be with child. Grieved at this, and yet not wishing to make a public example of Mary, Joseph purposed quietly to separate from her "by simply a note of dismissal, or bill of divorcement."—Whedon, *Commentary*. He was dissuaded from taking this step by the assurance of the angel that Mary had conceived under a divine influence. Matt. i, 18, *sq*; Luke i, 27. Joseph obeyed the divine command and took Mary as his wife. Matt. i, 24. Shortly after he was obliged, by the decree of enrollment from Augustus Caesar, to leave Nazareth with his wife and go to Bethlehem. When the shepherds came he was there with Mary and her babe; he went with them to the temple to present the infant according to the law, and, warned by an angel, took them down to Egypt, where he remained until, directed by a heavenly messenger, he returned to the land of Israel. His intention to reside in Bethlehem was changed

through fear of Archelaus, and he took up his abode in Nazareth, (Matt. ii, 1-23,) where he carried on his trade of carpenter. When Jesus was twelve years old Joseph took him and Mary to Jerusalem to keep the Passover, and upon their return to Nazareth continued to act as his father. Luke ii, 41-51. The sacred writings furnish no additional information respecting Joseph, and the origin of all the earliest stories and assertions of the fathers concerning him is to be found in the apocryphal gospels.

7. The son of Mattathias and father of Janna, maternal ancestors of Jesus. Luke iii, 24.

8. The son of Judah and father of Semei, maternal ancestors of Jesus. Luke iii, 26.

9. The son of Jonan and father of Judah, among Christ's maternal ancestors. Luke iii, 30.

10. Of Arimathea, "an honorable counselor, who waited for the kingdom of God," and was a secret disciple of Jesus. The crucifixion seems to have wrought in him positive convictions, for, upon learning of the death of our Lord, he "went in boldly unto Pilate and craved the body of Jesus." Pilate, having learned from the centurion who had charge of the execution

that Jesus was actually dead, gave the body to Joseph, who took it down from the cross. After it had been embalmed at the cost of Nicodemus, another secret disciple, (John xix, 39,) Joseph had the body wrapped in linen, and deposited it in a new tomb belonging to himself and located in a garden "in the place where Jesus was crucified." Matt. xxvii, 58-60; Mark xv, 43-46; Luke xxiii, 50, sq. A. D. 29. Luke describes Joseph as



INTERIOR OF ROCK SEPULCHER.

"a good man and a just," and adds that "he had not consented to the counsel and deed of them," that is, of the Jewish authorities. From this remark it seems to be evident that he was a member of the Sanhedrin.

11. Surnamed Barsabas, was one of the two persons whom the primitive Church nominated, immediately after the resurrection of Christ, praying that the Holy Spirit would show which one should be apostle in place of Judas. When the lots were cast Matthias was chosen. Acts i, 25. A. D. 29. Joseph also bore the name of *Justus*, and was one of those who had "complicated with the apostles all the time that the Lord Jesus went in and out among them, beginning from the baptism of John" until the ascension. Acts i, 21, 22.

JO'SES, (Gr. Ἰωσῆς, perhaps for *Joseph*,) the son of Mary and Cleopas, and brother of James the Less, Simon, and Jude. He was, consequently, one of those who are called "the brethren" of our Lord. Matt. xiii, 55; xxvii, 56; Mark vi, 3; xv, 40, 47. He alone of his brethren was not an apostle.

2. A Levite of Cyprus, (Acts iv, 36,) surnamed by the apostles BARNABAS, (q. v.)

JOSH'AH, (Heb. *Yoshah'*, יוֹשָׁה, perhaps *establisher*,) son of Amaziah, and one of the princes of Simeon, the increase of whose family led them to remove to the valley of Gedor, from which they expelled the Hamites. 1 Chron. iv, 34. B. C. about 711.

JOSH'APHAT, (Heb. *Yoshaphat'*, יוֹשָׁפָט, a Mithnite, and one of David's mighty men. 1 Chron. xi, 43. B. C. 1047.

JOSHAVI'AH, (Heb. *Yoshavyah'*, יוֹשָׁבֵי־יָהּ, *Jehovah sufficient*,) son of El-naam, and, with his brother Jeribai, associated with the body-guard of David. 1 Chron. xi, 46. B. C. 1047.

JOSHBK'ASHAH, (Heb. *Yoshebekashah'*, יוֹשֶׁב־בְּקָשָׁה, *seat in hardness*,) a son of Heman, and leader of the seventeenth division of the temple musicians. 1 Chron. xxv, 4, 24. B. C. about 1015.

JO'SHEB-BASH'SHEBETH, (Heb. *Yosheb'-bash-She'beth*, יוֹשֶׁב בְּשֶׁבֶת, *sitting in the council*,) the chief of David's three heroes, (2 Sam. xxiii, 8, margin;) called in 1 Chron. xi, 11, JASHOBEAM, (q. v.)

JOSH'UA. 1. 1. **Name**. (Heb. *Yehoshu'ä*, יְהוֹשֻׁעַ, *Jehovah his help*, changed by Moses (Num. xiii, 16) from *Hoshea*, *salvation*. Num. xiii, 8.)

2. **Family**. The son of Nun, the son of Elishama, prince of the tribe of Ephraim. Exod. xxxiii, 11; Num. i, 10.

3. **Personal History**. (1) **In Battle**. In the Bible the first mention of Joshua is as the victorious commander of the Israelites in their battle against the Amalekites at Rephidim. Exod. xvii, 8-16. B. C. 1491. (2) **On Mount Sinai**. When Moses ascended Sinai to receive for the first time (Exod. xxiv, 13) the two tables, Joshua, who is called his minister or servant, accompanied him part of the way, and was the first to accost him on his return. Exod. xxxii, 17. (3) **In Charge of Tabernacle**. After the defection of Israel and their worship of the golden calf, Moses moved the tabernacle outside of the camp, and, returning to the congregation, left it in charge of Joshua. Exod. xxxiii, 11. (4) **An Unwise Request**. When it was told Moses that Eldad and Medad prophesied in the camp, Joshua requested him to forbid them, which request elicited that famed reply of Moses, "Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Num. xi, 27-29. (5) **A Spy**. Soon after Joshua was appointed as one of the twelve chiefs sent (Num. xiii, 16, 17) to explore the land of Canaan. He and CALEB (q. v.) were the only ones that gave an encouraging report of their journey, and exhorted the people to go up and possess the land. Num. xiv, 6-9. B. C. 1490. (6) **Appointed Ruler**. The forty years of wandering were almost passed, and Joshua, because of his faithfulness, was one of the

few survivors. Num. xxvi, 65. Moses, by direction of God, (Num. xxvii, 18-23,) invested him solemnly and publicly with authority, in connection with Eleazar, over the people. Deut. iii, 28. (7) **With Moses in the Tab-**



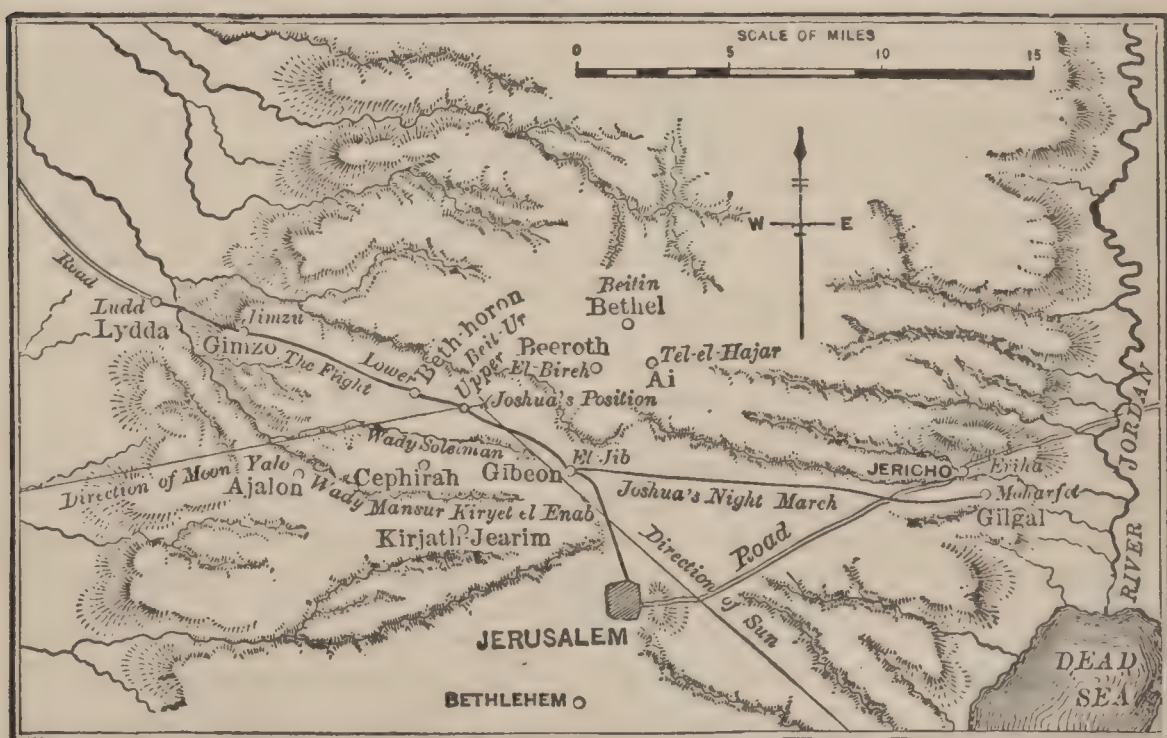
ernacle. It was revealed to Moses that he was soon to die, and that he should appear with Joshua in the tabernacle. And while in the presence of God Moses gave his faithful minister a "charge," and said, "Be strong and of good courage: for thou shalt bring the children of Israel into the

land which I swear unto them: and I will be with thee." Deut. xxxi, 14, 23. (8) **Assumes Charge of Israel.** Under the direction of God, again renewed, (Josh. i, 1,) Joshua, now in his eighty-fifth year, and "full of the spirit of wisdom," (Deut. xxxiv, 9,) assumed the command of the people. B. C. 1451. From Shittim he sent spies into Jericho, who were lodged and secreted by RAHAB, (q. v.,) and returned to Joshua with an account of the fear of the people because of the Israelites. Joshua ii. (9) **Entrance into Canaan.** The next morning after their return Joshua broke camp at Shittim and moved down to the edge of Jordan, which at this season, the *harvest*, (April,) overflowed the banks. Joshua iii, 15. On the third day the officers instructed the people in the order of the march, and Joshua bade them sanctify themselves for the morrow. In the morning the priests advanced in front of the people bearing the ark, and when their feet touched the water the river was divided. They took their position in the midst of the river bed, and there remained until the people had all passed over. Meanwhile twelve chosen men, one from each tribe, took twelve stones from the spot where the priests stood, leaving in their place twelve other stones taken from the dry land. When all this was done Joshua commanded the priests to come up out of Jordan; and as soon as they reached dry ground the waters of Jordan returned and overflowed its banks as before. Josh. iv, 1-18. (10) **In Canaan.** The host encamped that night at Gilgal, in the plains of Jericho, and there Joshua set up the twelve stones taken from Jordan as a perpetual memorial of the dividing of its waters. Josh. iv, 19-24. At the command of God, Joshua caused the people to be circumcised; which rite seems to have been neglected in the case of those born after the exodus. Josh. v, 5. Four days after the crossing of Jordan the passover was celebrated; and the Israelites eating the next day of bread made from the corn of the land, the manna ceased. Josh. v, 10-12. (11) **Capture of Jericho.** As Joshua was meditating how to attack Jericho, he saw a warrior with a drawn sword in his hand, who, in reply to Joshua's challenge, announced himself as the "captain of the host of Jehovah," and gave the divine plan for the capture of the city. Vers. 13, 14. The men of war, and priests carrying trumpets and the ark, were to compass the city once each day for six days, and seven times on the seventh day, when the walls of the city would fall. Following the directions given, Joshua beheld the fall of the city, put the inhabitants to death, and destroyed the property found therein. The only exception was Rahab and her household, and the silver, and gold, and vessels of brass and iron, which were placed in the sacred treasury. Josh. vi. (12) **The First Defeat.** The next undertaking was the capture of Ai, which the spies informed Joshua would be easily accomplished. But three thousand men were sent to take it—so sure seemed victory. They were repulsed and chased to Shebarim, with a loss of thirty-six men. Joshua made inquiry of the Lord as to the reason of the defeat of Israel, and was told of the taking of spoil from Jericho by one of the Israelites. A lot was ordered, which resulted in fixing the crime upon ACHAN, (q. v.,) and the destruction of himself, fam-



ANCIENT CORNETS.

ily, and property: Joshua vii. (13) **Taking of Ai.** Joshua then formed a plan for taking Ai by stratagem, which met with complete success. The city was destroyed with all its inhabitants, its king hanged on a tree, and buried under a great heap of stones, the only memorial of the city. Josh. viii, 1-29. After this, Joshua caused the law to be engraven upon stones on Mount Ebal, and read to the people stationed upon that mountain and Mount Gerizim. Josh. viii, 30-35. (14) **Craft of the Gibeonites.** When the kings of the Hittites and other nations west of Jordan heard of the fall of Ai, they armed themselves against Joshua. But the Gibeonites, a confederacy of several cities not far from the encampment of the Israelites, sent ambassadors in torn clothes, with old sacks and musty bread, pretending that they had come from a distant country and wished to make a covenant with Israel. They obtained a treaty which was generously respected by Joshua, he merely compelling them to act as "hewers of wood and drawers of



JOSHUA'S BATTLE-FIELD AT GIBEON.

water for the congregation and for the altar of the Lord." Josh. ix. (15) **Battle of Gibeon.** Alarmed by the defection of the Gibeonites, Adonizedek, king of Jerusalem, made a league with the kings of Hebron, Jarmuth, Lachish, and Eglon, and laid siege to Gibeon. Joshua hastened to their help, marching by night from Gilgal, and, taking the Amorites by surprise, utterly routed them near Bethhoron. Joshua was aided in this battle by an unprecedented hailstorm, which slew more than fell by the sword; and by a miraculous lengthening of the day, which enabled him to pursue the fugitives even to Makkedah. Josh. x. (16) **Subsequent Conquest.** This great battle was followed by the conquest of Makkedah. Libnah, Lachish, Gezer, Eglon, Hebron, and Debir. In this one campaign Joshua subdued the southern half of Palestine, from Kadesh-barnea to Gaza, the eastern and western limit of the southern frontier; and he led the people back to Gilgal. Josh. x. In another campaign he marched to Lake Merom, where he

met and overthrew a confederacy of the Canaanitish chiefs of the north, under Jabin, king of Hazor; and in the course of the war led his victorious soldiers to the gates of Zidon and into the valley of Lebanon, under Mount Hermon, but left the cities standing, with the exception of Hazor. In six years Joshua was master of the whole land from Mount Halak, at the ascent of Mount Seir on the south, to Baalgad, under Mount Hermon, on the north. His conquests were six nations, with thirty-one kings, including the Anakim, the old terror of Israel. Josh. xi, 12. B. C. 1455. **(17) Dividing the Inheritance.** Joshua, now in conjunction with Eleazar and the heads of the tribes, proceeded to apportion the promised land, including the part as yet unconquered, asking for his portion Timnath-serah, a city of Mount Ephraim. Josh. xiii-xix. After the inheritance of five of the tribes had been determined Joshua removed to Shiloh, where he set up the tabernacle and assembled the people. Josh. xviii, 1. There were still seven tribes that had not received their inheritance, and Joshua reproved them for their slackness in taking possession of the land. Therefore, three men were appointed from each tribe to make a survey of the rest of the land and to divide it into seven portions, which, with their several cities, they described in a book. The survey being finished, Joshua cast lots for the seven portions before the tabernacle in Shiloh. Josh. xviii, 2-10. Six cities of refuge were appointed by the people themselves, three on the west of Jordan and three on the east of Jordan. Josh. xx. The Levites having claimed the right given to them by Moses, received forty-eight cities and their suburbs, which were given up by the several tribes in proportion to the cities they severally possessed. Josh. xxi; comp. Num. xxxv, 1-8. The warriors of the trans-Jordanic tribes were then dismissed in peace to their homes. Josh. xxii. **(18) Old Age and Death.** After an interval of rest Joshua convoked an assembly from all Israel, and delivered to them two solemn addresses concerning the marvelous fulfilment of God's promises to their fathers. He warned them of the conditions upon which their property depended, and caused them to renew their covenant with God at Shechem. He died at the age of 110 years, and was buried in his own city, Timnath-serah. Josh. xxiv. B. C. 1426.

4. Character. It is difficult to form an estimate of Joshua's character, because the man is overshadowed by the very greatness of the events in which he is placed. And yet this is not a dishonor to him, but a glory; a *lesser* man would have been seen and heard more. His life, though recorded with fullness of detail, shows no stain. By the faithful serving of his youth he was taught to command as a man; as a citizen, he was patriotic in the highest degree; as a warrior, fearless and blameless; as a judge, calm and impartial. He was quite equal to every emergency under which he was to act—valiant without temerity, active without precipitation. No care, no advantage, no duty, is neglected by him. He ever looked up for and obeyed divine direction with the simplicity of a child, and wielded the great power given him with calmness, unostentation, and without swerving, to the accomplishment of a high, unselfish purpose. He earned, by manly vigor, a quiet, honored old age, and retained his faith and loyalty, exclaiming, in almost his dying breath, "As for me and my house, we will serve the Lord!"

DIFFICULTIES. 1. It has been questioned whether the captain of the Lord's host (Josh. v, 13, 15) was a created being or not. Dr. W. H. Mill decides in favor

of the former, but J. G. Abicht in favor of the latter. (M'Clintock and Strong's *Cyclopædia*, see art. *Angel*.) 2. The severe treatment of the Canaanites has provoked considerable comment. Joshua was right because he acted under command of Jehovah. That command has been justified by two facts: (a) The *excessive wickedness* of the Canaanites, (Lev. xviii, 21-24,) and (b) The *contamination* of their example. Deut. vii, 1-4. "It was utterly impossible to live near these degraded idolaters without being defiled by the association."—Haley, *Discrepancies of the Bible*. 3. The lengthening of the day of the battle of Gibeon has called forth many theories and stout denial of the fact. The miracle may have consisted in the suspension of the rotary motion of the earth, or an unusual refraction of the light so as to be visible over the whole of the globe. (Cox, *Sacred Biography*; see also M'Clintock and Strong's *Cyclopædia*; Stanley's *History of the Jewish Church*.) Another theory is that the work accomplished by the Israelites was so great that the day *seemed* to them as lengthened. (Keil, *Commentary*.)

2. A native of Beth-shemesh, an Israelite, the owner of the field into which the cart came which bore the ark on its return from the land of the Philistines. 1 Sam. vi, 14, 18. B. C. 1140.

3. The governor of Jerusalem at the time of the reformation by Josiah. 2 Kings xxiii, 8. B. C. 624.

4. The son of Josedeck, (Hag. i, 1, 12, 14.) a high-priest in the time of Haggai and Zechariah, better known under the name of *Jeshua*. See JESHUA. (No. 2.) In Zechariah (chap. iii, 1-10) Joshua, as pontiff, represents the people in the garb of slaves, and afterward clothed with the new and glorious garments of deliverance. When messengers came to Jerusalem, from the remnant of the captivity in Babylon, to offer presents of gold and silver to the temple, the prophet was directed to have some of their offerings made into crowns for Joshua, as a symbol of the sacerdotal and regal crowns of Israel which were to be united on the head of the Messiah. Zech. vi, 10, 11.

JOSIAH, (Heb. *Yoshiyah'*, יֹשִׁיָּאָה, *whom Jehovah heals*.)

1. The sixteenth king of the separate kingdom of Judah.

1. Family. Josiah was the son of King Amon and his wife Jedidah.

2. Personal History. Josiah, at the early age of eight years, succeeded his father on the throne of Judah. 2 Kings xxii, 1; 2 Chron. xxxiv, 1. B. C. 641. **(1) Idolatry Overthrown.** In the eighth year of his reign "he began to seek after the God of David his father," (2 Chron. xxxiv, 3.) and manifested that enmity to idolatry in all its forms which distinguished his character and reign. In the twelfth year of his reign "he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images." So strong was his detestation of idolatry that he ransacked the sepulchers of the idolatrous priests of former days and burned their bones upon the idol altars, before they were overthrown. He did not confine his operations to Judah, but went over a considerable part of Israel, with the same object in view; and at Bethel, in particular, executed all that the prophet (1 Kings xiii, 2) had foretold. 2 Kings xxiii, 1-19; 2 Chron. xxxiv, 3-7. **(2) Temple Repaired.** In the eighteenth year of his reign Josiah proceeded to cleanse and repair the temple. This task was committed to Shaphan, the state secretary, to Maaseiah, the governor of the city, and to the chancellor, Joah. All parties engaged in the work displayed such fidelity that the money could be given to them without reckoning. 2 Kings xxii, 3-7; 2 Chron. xxxiv, 8-13. **(3) Finding of the Law.** In the course of this pious labor the high-priest, Hilkiah, discovered in the sanctuary "a book of the Lord by Moses." He reported his discovery to Sha-

phan, who conveyed the volume to the king, and read it in the royal presence. Alarmed by the penalties threatened in the law, Josiah sent several of his chief counselors to consult with the prophetess Huldah, who replied that although these dread penalties would be inflicted, he should be gathered to his fathers in peace before the days of punishment came. Perhaps with a view of averting the threatened doom, Josiah convened the people at Jerusalem; and, after the reading of the law, made a solemn covenant with Jehovah. 2 Kings xxii, 8-xxiii, 3; 2 Chron. xxxiv, 14-32. To ratify the renewal of the covenant Josiah appointed the passover to be held at the legal time, which was accordingly celebrated on a scale of unexampled magnificence. But it was too late; the hour of mercy had passed; for "the Lord turned not from the fierceness of his great wrath." 2 Kings xxiii, 21-23, 26; 2 Chron. xxxv, 1-19. (4) **Death.** Not long after this Pharaoh-Necho, king of Egypt, sought a passage through Josiah's territory, on his way to fight against Carchemish, on the Euphrates. Josiah, disguising himself, went out to battle, and was mortally wounded by a random arrow and taken to Jerusalem, where he died. B. C. 610. "Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day;" that is, in the lamentation which they were wont to sing on certain fixed days, they sung also the lamentation for Josiah. 2 Kings xxiii, 29, 30; 2 Chron. xxxv, 20-25.

2. The son of Zephaniah, residing in Jerusalem after the captivity, in whose house Zechariah was to crown the high-priest Joshua. Zech. vi, 10. B. C. 519.

JOSI'AS, the Grecized form of JOSIAH. Matt. i, 10, 11.

JOSIBI'AH, (Heb. *Yoshibyah'*, יוֹשִׁבְיָה, *dweller with Jehovah*), the son of Seraiah, of the tribe of Simeon. His son Jehu was one of those who migrated to Gedor. 1 Chron. iv, 35. B. C. before 711.

JOSIPHI'AH, (Heb. *Yosiphyah'*, יוֹסִפְיָה, *increased by Jehovah*), one of the family of Shelomith, and whose son led up 160 males under Ezra to Jerusalem from Babylon. Ezra viii, 10. B. C. about 457.

JO'THAM, (Heb. *Yotham'*, יוֹתָם, *Jehovah is upright*.)

1. The youngest of Gideon's legitimate seventy sons, and the only one of them who escaped the massacre ordered by Abimelech. Judg. ix, 5. B. C. about 1209, (1322.) After Abimelech having been made king by the Shechemites, Jotham appeared on Mount Gerizim and protested against their act in a beautiful parable, in which the trees are represented as bestowing upon the bramble the kingly honor which had been refused by the cedar, the olive, and the vine. Vers. 7-21. We hear no more of him, but are informed that three years later the curse that he uttered was accomplished. Ver. 57.

2. The eleventh king of Judah, and son of King Uzziah by Jerusha, daughter of Zadok. After his father was smitten with leprosy Jotham conducted the government for him until his death, when he ascended the throne, being then twenty-five years of age. 2 Kings xv, 5, 32, 33; 2 Chron. xxvii, 1. B. C. about 758. Jotham reigned in the spirit and power of his father, and avoided any assumption of the priestly functions, which proved so disastrous to his father. He was unable, however, to correct all of the corrupt practices of the people. He built the upper gate of the temple—that

is, the northern gate of the inner court—and continued the fortifying of Jerusalem, which his father had begun. He also built “cities in the mountains of Judah, and in the forests he built castles and towers.” He waged war successfully against the Ammonites, who seem to have refused to pay to Jotham the tribute which they paid to Uzziah. 2 Chron. xxvi, 8. For three years after their defeat he compelled them to pay 100 talents of silver and 10,000 measures each of wheat and barley. 2 Chron. xxvii, 2–5. After a reign of sixteen years Jotham died, and was buried in the sepulcher of the kings. 2 Kings xv, 38; 2 Chron. xxvii, 8, 9. B. C. about 742.

3. A descendant, apparently, of Caleb, and one of the six sons of Jahdai. 1 Chron. ii, 47.

JOZ'ABAD, (Heb. *Yozabad'*, יֹזָבָד, contraction of *Jehozabad*.)

1. An inhabitant of Gederah, and one of the famous Benjamite archers who came to David at Ziklag. 1 Chron. xii, 4. B. C. about 1058.

2, 3. Two of the “captains” of Manasseh having this name joined David when retreating to Ziklag. 1 Chron. xii, 20. B. C. about 1056.

4. One of the subordinate overseers, under Conaniah and Shimei, who had charge of the first-fruits, tithes, and consecrated gifts in the time of Hezekiah. He was probably a Levite. 2 Chron. xxxi, 13. B. C. 726.

5. One of the Levite princes who made offerings at the solemnization of the Passover by Josiah. 2 Chron. xxxv, 9. B. C. about 623.

6. A Levite employed, with others, by Ezra to weigh the silver and gold and vessels brought from Babylon for the sanctuary. Ezra viii, 33. B. C. about 457. He is probably the same with the chief Levite who afterward had “the oversight of the outward business of the house of God.” Neh. xi, 16. B. C. 445.

7. One of the priests, of the “sons” of Pashur, who put away his Gentile wife after the captivity. Ezra x, 22. B. C. 456.

8. A Levite who also divorced his Gentile wife. Ezra x, 23. B. C. 456. Perhaps identical with No. 9.

9. One of the Levites who assisted Ezra in expounding the law to the people. Neh. viii, 7. B. C. about 445.

JOZ'ACHAR, (Heb. *Yozakar'*, יֹזָכָר, *remembered by Jehovah*,) the son of Shimeath, an Ammonitess, and one of the two servants of Joash, king of Judah, who formed a conspiracy against him and slew him in Millo. 2 Kings xii, 21; 2 Chron. xxiv, 25, 26; in the latter passage the name is given as Zabad. B. C. 839.

JOZ'ADAK, (Ezra iii, 2, 8; v, 2; x, 18; Neh xii, 26.) See JEHOZADAK.

JU'BAL, (Heb. *Yubal'*, יֹבָל, *jubilee*,) the second son of Lamech by Adah, a descendant of Cain. He is described as the inventor of the “harp and organ,” perhaps the *lyre* and *mouth-organ*, or pipe. Gen. iv, 21. B. C. after 3875, (about 3490.) According to Josephus, (*Ant.*, i, 2, 2,) “he cultivated music, and invented the psaltery and cithara.”

JU'CAL, an abbreviated form (Jer. xxxviii, 1) of JEHUCAL, (q. v.)

JU'DA, an incorrect English form of the name Judas or Judah.

1. The patriarch *Judah*, son of Jacob. Luke iii, 33; Heb. vii, 14; Rev. v, 5; vii, 5,

2. One of the brethren of our Lord. Mark vi, 3. His name is given more correctly, in Matt. xiii, 55, as *Judas*.

3, 4. Maternal ancestors of our Lord. Luke iii, 26, 30.

JU'DAH. 1. **Name and Family.** (Heb. *Yehudah'*, יהודה, *celebrated*.)

was the fourth son of Jacob and Leah, and whole brother to Reuben, Simeon, and Levi, older than himself, and Issachar and Zebulun younger. Gen. xxix, 35. B. C. 1749.

2. Personal History. (1) **Treatment of Joseph.** It was by Judah's advice that his brethren sold Joseph to the Ishmaelites instead of taking his life. By the light of his subsequent conduct we see that his action on this occasion arose from a generous impulse, although the form of the question he put to them has been sometimes held to suggest an interested motive: "What profit is it if we slay our brother and conceal his blood? Come and let us sell him." Gen. xxxvii, 26, 27. (2) **Removes to Adullam.** After the sale of Joseph Judah removed to Adullam, and married a woman of Canaan named Shuah, by whom he had three sons, Er, Onan, and Shelah. Er married a woman whose name was Tamar, and dying childless, Judah bestowed his wife upon his second son, Onan, who also died without children. Judah was reluctant to bestow his only surviving son upon this woman, and put her off on the plea that he was not of sufficient age. (3) **Judah's Sin.** Gen. xxxviii, 1-11. Tamar, actuated by the usual passion of Eastern women for children, conceived the plan of associating herself with Judah himself, under the guise of a loose woman. Having waylaid him on the road to Timnath, she accomplished her object. The result of the painful affair was the birth of two sons, Zara and Pharez. Gen. xxxviii, 12, *sq.* B. C. about 1727. (4) **Becomes Leader.** Though not the first-born, Judah "prevailed above his brethren," (1 Chron. v, 2;) and we find him subsequently taking a decided lead in all the affairs in the family. When it became necessary to go a second time into Egypt for food, he remonstrated with Jacob against his detention of Benjamin, and undertook to be responsible for the safety of the lad. Gen. xliii, 3-10. When the cup was found in Benjamin's sack, and punishment from Joseph seemed imminent, Judah's earnest prayer for his father and brethren and his offer of himself as slave, so moved upon his princely brother that he could no longer retain his secret. Gen. xliv, 16-34. So, too, it is Judah who is sent by Jacob to smooth the way for him in the land of Goshen. Gen. xlvi, 28. We hear nothing more of him till he received, along with his brethren, the final blessing of his father. Gen. xlix, 8-12.

3. The Tribe of Judah. (1) **Numbers.** When Judah went into Egypt he had three sons, but so greatly did this family increase that it numbered, at the first census, 74,600, being first in population of all the tribes. At the second census it numbered 76,500, still retaining its rank. Its representative among the spies, and also among those appointed to partition the land, was the great Caleb, the son of Jephunneh. Num. xiii, 6. (2) **Position.** During the march through the desert Judah's place was in the van of the host, on the east side of the tabernacle, with his kinsmen Issachar and Zebulun. Num. ii, 3-9; x, 14. According to rabbinical authority, Judah's standard was green, with the symbol of a lion. (Keil.) (3) **Portion in Canaan.** Judah was the first tribe which received its allotted possessions west of the Jordan, and this territory included fully one third of the whole

land. When the land was again distributed, by actual survey, a portion was given to Simeon. The boundaries and contents of the territory allotted to Judah are given at great length, Josh. xv, 20-63. [For full geographical data, see Whitney's *Hand-Book of Bible Geography*; also M'Clintock and Strong's *Cyclopædia*.] (4) **Relation to other Tribes.** During the rule of the Judges Judah maintained an independent spirit toward the other tribes; and while they acquiesced in the Benjamite Saul's appointment as king, it could hardly have been with a very good grace, as may be inferred from the very small contingent they supplied to that monarch's army against Amalek. 1 Sam. xv, 4. (5) **As a Kingdom.** When Judah established David as king and removed the sanctuary to Jerusalem, the Ephraimites were dissatisfied, and seized the first opportunity of setting up an independent kingdom. Then the history of Judah as a tribe lapsed into that of *Judah as a kingdom*. Then followed a varied history of wars, vassalage, and occasional prosperity. Against Judah were arrayed Israel, Egypt, Syria, and finally the country was ravaged by the king of Babylon; Jerusalem was burnt with fire, the holy temple laid in ashes, the people taken away into captivity, and then Judah was no more. 2 Kings xxiv, xxv; Jer. xxxix-xli.

2. A Levite who returned to Jerusalem with Zerubbabel. Neh. xii, 8. B. C. about 536. He is perhaps the same person whose son aided in rebuilding the temple, (Ezra iii, 9,) although the latter may be the same as Hodaviah. Ezra ii, 40.

3. The son of Senuah, a Benjamite, and "second over the city" of Jerusalem. Dr. Strong (see *Cyclopædia*, s. v.) says that the true translation is, "over the second city," and that Judah was prefect over Acra, or the Lower City. Neh. xi, 9. B. C. 445.

4. One of those (priest or Levite is not stated) who followed the Jewish princes around the southern portion of the rebuilt wall of Jerusalem. Neh. xii, 34. B. C. 445. He is perhaps identical with the musician named in ver. 36.

JU'DAS, (the Greek form, 'Ιούδας, of *Judah*.)

1. The patriarch *Judah*, son of Joseph. Matt. i, 2, 3.

2. **ISCARIOT**, (probably *man of Kerioth*,) the son of Simon. The derivation of the surname (Iscariot) has given rise to much speculation, though the above is the most probable.

1. **Personal History.** (1) **His Call.** We learn nothing of Judas previous to his call, (Matt. x, 4; Mark iii, 19; Luke vi, 16,) and yet the appearance of his name in the lists of the apostles would seem to indicate that he had previously declared himself a disciple. It does not seem necessary to speculate upon the motives that influenced Judas to become a disciple, or to attempt a solution of the question why such a man was chosen for the office of an apostle. (2) **As Treasurer.** When the twelve became an organized body, traveling hither and thither, receiving money and other offerings, and distributing to the poor, it became necessary that some one should act as steward, and we learn (John xii, 4-6; xiii, 29) that this duty fell to Judas. And then, probably finding himself in possession of larger sums than before, there came covetousness, unfaithfulness, and embezzlement. John xii, 4-6. (3) **Treachery Foretold.** Some time previous to the betrayal of Jesus "many of his disciples went back, and walked no more with him," (John vi, 66,) probably influenced by the disappointment of their earthly expectations, or fearful of coming evil. In deep sadness of heart

he asked his disciples the question, "Will ye also go away?" Receiving assurances of faithfulness from the disciples through Peter, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve," (John vi, 70, 71;) indicating that even then the greed of immediate or the hope of larger gain kept him from "going back;" that hatred was taking the place of love, and leading him on to a fiendish malignity. The scene at Bethany (Matt. xxvi, 6-13; Mark xiv, 3-9; John xii, 3-9) showed how deeply the canker had eaten into his soul. The warm outpouring of love calls forth no sympathy. He utters himself, and suggests to others, the complaint that it is a waste. Under the plea of care for the poor he covers his own miserable theft. (4) **Betrayal of Jesus.** Previous to the feast of the passover Judas had gone to "the chief priests and captains," and covenanted with them for money to betray Jesus to them. Matt. xxvi, 14, *sq.*; Mark xiv, 10, *sq.*; Luke xxii, 3, *sq.* He seems to have concealed his treachery, however, for we find him still with the disciples. At the beginning of the last supper he is present, his feet are washed, he hears the fearful words, "Ye are clean, but not all," and the Master's teaching the meaning of the act. John xiii, 2, *sq.* Reclining near Jesus, he hears him tell the disciples that "One of you shall betray me," and asks with the others, "Is it I?" And then, fully given over to the evil one, and beyond reclaim, Satan enters into him, and Jesus said unto him, "That thou doest, do quickly." Judas rose from the feast, and was a disciple no more, (Matt. xxvi, 20, *sq.*; John xiii, 26-30.) and shortly after he completed the betrayal. He knew the garden whither Jesus and the disciples often resorted, and he came accompanied by a band of officers and servants, to whom he made known his Master by a kiss. Matt. xxvi, 47-49; Mark xiv, 43-45; Luke xxii, 47, 48; John xviii, 1-5. Jesus replied to that kiss with the words of stern, sad reproach, "Judas, betrayest thou the Son of man with a kiss?" Luke xxii, 48. (5) **Remorse and Death.** When Judas had time for reflection, and saw that Jesus was condemned, he was conscience-stricken. Returning to the priests, he confessed his crime and hurled down the money, which they refused to take. Matt. xxvii, 3-5. Feeling, perhaps, that there was for him no restoration, that he was, indeed, "the son of perdition," (John xvii, 12,) "he departed, and went and hanged himself." Matt. xxvii, 5. He went "to his own place." Acts i, 25.

3. Character. The strongest element in the character of Judas was doubtless avarice, and "there is no vice at once so absorbing, so unreasonable, and so degrading as the vice of avarice." The disappointment of every expectation which had first drawn him to Jesus, the intolerable rebuke of that sinless life, and, lastly, the sight of Mary's lavish sacrifice, which brought no gain to himself, increased his alienation to repugnance and hate, so that Judas became capable of the deed that has given his name an everlasting stain.

DIFFICULTIES.—Why Judas was chosen to the office of apostle is a question that naturally arises, but it is one we can hardly expect to solve. Let us, therefore, consider the discrepancy that seems to exist between the accounts of Judas's death given in Matthew and Acts i. In Matt. xxvii, 5, it is stated that "He cast down the pieces of silver in the temple and departed, and went and hanged himself." In Acts i another account is given. There it is stated, (1) That instead of throwing the money into the temple he bought a field with it. (2) That instead of hanging himself, "falling headlong, he burst asunder in the midst, and all his bowels

gushed out." (3) That for this reason, and not because the priests had bought it with the price of blood, the field was called *Aceldama*. Receiving both as authentic, we are yet led to the conclusion that the explanation is to be found in some unknown series of facts, of which we have but two fragmentary narratives. (Smith, *Cyclopædia*.) It is, however, a reasonable supposition that, the rope breaking, (or slipping,) Judas fell with such violence that his abdomen burst with the fall.

3. Mentioned, with James, Judas, and Simon, as a son of Mary. Matt. xiii, 55; Mark vi, 3.

4. Jude, Lebbeus, Thaddeus.

1. Family. This apostle has been generally identified with "Lebbeus whose surname was Thaddeus." Matt. x, 3; Mark iii, 18. It is not agreed whether he is the same with that Judas who is mentioned as one of the Lord's brethren. Matt. xiii, 55; Mark vi, 3. Luke (vi, 16; Acts i, 13) calls him *Ἰούδας ἱακώβου*, which in the English Authorized Version is translated "Judas, the brother of James." Some, however, prefer to supply the ellipsis with the word *son*, and not *brother*. The probability is that Judas was a son of Joseph by Mary, the widow of his brother, (Alpheus.) This would make him a brother of James (the Less) and half-brother of Jesus. (M'Clintock and Strong's *Cyclopædia*, s. v.)

2. Personal History. We find mention of Judas among the twelve apostles, (Matt. x, 3; Mark iii, 18; Luke vi, 16,) besides which the only circumstance recorded of him in the gospels consists in the question put by him to our Lord, (John xiv, 22:) "Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Nor have we any account of his proceedings after the resurrection, for the traditions respecting him are lacking in authority, associating him with the foundation of the Church at Edessa. The author of the Epistle of Jude has usually been identified with Judas.

5. Of Galilee, who stirred up a sedition among the Jews soon after the birth of Jesus. Acts v, 37. According to Josephus, he was born in Gamala, and the sedition occurred in A. D. 6. He was destroyed, and his followers scattered by Cyrenius, proconsul of Syria and Judea.

6. A Jew who lived in Damascus, in the street called Straight, probably the "Street of Bazaars." Paul went thither to lodge, and Ananias went there by direction of God, and recovered Saul from his blindness. Acts ix, 11. A. D. 30. The so-called "House of Judas" is still shown in an open space called "the Sheyk's Place," a few steps out of the Street of Bazaars.

7. Surnamed Barsabas, a disciple, and one of the deputation sent to confirm the Syrian Christians. The epistle having been read to the Church assembled at Antioch, Judas and Silas exercised their prophetic gifts for the confirmation of the believers, after which Judas returned to Jerusalem. Acts xv, 22, 27, 32. A. D. 52, (47.)

JUDE. See JUDAS, (No. 4.)

JU'DITH, (Heb. *Yehudith'*, יהודית, *Jewess*,) the daughter of Beer, the Hittite, and one of Esau's two wives. Gen. xxvi, 34. She is elsewhere called *AHOLIBAMAH*, (q. v.)

JU'LIA, (Gr. *Ἰουλία*, feminine of *Julius*,) a female disciple at Rome to whom Paul sent salutations. Rom. xvi, 15.

JU'LIUS, the centurion who conducted Paul to Rome. At Sidon he allowed Paul to visit his friends, and treated him courteously throughout the voyage. Acts xxvii, 1, 3, 43. A. D. 62.

JU'NIA, or rather **JU'NIAS**, a Christian at Rome to whom Paul sent a salutation in connection with Andronicus as "kinsmen and fellow-prisoners, who are of note among the apostles, who also were in Christ before" himself. Rom. xvi, 7. A. D. 60. From his calling them kinsmen it is supposed that they were of Jewish extraction.

JU'SHAB-HE'SED, (Heb. *Yushab'-Che'sed*, יוֹשֵׁב הַסֶּדֶר, *returner of kindness*;) according to some, the son of Pedaiah, (1 Chron. iii, 20;) but according to Keil (*Commentary, in loco*) the last-named of the sons of Zerubabel. Keil thinks that the two groups of sons (vers. 19, 20) are mentioned separately because they had different mothers.

JUS'TUS, (Gr. *Ἰούστος*, *just*.)

1. The surname of Joseph, called also Barsabas, who, with Matthias, was selected by the apostles as candidates for the place made vacant by the apostasy of Judas Iscariot. Acts i, 23.

2. A disciple living at Corinth, in whose house, near the synagogue, Paul preached to the Gentiles. Acts xviii, 7. B. C. 54.

3. Called also Jesus, a Jewish Christian, named in connection with Mark by Paul, as being his "only fellow-workers" at Rome when he wrote to the Colossians. Col. iv, 11. B. C. 64.

KAD'MIËL, (Heb. *Kadmiël*, קַדְמִיֶּאֵל, *before God*.)

1. One of the Levites who, with his family, returned from Babylon with Zerubbabel, and apparently a representative of the descendants of Hodaviah, or, as he is elsewhere called, Hodaveh or Judah. Ezra ii, 40; Neh. vii, 43; xii, 8, 12, 24. He assisted in the various reforms of that period. Ezra iii, 9. B. C. 536.

2. A Levite who assisted in leading the devotions of the people after they were taught the law by Ezra. Neh. ix, 4, 5. B. C. 445. He is thought to have been a son of No. 1.

KAL'LAÏ, (Heb. *Kallay'*, קַלַּי, *runner*;) son of Sallai, and a chief priest in the time of the high-priest Joiakim. Neh. xii, 20. B. C. after 536.

KARE'ÄH, (Heb. *Kare'ach*, קַרְחַ, *bald*;) the father of Johanan and Jonathan, Jewish princes in the time of Gedaliah, the Babylonian governor of Jerusalem. Jer. xl, 8, 13, 15, 16; xli, 11, 13, 14, 16; xlii, 1, 8; xliii, 2, 4, 5. Elsewhere called CAREAH, (q. v.)

KE'DAR, (Heb. *Kedar'*, קֶדָר, *dark-skinned*;) the second son of Ishmael, and father of the tribe bearing his name. Gen. xxv, 13; 1 Chron. i, 29. B. C. about 1800, (after 2061.)

KED'EMAH, (Heb. *Kedmah'*, קֶדְמָה, *eastward*;) the last-named son of Ishmael, and probably head of an Arab tribe of the same name. Gen. xxv, 15; 1 Chron. i, 31. B. C. about 1800.

KELAI'AH, (Heb. *Kelayah'*, קֵלָיָה, called also (Ezra x, 23) KELITA, (q. v.)

KEL'ITA, or **KELI'TA**, (Heb. *Kelita'*, קְלִיטָא, *dwarf*;) one of the Levites who put away his Gentile wife after the captivity, (Ezra x, 23 :) assisted Ezra to expound the law, (Neh. viii, 7 ;) and signed the covenant made by Nehemiah. Neh. x, 10. B. C. 456.

KEMU'ËL, or **KEM'UËL**, (Heb. *Kemuël'*, קְמוּאֵל, *assembly of God*.)

1. One of the sons of Abraham's brother Nahor, (Gen. xxii, 21,) and father of Bethuel. Gen. xxiv, 15. B. C. 1872.

2. The son of Shiphtan, and commissioner to represent Ephraim in the partition of the land of Canaan. Num. xxxiv, 24. B. C. 1452.

3. The father of Hashabiah, who was ruler of the Levites in the time of David. 1 Chron. xxvii, 17. B. C. about 1015.

KE'NAN, (1 Chron. i, 2.) See **CAINAN**.

KE'NAZ, (Heb. *Kenaz'*, קִנָּז, *a hunt*.)

1. One of the sons of Eliphaz, the first-born of Esau. He became chief of one of the Edomitish tribes of Arabia Petraea. Gen. xxxvi, 11, 15; 1 Chron. i, 36. B. C. about 1715. In Gen. xxxvi, 42; 1 Chron. i, 53, we have, according to Keil and Delitzsch, (*Commentary, in loco*;) a list not of persons, but of capital cities of the several kingdoms.

2. A brother of Caleb, and father of Othniel, who took Kirjath-sepher and received Caleb's daughter Achsah as a prize. Josh. xv, 17; Judg. i, 13; iii, 9, 11; 1 Chron. iv, 13. B. C. 1444.

3. The son of Elah, and grandson of Caleb. 1 Chron. iv, 15.

KE'REN-HAP'PUCH, (Heb. *Ke'ren-hap-puk'*, קֶרֶן הַפּוּךְ, *paint-horn*, that is, *cosmetic-box*;) the name given to the youngest daughter of Job after his restoration to posterity. Job xlii, 14.

KE'ROS, (Heb. *Keyros'*, קִירֹס, or קֶרֶם, *curved*;) one of the Nethinim whose descendants returned with Zerubbabel to Jerusalem after the captivity. Ezra ii, 44; Neh. vii, 47. B. C. before 536.

KETU'RAH, (Heb. *Keturah'*, קְטוּרָה, *incense*;) the second wife (or concubine, 1 Chron. i, 32) of Abraham. Gen. xxv, 1. By Abraham she had six sons, who, after they grew to manhood, were established "in the east country;" that they might not interfere with Isaac. It is generally supposed that she was married to Abraham after the death of Sarah, (B. C. 1860 ;) but against this it is urged that it is very improbable that six sons should have been born to Abraham by one woman, and that, too, after he was 140 years old, and that he should have lived to see them arrive at adult age. It has therefore been suggested that Keturah had been Abraham's secondary or concubine wife before the death of Sarah, and that she was raised to the dignity of a full wife after that event.

KEZI'A, (Heb. *Ketsiah'*, קְצִיעָה, *cassia*;) Job's second daughter, born to him after his adversity. Job xlii, 14.

KISH, (Heb. same, קִישׁ, *a bow or horn*.)

1. The father of King Saul. 1 Sam. ix, 3; x, 11, 21; xiv, 51; 1 Chron. ix, 39; xii, 1; xxvi, 28. He was a wealthy Benjamite, the son of Ner,

(1 Chron. viii, 33 ; ix, 39,) and grandson of Abiel ; the "son" of 1 Sam. ix, 1, being used in the general sense of male descendant. No incident respecting him is mentioned with the exception of his sending Saul after the lost asses, (1 Sam. ix, 3,) and that he was buried in Zelah. 2 Sam. xxi, 14. B. C. about 1095. He is called *Cis* in Acts xiii, 21.

2. The third son of Jehiel (of Gibeon) and Maachah, a Benjamite of Jerusalem. 1 Chron. viii, 30 ; ix, 36. B. C. about 1618.

3. The second son of Mahli, (grandson of Levi.) His sons married their cousins, the daughters of his brother Eleazar. 1 Chron. xxiii, 21, 22 ; xxiv, 29. B. C. probably about 1490.

4. Another Levite, also of the family of Merari. He was the son of Abdi, and assisted Hezekiah in cleansing the temple. 2 Chron. xxix, 12. B. C. 726.

5. A Benjamite, and great-grandfather of Mordecai. Esther ii, 5. B. C. considerably before 518.

KISH'I, (1 Chron. vi, 44.) See KUSHAIAH.

KIT'TIM, or **CHIT'TIM**, (Heb. *Kittim'*, כִּיִּים, plural form,) not a son, but a branch of the descendants of Javan, the son of Japheth. Gen. x, 4 ; 1 Chron. i, 7.

KO'HATH, (Heb. *Kohath'*, קָהַת, *assembly*,) the second son of Levi, (Gen. xlv, 11,) and the father of Amram, Izebar, Hebron, and Uzziel. Num. iii, 19. Of his personal history we only know that he went down to Egypt with Levi and Jacob, (Gen. xlv, 11 ;) that his sister was Jochebed, (Exod. vi, 20 ;) and that he lived to the age of 133 years. Exod. vi, 18. His descendants, the Kohathites, formed one of the three great divisions of the Levites, and contained the priestly family descended from Aaron. Exod. vi, 18-20. In the service of the tabernacle their duty was to bear the ark and the sacred vessels. Num. iv, 15 ; vii, 9. B. C. 1706. The inheritance of the Kohathites who were not priests lay in the half-tribe of Manasseh in Ephraim (1 Chron. vi, 61-70) and in Dan. Josh. xxi, 5, 20-26.

KOLAÏ'AH, (Heb. *Kolayah'*, קֹלַיָּה, *voice of Jehovah*.)

1. A Benjamite, and remote ancestor of Sallu, which latter dwelt in Jerusalem after the captivity. Neh. xi, 7. B. C. long before 445.

2. The father of Ahab, which latter was a false prophet denounced by Jeremiah. Jer. xxix, 21. B. C. before 599.

KO'RAH, (Heb. *Ko'rach*, קָרַח, *ice*.)

1. The third son of Esau by his Canaanite concubine Aholibamah. Gen. xxxvi, 5, 14, 18 ; 1 Chron. i, 35. B. C. about 1760. He became the head of a petty Edomitish tribe. Gen. xxxvi, 18, where "duke" means "tribe head." "Korah in Gen. xxxvi, 16, has probably been copied by mistake from ver. 18." (Keil and Delitzsch, *in loco*.)

2. The Levite who conspired with Dathan and Abiram against Moses.

1. Family. Korah was the son of Izhar, the brother of Amram, the father of Moses and Aaron. Exod. vi, 21 ; Num. xvi, 1.

2. Personal History. About all that we know of Korah is in connection with the conspiracy of which he was one of the leaders. **(1) Reasons for Conspiracy.** Korah was probably influenced by jealousy because the high honors and privileges of the priesthood had been exclusively appropriated by the family of Aaron. Moses having supreme authority in civil affairs, the

whole power over the nation would seem to have been engrossed by him and Aaron. (2) **Complaint.** Having joined to himself Dathan and Abiram, and 250 "princes of the assembly," Korah appeared with them before Moses and Aaron, and charged them with public usurpation. Moses no sooner heard this charge than he fell upon his face, as if to refer the matter to the Lord, (Num. xiv, 5,) and declared that the decision should be left to the Lord. He told them to appear the next day with censers and incense.

(3) **Destruction.** The next day the rebels presented themselves before the tabernacle, along with Moses and Aaron; and the whole congregation were gathered at the instigation of Korah. The Shekinah appeared, and a voice commanded Moses and Aaron to separate themselves from the congregation, that they might not share in its destruction for making common cause with the conspirators. The two leaders prayed that the people might be spared, and that Jehovah would confine his wrath to the leaders of the rebellion. The congregation, instructed by Moses, withdrew, and, after Moses had appealed to what was about to happen as a proof of the authority by which he had acted, the earth opened and then closed over the fallen tents of Korah, Dathan, and Abiram. The other 250 rebels, who were probably in front of the tabernacle, were then consumed by "fire from the Lord." Num. xvi, 1-35. B. C. about 1471. The censers of the rebels were made into plates to form an outer covering to the altar, a warning of this judgment of God. Ver. 37, *sq.* The next morning the whole congregation murmured against Moses and Aaron, and charged them with having slain the people of Jehovah. Notwithstanding the prayers of Moses and his brother, they could not avert the bursting forth of wrathful judgment. A plague destroyed 14,700, (chap. xvi, 41-50,) and the high-priesthood of Aaron was confirmed. Chap. xvii. As the descendants of Korah afterward became eminent in the Levitical service, it is clear that his sons were spared. They were probably living in separate tents, or separated themselves from the conspirators at the command of Moses. He is referred to in Num. xxvi, 9-11; 1 Chron. vi, 22, 37. In Jude (ver. 11) Korah is held up as a warning to presumptuous and self-seeking teachers.

3. The eldest of the four sons of Hebron, of the family of Caleb and tribe of Judah. 1 Chron. ii, 43. B. C. considerably after 1471.

KO'RE, (Heb. *Kore'*, קֹרַע, *a partridge.*)

1. A Levite, the son of Ebiasaph, and father of Shallum, who was door-keeper of the tabernacle. 1 Chron. ix, 19. In 1 Chron. xxvi, 1, Kore is named as the father of Meshelemiah, (or Shelemiah,) a temple-warden. B. C. about 1015.

2. (1 Chron. xxvi, 19,) erroneous translation for *Korahites*.

3. Son of Imnah, a Levitical keeper of the east gate, appointed by Hezekiah to receive the thank-offerings and distribute them to the priests. 2 Chron. xxxi, 14. B. C. 726.

KOZ, (Heb. *Kots*, קֹז, *a thorn,*) the head of the seventh division of priests according to the arrangement of David. 1 Chron. xxiv, 10, where the name is translated *Hakkoz*. B. C. 1014. He is probably the same whose descendants were excluded by Nehemiah from the priesthood because of their defective pedigree. Ezra ii, 61; Neh. vii, 63. To the same family seems to have belonged Meremoth, who repaired two portions of the walls of Jerusalem. Neh. iii, 4, 21. See Coz.

KUSHAI'AH, (Heb. *Kushaya'hu*, קוּשִׁיָּהוּ, *bow of Jehovah*, that is, rainbow,) a Merarite Levite, whose son Ethan was appointed a chief assistant of Heman in the temple music by David. 1 Chron. xv, 17. B. C. 1015. In 1 Chron. vi, 44, he is called *Kishi*.

LA'ĀDAH, (Heb. *Ladah'*, לָעָדָה, *order*,) the second son of Shelah, (son of Judah,) and "father" (founder) of Mareshah. 1 Chron. iv, 21. B. C. after 1700.

LA'ĀDAN, (Heb. *Ladan'*, לָעָדָן, *arranger*.)

1. An Ephraimite, the son of Tahan, and grandfather of Elishama, which latter was prince of his tribe at the exodus. 1 Chron. vii, 26. B. C. before 1490.

2. The first-named of the two sons of Gershom, the son of Levi. 1 Chron. xxiii, 7, 8, 9. He is called *Libni*, 1 Chron. vi, 17. Keil (*Commentary, in loco*) thinks that Laadan was a later descendant of Gershom than Libni, and that the Shimei of ver. 9 was a descendant of Libni, not elsewhere mentioned.

LA'BAN, (Heb. *Laban'*, לָבָן, *white*,) the son of Bethuel, (Gen. xxviii, 5,) grandson of Nahor, Abraham's kinsman, and brother of Rebekah. Gen. xxiv, 15, 29;) an Aramæan herd-owner of Mesopotamia. He united with his father, according to the usual custom in consenting to the marriage of Rebekah to Isaac. Gen. xxiv, 50, *sq.* B. C. 1857. When their son Jacob became of marriageable age his parents directed him to take a wife from the daughters of Laban, and Jacob complied. Gen. xxviii, 2, 5. Laban arranged with his nephew to give him Rachel to wife on condition of seven years' service, but on the wedding night led Leah, his eldest daughter, into the bride-chamber. When complained to by Jacob he gave the weak excuse, "It must not be so done in our country, to give the younger before the first-born." But, to satisfy Jacob, he promised to give him Rachel in a week if he would serve him seven years longer. To this Jacob consented, and eight days later was wedded to the woman he loved. Chap. xxix, 15-30. B. C. 1760-1746. At the end of the second period of seven years Jacob desired to return to Canaan, but Laban persuaded him to remain, and made a contract with him to keep his flocks. By a cunning artifice Jacob made this bargain result greatly to his own advantage, (chap. xxx, 25-43,) and at the end of six years left stealthily for his former home. Chap. xxxi, 1-21. Three days after, Laban, hearing of Jacob's flight, started in pursuit, and overtook him on the seventh day at Mount Gilead. The night before he was warned by God in a dream "not to speak to Jacob either good or bad," that is, not to threaten or persuade him to return. He confined himself to bitter reproaches; told Jacob that he had power to do him harm if God had not forbidden him, and accused him of stealing his gods, (the teraphim.) Rachel concealed the theft by resorting to a trick well calculated to deceive. Thereupon Jacob grew angry and remonstrated with Laban, who at once proposed a covenant of peace. This was celebrated with a feast, and the next morning Laban departed to his own place. Chap. xxxi, 22, *sq.* B. C. 1739.

LA'ËL, (Heb. *Laël'*, לַאֵל, of God, that is, created by him; or to God, that is, devoted to him,) the father of Eliasaph, who was chief of the Gershonites at the time of the Exodus. Num. iii, 24. B. C. 1490.

LA'HAD, (Heb. same, לַהַד, oppression,) the second of the two sons of Jahath, a descendant of Judah. 1 Chron. iv, 2. B. C. after 1490.

LAH'MI, (Heb. *Lachmi'*, לַחֲמִי, my brother,) named as the brother of Goliath, and slain by Elhanan. 1 Chron. xx, 5. Dr. Strong (M'Clintock and Strong's *Cyclopædia*, s. v.) considers this an incorrect reading for Beth-lehemite, as in the parallel passage. 2 Sam. xxi, 19. Winer, Keil, Deutsch, Grove, and others, maintain that Chronicles give the true reading.

LA'ISH, (Heb. *La'yish*, לַיִשׁ, a lion,) a native of Gallim, a Benjamite, to whose son Phalti Saul gave David's wife Michal. 1 Sam. xxv, 44; 2 Sam. iii, 15. B. C. before 1060.

LA'MECH, (Heb. *Le'mek*, לֶמֶךְ, taster, or vigorous youth.)

1. The fifth in descent from Cain, being the son of Methusael and the father of Jabal, Jubal, Tubal-cain, and the latter's sister, Naamah. Gen. iv, 18-22. B. C. probably about 3700. Lamech took two wives, Adah and Zillah, and was thus the first to practice polygamy. To the narrative of Lamech we are indebted for the only example of antediluvian poetry. Vers. 23, 24:

“Adah and Zillah, hear my voice;
Wives of Lamech, hearken unto my speech:
For a man I slew for my wound,
And a young man for my stripes.
For sevenfold is Cain avenged,
And Lamech seven-and-seventyfold.”

Many views have been entertained as to the meaning of these words. Keil (*Commentary, in loco*) says that “in the form of pride and arrogance Lamech celebrates the inventions of Tubal-cain;” and the idea of the song is, “Whoever inflicts a wound or stripe on me, whether man or youth, I will put to death; and for every injury done to my person I will take ten times more vengeance than that with which God promised to avenge the murder of my ancestor Cain.” Turner (*Companion to Genesis*, p. 209) says “that he had slain a young man, not in cold blood, but in consequence of a wound or bruise he had himself received; and on the ground, apparently, of a difference between his case and that of Cain's—namely, that he had done *under* provocation what Cain had done *without* it—he assures himself of an interest in the divine guardianship greater than that granted to Cain.

2. The son of Methuselah and father of Noah. He lived to be 777 years of age. Gen. v, 25-31; 1 Chron. i, 3; Luke iii, 36. B. C. 3130-2353.

LAP'IDOTH, (Heb. *Lappidoth'*, לַפִּידוֹת, torches,) the husband of the prophetess Deborah. Judg. iv, 4. B. C. about 1316.

LAZ'ARUS, (Gr. *Λάζαρος*, abridged form of Heb. *Eleazar*.)

1. A beggar named in the parable of Dives, (Luke xvi, 20-25,) whose patient piety in this world was rewarded with bliss in the other. This is the only instance of a proper name being given in a parable.

2. A man of Bethany, and the brother of Mary and Martha. He was a personal friend of Jesus, by whom he was raised from the dead four days after his burial. John xi, 1-44. A. D. 33, (29.) Later, when a supper was given to our Lord, Lazarus was present, and many people gathered through a desire to see the resurrected man. So convincing an evidence of Jesus' power was very distasteful to the chief priests, and they "consulted that



BETHANY, MOUNT OF OLIVES, AND JERUSALEM.

they might put Lazarus also to death." Chap. xii, 1-10. This they probably did not do, but satisfied themselves with the death of Jesus. According to an old tradition in Epiphanius, (*Her.*, lxvi, 34, p. 652,) Lazarus was thirty years old when restored to life, and lived thirty years after.

LE'ÄH, (Heb. *Leüh'*, לֵאָה, *weary*,) the eldest daughter of Laban, who, by a deceit of her father, became the wife of Jacob. Gen. xxix, 16-23. She was not so good-looking as her sister Rachel, having weak eyes, which is probably the reason of Jacob's preference for the younger sister. Leah had six sons, Reuben, Simeon, Levi, Judah, (Gen. xxix, 32-35.) Issachar, and Zebulun, (Gen. xxx, 17-20,) and a daughter, Dinah. Ver. 21. She probably died in Canaan, as she is not mentioned in the migration to Egypt, (chap. xli, 6,) and was buried in Hebron. Chap. xlix, 31. B. C. 1753.

LEB'ANA, (Neh. vii, 48.) See **LEBANAH**.

LEB'ANAH, (Heb. *Lebanah'*, לְבָנָה, *white*, poetic of the *moon*,) one of the Nethinim whose descendants returned from Babylon with Zerubbabel. Ezra ii, 45; Neh. vii, 48. B. C. about 536.

LEBBE'US, or **LEBBÆ'US**, (Gr. Λεββαῖος, *courageous*,) a surname of Judas, or Jude, (Matt. x, 3,) one of the twelve apostles. He was called also Thaddæus, which Meyers (*Commentary, in loco*) thinks was his regular *apostolic* name.

LEM'UËL, (Heb. *Lemuël'*, לִמְוֵאל, *of God, supply created*,) a person of whom nothing is known, except that to him the admonitory apothegms of Prov. xxxi, 2-9, were addressed by his mother. The rabbinical commentators identify Lemuel with Solomon, which seems the most likely con-

jecture. Others (as Grotius) refer the epithet to Hezekiah, while others (as Gesenius) think that it refers to some neighboring petty Arabian prince.

LETU'SHIM, (Heb. *Letushim'*, לְטוֹשִׁים, *hammered*,) the second son of Dedan, grandson of Abraham by Keturah. Gen. xxv, 3. B. C. considerably after 1853.

LEÜM'MIM, (Heb. *Leümmim'*, לְאֻמִּים, *peoples*,) the last of the three sons of Dedan, grandson of Abraham by Keturah. Gen. xxv, 3. B. C. considerably after 1853.

LE'VI, (Heb. *Levi'*, לֵוִי, *a joining*.)

1. The third son of Jacob and Leah. Gen. xxix, 34. B. C. 1750.

1. Personal History. (1) **Avenges Dinah.** One fact alone is recorded in which Levi appears prominent. His sister DINAH (q. v.) was seduced by Shechem, and, according to the rough usage of the times, the stain could only be washed out by blood. Simeon and Levi took this task upon themselves. Covering their scheme with fair words and professions of friendship, they committed a cowardly and repulsive crime. Gen. xxxiv. (2) **Levi and Joseph.** Levi shared in the hatred which his brothers bore to Joseph, and joined in the plots against him. Gen. xxxvii, 4. (3) **Migrates to Egypt.** With his three sons, Gershon, Kohath, and Merari, Levi went down into Egypt, (Gen. xlv, 11,) and as one of the four eldest sons we may think of him as among the five (Gen. xlvii, 2) specially presented to Pharaoh. Then comes the last scene, when Jacob, on his death-bed, recalls Levi's old crime and expresses his abhorrence of it. Gen. xlix, 5-7.

2. Tribe of Levi. According to commandment, the Levites were not numbered, but were specially assigned to the sacred service of the tabernacle. Num. i, 49, *sq.* Aaron and his sons were constituted an hereditary priesthood, (Exod. xxviii, 1;) the Kohathites had charge of the sacred vessels, the ark included, (Num. iii, 31;) the Gershonites of the hangings and curtains of the tabernacle, (Num. iv, 22-26;) while the sons of Merari had the care of the board and pillars. Num. iv, 31, 32. Moses also gave the Levites judicial authority, (Deut. xvii, 8-12,) and made them keepers of the book of the law. Deut. xxxi, 9, 25, 26. After the temple was built they acted as porters, musicians, and assistants of the priests. They were not to enter on their active service till they were thirty, (Num. iv, 23, 30, 35,) and at fifty they were free from all duties but those of superintendence. Num. viii, 25, 26. Provision was made for the support of the Levites by levying a tribute of one tenth of all the produce of the land, they having no territorial estates. Num. xviii, 20, 24. From these tithes they, in turn, gave one tenth to the priests, as a recognition of their higher consecration. Num. xviii, 21, 26, 28. Besides this, forty-eight cities, with their suburbs, situated in different parts of the land, were allotted them to dwell in. Josh. xxi, 41, 42. Six of these were "cities of refuge." Num. xxxv, 6; Josh. xx, 7-9.) There appears to have been a constant struggle between the Levitical order and the old household priesthood, and it was only under David that the Levites gained their position of honor and influence apparently intended for them. Upon the revolt of the ten tribes Jeroboam wished to make the priests the creatures and instruments of the king, and to establish a provincial and divided worship. The tribe of Levi, residing within the bounds of the kingdom of Israel, left their cities and gathered round

the metropolis of Judah. 2 Chron. xi, 13, 14. After the captivity we find them present, (though in disproportionately small numbers,) and taking part in the foundation and dedication of the temple. Ezra iii, 10; vi, 18. They appear but seldom in the New Testament history, where their name is the type of a formal, heartless worship, without sympathy and without love. Luke x, 32.

2. Father of Matthat and son of Melchi, third preceding Mary among the ancestors of Jesus. Luke iii, 24. B. C. considerably before 22.

3. The father of another Matthat, and son of Simeon, in the maternal line between David and Zerubbabel. Luke iii, 29. B. C. after 876.

LIB'NI, (Heb. *Libni'*, לִבְנִי, *white*,) the first son of Gershon, the son of Levi. Exod. vi, 17; Num. iii, 18, 21; 1 Chron. vi, 17. B. C. after 1706. His descendants are called Libnites. Num. iii, 21; xxvi, 58.

2. The son of Mahli, son of Merari. 1 Chron. vi, 29. It is probable that he is the same with the preceding, and that something has been omitted from the text. (Smith, *Dictionary*, s. v.)

LIK'HI, (Heb. *Likchi'*, לִיקְחִי, *learned*,) the third-named of the four sons of Shemidah, son of Manasseh. 1 Chron. vii, 19. B. C. after 1706.

LI'NUS, (Gr. Λίνοϛ, perhaps from λίνον, *linen*,) one of the Christians at Rome whose salutations Paul sent to Timothy. 2 Tim. iv, 21. A. D. 64.

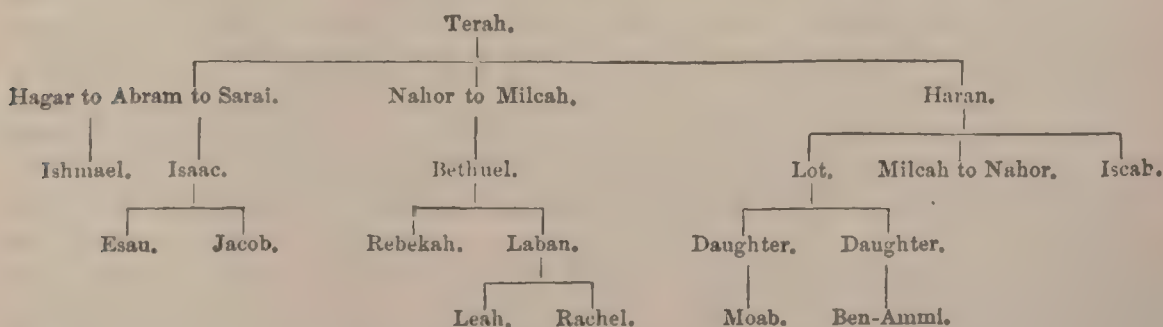
LO-AM'MI, (Heb. *Lo-Ammi'*, לֹא עַמִּי, *not my people*,) a symbolical name given by the prophet Hosea, at the divine command, to his second son, as a token of the rejection of Israel by the Lord. Hosea i, 9. B. C. about 785.

LO'IS, (Gr. Λωΐς, perhaps *agreeable*,) the maternal grandmother of Timothy, his father being a Greek. Acts xvi, 1. She was commended by the apostle Paul for her faith. 2 Tim. i, 5. B. C. before 66.

LO-RUHA'MAH, (Heb. *Lo-Rucha'mah*, לֹא רַחֲמָה, *not pitied*,) the name which Jehovah directed Hosea to give to his daughter by Gomer, in token of his temporary rejection of Israel by the Babylonish captivity because of their idolatry. Hosea i, 6, 8. B. C. about 785. In chap. ii, 23, the words are translated.

LOT, (Heb. same, לוֹט, *a covering*,) the son of Haran and nephew of Abraham.

1. **Family.** The following genealogy exhibits the family relations:



See Gen. xi, 27, sq. B. C. after 2056.

2. Personal History. Lot's father dying, (Gen. xi, 28,) he was left in charge of his grandfather, Terah, with whom he migrated to Haran. Chap. xi, 31. B. C. 1923. After the death of Terah Lot accompanied Abraham to Canaan, (chap. xii, 4, 5,) B. C. 1921, and thence to Egypt, and back again to Canaan. Chap. xii, 10; xiii, 1. **(1) Separation.** The flocks and herds of both increased so greatly that the land did not furnish pasture enough, and, consequently, disputes arose between their herdsmen. To put an end to strife Abraham proposed a separation, and magnanimously left the choice of territory to his nephew, who selected the plain of Jordan and fixed his abode at Sodom. Chap. xiii, 5-12. B. C. 1917. **(2) A Prisoner.** A few years after, B. C. about 1913, Lot was carried away prisoner by Cherdorlamer, along with other captives from Sodom, but was rescued and brought back by Abraham. Gen. xiv, 12-16. **(3) Escape from Sodom.** When Jehovah had determined to destroy Sodom, Lot was still residing there, and, sitting at the city-gate, met the messengers (angels) of the Lord. He pressed them to pass the night at his house, and they yielded to his entreaty. While they were at supper the house was beset by a number of the inhabitants, who demanded, with the basest violation of hospitality, that the strangers should be delivered up to them for a most shameful purpose. Lot went out to them, shut the door behind him to protect his guests, and resisted the base demands of the crowd. This enraged them still more, and they were about to break in the door when the angels pulled Lot into the house, shut the door, and smote the people with blindness. Lot was then informed of the coming destruction of the city, and exhorted to remove his family, and in the morning was hastened away by the angels. Instead of cheerfully obeying the commandment to flee to the mountain, Lot entreated that he might be allowed to take refuge in Zoar, the smallest of the cities of the plain. While on their way Lot's wife, disobedient to the divine command, "Look not behind thee," lingered behind, probably from a longing for her home and earthly possessions, and "became a pillar of salt." (See DIFFICULTIES.) Lot, actuated by fear, soon left Zoar, and removed to a cave in the neighboring mountains. Gen. xix, 1-30. B. C. 1898. **(4) Daughters' Crime.** While there his daughters, dreading the extinction of their family, resolved to procure children through their father. This they succeeded in doing by making him drunk with wine, and in that state seducing him into an act of which he would not in soberness have been guilty. The son of the elder daughter was Moab, and of the younger Ben-ammi, or Ammon. Gen. xix, 31-38. Lot is not mentioned again, and the time and place of his death are unknown.

DIFFICULTIES.—Lot's wife. The turning of Lot's wife into a pillar of salt has often been regarded as one of the difficulties of the Bible, but is not so necessary. "We are not to suppose that she was actually turned into one, but having been killed by the fiery and sulphureous vapor with which the air was filled, and afterward incrustated with salt, she resembled an actual statue of salt."—Keil and Delitzsch, *Commentary, in loco*. **Lot's daughters.** The narrative of the conduct of these women is related without comment by the sacred writer. There is no concealment, no extenuation. The very fact of their securing Lot's intoxication is evidence that he was too good a man to accede to their wishes while in his right mind.

LO'TAN, (Heb. *Lotan'*, לוֹטָן, *covering*,) the first-named son of Seir the Horite, and a prince of Idumæa prior to the ascendancy of the Esauites. Gen. xxxvi, 20, 29; 1 Chron. i, 38. B. C. about 1840. His sons were

Hori and Heman, (or Homan,) (Gen. xxxvi, 22; 1 Chron. i, 39.) and, through his sister, Timna, he was related to Eliphaz, Esau's son. Gen. xxxvi, 12.

LU'CAS, (Gr. Λουκᾶς,) a "fellow-laborer" of Paul during his imprisonment at Rome. Philem. 24. A. D. 64. He is doubtless the same as LUKE, (q. v.)

LU'CIFER, (Heb. *Heylel'*, הֵילֵל, probably *shining one*,) a word in the English Version,

"How art thou fallen from heaven,
O Lucifer, son of the morning!" Isa. xiv, 12.

It is taken from the Vulgate, which understood the Hebrew word to be the name of the morning-star, and therefore rendered it Lucifer, that is, "light-bearing." "Lucifer, as a name given to the devil, was derived from this passage, which the fathers interpreted, without any warrant whatever, as relating to the apostasy and punishment of the angelic leaders. The appellation is a perfectly appropriate one for the king of Babel, on account of the early date of the Babylonish culture, which reached back as far as the gray twilight of primeval times, and also because of its predominant astrological character."—Delitzsch, *Commentary, in loco*.

LU'CIUS, (Gr. Λούκιος, for Lat. *Lucius*, surnamed the Cyrenian,) one of the "prophets and teachers" at Antioch who, at the command of the Holy Ghost, ordained Barnabas and Saul. Acts xiii, 1. A. D. 45.

LUD, (Heb. same, לֹד, derivation unknown,) the fourth son of Shem, and founder, probably, of the Lybians. Gen. x, 22; 1 Chron. i, 17. B. C. after 2347.

LUKE, (Gr. Λουκᾶς, for Lat. *Lucanus*,) the evangelist and author of the Acts of the Apostles.

1. Personal History. The materials found in Scripture for a life of Luke are very scanty, and seem to yield the following results: 1. That Luke was of *pagan* origin. This is inferred from the fact that he is not reckoned among those "who are of the circumcision." Col. iv, 11; compare v, 14. 2. That he was not "an eye-witness and minister of the word from the beginning." Luke i, 2. 3. On the supposition of Luke's being the author of the Acts, we gather from those passages in which the first person, *we*, is employed the following information: that he joined Paul's company at Troas and sailed with them to Macedonia, (Acts xvi, 10, 11;) he accompanied Paul as far as Philippi, (chap. xvi, 25–xvii, 1,) but did not share his persecution nor leave the city, for here the third person, *they*, is used. The first person, *we*, does not re-appear until Paul comes to Philippi at the end of his third journey, (chap. xx, 5,) from which it is inferred that Luke spent the intervening time—a period of seven or eight years—in the city or neighborhood; and as the *we* continues to the end of the book, that Luke remained with Paul during his journey to Jerusalem, (Acts xx, 6–xxi, 18.) was that apostle's companion to Rome, (chap. xxvii, 1,) sharing his shipwreck, (chap. xxviii, 2,) and reaching the imperial city by way of Syracuse and Puteoli. Chap. xxviii, 12–16. According to the epistles he continued to be Paul's "fellow-laborer" till the end of his first imprisonment. Philem. 24; Col. iv, 14. The last glimpse of the "beloved physician" (2 Tim. iv, 11) discovers him to be faithful amid general defection. A. D. 48–64.

LYD'IA, (Gr. *Λυδία*.) a seller of purple of the city of Thyatira, who dwelt in Philippi. She was not by birth a Jewess, but a proselyte, as the phrase "who worshiped God" imports. Converted by the preaching of Paul, and baptized by him, she pressed upon him the use of her house so earnestly that he was constrained to accept. Acts xvi, 14, 15. A. D. 53, (47.) Whether she was one of "those women who labored with Paul in the Gospel" at Philippi (Phil. iv, 3) it is impossible to say.

LYSA'NIAS, (Gr. *Λυσανίας*.) named by Luke (iii, 1) as tetrarch of Abilene, on the eastern slope of the anti-Lebanon, near Damascus, at the beginning of John the Baptist's ministry. Objection has been made to the truth of Luke's statement because there reigned in this country, about fifty years before this, a king named Lysanias. The probability is that this was a younger Lysanias, who was not king, but simply tetrarch.

LYS'IAS, (Gr. *Λυσίας*.) *Claudius*, the "chief captain" in command of the Roman troops in Jerusalem, who rescued Paul from the fury of the Jews, (Acts xxi, 31-38; xxii, 24-30,) and sent him under guard to the procurator Felix at Cæsarea. Chap. xxiii, 17-30; xxiv, 7, 22. A. D. 60, (55.)

MA'ĀCAH, or MA'ĀCHAH, (Heb. *Maākah*, מַעְכָּה, *oppression*.)

1. The last-named of the four children of Nahor by his concubine Reumah. Gen. xxii, 24. B. C. about 1872. Whether this child was son or daughter is not stated.

2. One of David's wives, and the mother of Absalom. She was the daughter of Talmai, king of the Geshur lying to the north of Judah. 2 Sam. iii, 3. B. C. about 1053.

3. "King Maacah" (2 Sam. x, 6) should read *king of Maacah*, as the word is here the name of a place.

4. The father of Achish, king of Gath, to whom Shimei went in pursuit of two runaway servants, and by so doing forfeited his life by going beyond the limits prescribed by Solomon. 1 Kings ii, 39. B. C. before 1011.

5. The mother of King Abijam. She was the daughter of Abishalom and wife of Rehoboam. 1 Kings xv, 2. B. C. about 958. In ver. 10 she is called the "mother" of Asa, but there "mother" is used in a loose sense, and means "grandmother." The following seem to be the facts: Maachah was the granddaughter of Absalom (Abishalom) and the daughter of Tamar, (Absalom's only daughter,) and her husband was Uriel of Gibeah. 2 Chron. xi, 20-22; xiii, 2. Because of the abuse of her power as "queen-mother" in encouraging idolatry, Asa "removed her from being queen." 1 Kings xv, 10-13; 2 Chron. xv, 16.

6. The second-named of the concubines of Caleb, (son of Hezron,) and the mother by him of several children. 1 Chron. ii, 48. B. C. before 1491.

7. The sister of Huppim and Shuppim, and wife of Machir, by whom she had two sons. 1 Chron. vii, 15, 16.

8. The wife of Jehiel and mother of Gibeon. 1 Chron. viii, 29; ix, 35. B. C. about 1491.

9. The father of Hanan, one of David's valiant men. 1 Chron. xi, 43. B. C. about 1047.

10. The father of Shephatiah, military chief of the Simeonites in the time of David. 1 Chron. xxvii, 16. B. C. about 1015.

MA'ĀCHAH, another form for Maacah, and found in Gen. xxii, 24; 1 Kings ii, 39; xv, 2, 10, 13; 1 Chron. ii, 48; iii, 2; vii, 15, 16; xiii, 29; ix, 35; xi, 43; xix, 6, 7; xxvii, 16; 2 Chron. xi, 20-22; xv, 16.

MA'ĀDAL, (Heb. *Maädäy'*, מַעְדָּי, *ornamental*), a Jew of the family of Bani, who divorced his Gentile wife after the captivity. Ezra x, 34. B. C. 456.

MAÄDI'AH, (Heb. *Maädäyäh'*, מַעְדִּיָּה, *ornament of Jehovah*), one of the priests who returned from Babylon with Zerubbabel. Neh. xii, 5. B. C. about 536. He is thought to be the same with *Moadiah*. Ver. 17.

MA'AI, (Heb. *Maay'*, מַעֵי, perhaps *compassionate*), one of the priests appointed to perform the music at the celebration of the completion of the walls of Jerusalem after the exile. Neh. xii, 36. B. C. 445.

MAÄSEI'AH, (Heb. *Maüseyah'*, מַעֲשִׂיָּה, or *Maaseya'hu*, מַעֲשִׂיהוּ, *work of Jehovah*.)

1. One of the Levites of the second class appointed musicians "with psalteries upon Alamoth," at the bringing up of the ark from the house of Obed-edom. 1 Chron. xv, 18, 20. B. C. about 1042.

2. One of the "captains of hundreds" who assisted the high-priest Jehoiada in raising Joash to the throne of Judah. 2 Chron. xxiii, 1. B. C. 878.

3. A "ruler" (steward) who assisted Jeiel the scribe in arranging the army of King Uzziah. 2 Chron. xxvi, 11. B. C. 810.

4. A person slain by Zichri, an Ephraimite hero, in the invasion of Judah by Pekah, king of Israel. 2 Chron. xxviii, 7. B. C. about 741. Maaseiah is called the "king's son;" but this should not, probably, be interpreted literally, "for in the first years of his reign, in which this war arose, Ahaz could not have had an adult son capable of bearing arms, but" Ahaz was likely "a royal prince, a cousin or uncle of Ahaz."—Keil, *Commentary, in loco*.

5. The "governor of the city," appointed by King Josiah to co-operate with Shaphan and Joah in repairing the temple. 2 Chron. xxxiv, 8. B. C. 624. He is probably the same with Maaseiah, the father of Neriah and grandfather of Baruch and Seraiah. Jer. xxxii, 12; li, 59.

6. One of the priests of the descendants of Jeshua who divorced his Gentile wife after the captivity. Ezra x, 18. B. C. 456.

7. Another priest of the "sons" of Harim who put away his Gentile wife after the exile. Ezra x, 21. B. C. 456. He is probably the one who belonged to the chorus that celebrated the completion of the walls. Neh. xii, 42. B. C. 445.

8. A priest of the "sons" of Pashur who divorced his Gentile wife after the return from Babylon. Ezra x, 22. B. C. 456. Perhaps the same with one of the trumpeters who joined in celebrating the building of the walls of Jerusalem. Neh. xii, 41. B. C. 445.

9. An Israelite, descendant of Pahath-moab, who put away his Gentile wife after the exile. Ezra x, 30. B. C. 456.

10. A Jew whose son Azariah repaired a portion of the walls of Jerusalem after the return from Babylon. Neh. iii, 23. B. C. 445.

11. One of those who stood at the right hand of Ezra while he read the book of the law to the people. Neh. viii, 4. B. C. about 445.

12. One of the priests who, with the Levites, expounded the law as it was read by Ezra. Neh. viii, 7. B. C. about 445.

13. One of the "chief of the people" who joined in the covenant with Nehemiah. Neh. x, 25. B. C. 445.

14. The son of Baruch, and one of the descendants of Judah who dwelt in Jerusalem after the captivity. Neh. xi, 5. B. C. about 536. In 1 Chron. ix, 5, the same person is, probably, given as *Asaiah*.

15. The son of Ithiel, a Benjamite, and one whose descendants resided in Jerusalem after the return from Babylon. Neh. xi, 7. B. C. before 536.

16. A priest whose son Zephaniah was sent by Zedekiah, king of Judah, to inquire of the prophet Jeremiah during the invasion by Nebuchadnezzar. Jer. xxi, 1; xxix, 21, 25; xxxvii, 3. B. C. before 589.

17. The son of Shallum, and a "keeper of the door" of the temple, with a chamber in the sacred edifice. Jer. xxxv, 4. B. C. about 607.

MAÄ'SIAI, (Heb. *Masay'*, מַעֲשֵׂי, contracted for *Maaseiah*,) the son of Adiel, descendant of Immer, and one of the priests resident at Jerusalem after the captivity. 1 Chron. ix, 12. B. C. probably after 536.

MA'ÄTH, (Gr. *Maúth*,) a person named as the son of Mattathias and father of Nagge in the maternal ancestry of Jesus. Luke iii, 26. As no such name appears in the Old Testament pedigrees, it is thought that this name has been accidentally interpolated from the Matthat, ver. 24. (M'Clin-tock and Strong's *Cyclopædia*, s. v.)

MA'ÄZ, (Heb. *Ma'ats*, מַעַץ, *anger*,) the first-named of the three sons of Ram, the first-born of Jerahmeel, of the descendants of Judah. 1 Chron. ii, 27. B. C. after 1490.

MAÄZI'AH, (Heb. *Maäzyah'*, מַעֲזִיָּה, *consolation of Jehovah*.)

1. The head of the last (twenty-fourth) course of priests as arranged by David. 1 Chron. xxiv, 18. B. C. about 1015.

2. One of the priests who sealed the covenant made by Nehemiah. Neh. x, 8. B. C. about 445.

MACH'BANAI, (Heb. *Makbannay'*, מַכְבְּנַי, *binding*.) the eleventh of the Gadite warriors who joined themselves to David in the wilderness. 1 Chron. xii, 13. B. C. about 1058, (1061.)

MACH'BENAH, (Heb. *Makbena'*, מַכְבְּנָה, *bound on*, perhaps a *cloak*,) if a man, was the son of Sheva, and the one after whom the place of the same name was called. 1 Chron. ii, 49.

MA'CHI, (Heb. *Maki'*, מַכִּי, *smiting*,) the father of Geuel, who represented the tribe of Gad among the explorers of Canaan. Num. xiii, 15. B. C. 1490.

MA'CHIR, (Heb. *Makir'*, מַכִּיר, *sold*.)

1. The eldest son of Manasseh, (Josh. xvii, 1,) who had children during the life-time of Joseph. Gen. i, 23. B. C. about 1635. He was the founder

of the family of the Machirites (Num. xxvi, 29) who settled in the land taken from the Amorites. Num. xxxii, 39, 40; Deut. iii, 15; Josh. xiii, 31; 1 Chron. ii, 23. Owing to the fact of Machir's grandson, Zelophehad, having only daughters, a special enactment was made as to their inheritance. Num. xxvii, 1; xxxvi, 1; Josh. xvii, 3. His daughter became the wife of Hezron and mother of Segub. 1 Chron. ii, 21. Machir's mother was an Aramitess, and by his wife, Maachah, he had several sons. 1 Chron. vii, 14-16.

2. A descendant of the former, a son of Ammiel, residing at Lo-debar, who took care of the lame son of Jonathan until he was provided for by David, (2 Sam. ix, 4, 5,) and afterward hospitably entertained the king himself at Mahanaim. Chap. xvii, 27-29. B. C. about 1040-1023.

MACHNAD'EBAI, (Heb. *Maknadbay'*, מַכְנַדְבַּי, *what is like the liberal?*) an Israelite of the "sons" of Bani who put away his Gentile wife after the captivity. Ezra x, 40. B. C. 456.

MA'DAI, (Heb. *Maday'*, מַדַּי, a *Mede*,) the third son of Japheth, (Gen. x, 2; 1 Chron. i, 5,) from whom the Medes are supposed to have descended. B. C. about 2448.

MAG'BISH, (Heb. *Magbish'*, מַגְבִּישׁ, *gathering*,) the name of a man (or place) whose descendants, to the number of 156, returned to Palestine with Zerubbabel. Ezra ii, 30.

MAG'DIËL, (Heb. *Magdiël'*, מַגְדִּיֵּאל, *praise of God*,) one of the chiefs of Edom, descended from Esau. Gen. xxxvi, 43; 1 Chron. i, 54.

MA'GOG, (Heb. *Magog'*, מַגּוּג, *region of Gog*,) the second son of Japheth. Gen. x, 2; 1 Chron. i, 5. B. C. about 2448.

MA'GOR-MIS'SABIB, (Heb. *Magor' mis-sabib'*, מַגּוֹר מִסָּבִיב, *terror round about*,) the name given by Jeremiah to PASHUB, (q. v.,) emblematical of his fate. Jer. xx, 3-6.

MAG'PIASH, (Heb. *Magpiash'*, מַגְפִּיעַשׁ, *moth-killer*,) one of the chief Israelites who joined the covenant made by Nehemiah. Neh. x, 20. B. C. 445.

MA'HALAH, (1 Chron. vii, 18.) See MAHLAH, No. 2.

MAHAL'ALEËL, (Heb. *Mahalalel'*, מַהֲלֵלֵאל, *praise of God*.)

1. The son of the patriarch Cainan, the grandson of Seth. Born when his father was seventy years of age, he himself became the father of Jared at the age of sixty-five, and died when he was 895 years old. Gen. v, 12-17; 1 Chron. i, 2; Luke iii, 37, in which passage the name is Anglicized Maleleel. B. C. 3609-2714.

2. An Israelite of the tribe of Judah and family of Perez, (Pharez,) and ancestor of Athaiah, who resided in Jerusalem after the captivity. Neh. xi, 4. B. C. before 536.

MA'HALATH, (Heb. *Machalath'*, מַחֲלַת, a *lyre, guitar*.)

1. The daughter of Ishmael, and third wife of Esau. Gen. xxviii, 9; xxxvi, 3; in the latter passage called *Bashemath*,

2. The granddaughter of David, daughter of Jerimoth, and wife of Rehoboam. 2 Chron. xi, 18. B. C. 974.

MA'HALI, (Exod. vi, 19.) See MAHLI.

MA'HARAI, (Heb. *Maharay'*, מַהֲרִי, *hasty*,) the Netophathite who was one of David's mighty men, (2 Sam. xxiii, 28; 1 Chron. xi, 30.) and was appointed captain, for the tenth month, of a contingent of 24,000 men. 1 Chron. xxvii, 13. B. C. 1014.

MA'HATH, (Heb. *Ma'chath*, מַחַת, *grasping*.)

1. A Kohathite, son of Amasai and father of Elkanah, in the ancestry of Heman. 1 Chron. vi, 35. B. C. before 1042.

2. Another Kohathite, who, with his brother Levites, took part in the restoration of the temple under Hezekiah, (2 Chron. xxix, 12,) and was afterward appointed one of the overseers of the sacred offerings. Chap. xxxi, 13. B. C. 726.

MAHA'ZIOTH, (Heb. *Machazioth'*, מַחְזִיאוֹת, *visions*,) one of the fourteen sons of Heman the Levite, (1 Chron. xxv, 4,) and appointed by lot leader of the twenty-third division of temple musicians. Ver. 30. B. C. 1015.

MA'HER-SHA'LAL-HASH-BAZ, (Heb. *Maher'-shalal'-Chash-Baz*, מַהֵר שָׁלַל חָשׁ בַּז, *speeding for booty he hastens to the spoil*,) are words which Isaiah was commanded to write upon a tablet, and afterward to give as a symbolical name to a son to be born to him. Isa. viii, 1, 3. B. C. about 742.

MAH'LAH, (Heb. *Machlah'*, מַחֲלָה, *disease*.)

1. The eldest of the five daughters of Zelophehad, of the tribe of Manasseh, who married among their kindred, and so kept their inheritance. Num. xxvi, 33; xxvii, 1; xxxvi, 11; Josh. xvii, 3. B. C. 1452.

2. Given in the Authorized Version Mahalah, as the name of a child, whether son or daughter is uncertain, of Hamoleketh, the sister of Gilead, a Manassite. 1 Chron. vii, 18. B. C. perhaps about 1490.

MAH'LI, (Heb. *Machli'*, מַחֲלִי, *sickly*.)

1. The eldest son of Merari and grandson of Levi. Exod vi, 19, Authorized Version *Mahali*; Num. iii, 20; 1 Chron. vi, 19; xxiii, 21; xxiv, 26; Ezra viii, 18. He had three sons, named Libni, (1 Chron. vi, 29,) Eleazar, and Kish, (chap. xxiii, 21; xxiv, 28,) and his descendants were called *Mah-lites*. Num. iii, 33; xxvi, 58. B. C. after 1706.

2. A son of Mushi, a son of Merari, and therefore nephew of the preceding. 1 Chron. xxiii, 23; xxiv, 30. He had a son, Shamar. 1 Chron. vi, 47. B. C. before 1490.

MAH'LON, (Heb. *Machlon'*, מַחֲלֹן, *sickly*,) the elder of the two sons of Elimelech the Bethlehemite and Naomi. Having removed to Moab with their parents, Mahlon married Ruth the Moabitess, and died without issue. Ruth i, 2, 5; iv, 9, 10. B. C. about 1322.

MA'HOL, (Heb. *Machol'*, מַחֹל, *a dance*,) a person who seems to have been the father of Heman, Chalcol, and Darda, men renowned for their

wisdom before the time of Solomon. 1 Kings iv, 31. If these are the same as those given (1 Chron. ii, 6) as the sons of Zerah, the word must be taken, as elsewhere, to denote simply their pursuit as musical composers, an art ever connected with dancing. (See Keil, *Commentary, ad loco*; M'Clintock and Strong's *Cyclopædia, s. v.*)

MAL'ACHI, (Heb. *Malaki'*, מַלְאכִי, *messenger*,) the last both of the minor prophets and Old Testament writers. Mal. i, 1. The circumstances of Malachi's life are unknown, only as they may be inferred from his prophecies. He seems to have been contemporary with Nehemiah, if we may judge from the agreement found between them in the reproof administered for the marriage of Gentile wives (compare chap. ii, 11, *sq.*, with Neh. xiii, 23, *sq.*) and negligent payment of tithes. (Compare chap. iii, 8-10, with Neh. xiii, 10-14.) The contents of the book of Malachi arrange themselves into three sections. 1. The first section contains an address to the people generally, in which Jehovah asserts and proves his love for them, (chap. i, 1-5,) and another to the priests, (chap. i, 6-ii, 9,) rebuking them for the worthlessness of their sacrifices and the profanation of the temple thereby, (chap. i, 7-14;) threatening them with punishment for future neglect, (chap. ii, 1-3;) and presenting the character of the true priest. Chap. ii, 5-9. 2. In this section (chap. ii, 10-16) the prophet reproves the people for their intermarriages with idolatrous heathen. 3. The judgment of Jehovah is announced, ushered in by the advent of the Messiah, to be preceded by the coming of Elijah, (John the Baptist.) Chap. ii, 17-iv, 6.

MAL'CHAM, (Heb. *Malkam'*, מַלְכָם, *their king*,) a Benjamite, and fourth-named of the seven sons of Shaharaim by his wife Hodesh. 1 Chron. viii, 9.

MALCHI'AH, or **MALCHI'JAH**, (Heb. *Malkiyah'*, מַלְכִּיָּה, and מַלְכִּיָּהוּ, *Jehovah's king*.)

1. A Gershonite Levite in the ancestry of Asaph. 1 Chron. vi, 40. B. C. much before 1015.

2. A priest, the father of *Pashur*. 1 Chron. ix, 12, Malchijah; Neh. xi, 12; Jer. xxi, 1; xxxviii, 1. B. C. before 589.

3. The head of the fifth division of the sons of Aaron as arranged by David. 1 Chron. xxiv, 9, Malchijah. B. C. 1015.

4. An Israelite, formerly resident (or descendant) of Parosh, who put away his Gentile wife after the captivity. Ezra x, 25. B. C. 456.

5. Another Israelite of the same place (or parentage) who did the same. Ezra x, 25, Malchijah. B. C. 456.

6. A Jew of the family (or town) of Harim who divorced his Gentile wife. Ezra x, 31. B. C. 456. He also assisted in repairing the walls of Jerusalem. Neh. iii, 11, Authorized Version, Malchijah. B. C. 445.

7. The son of Rechab, the ruler of part of Beth-haccerem, who repaired the dung-gate of Jerusalem under Nehemiah. Neh. iii, 14. B. C. 445.

8. The "goldsmith's son" who assisted in repairing the walls of Jerusalem. Neh. iii, 31. B. C. 445.

9. One of those who stood by Ezra when he read the book of the law to the people. Neh. viii, 4. B. C. about 445.

10. One of the priests who subscribed the sacred covenant with Nehemiah. Neh. x, 3, Authorized Version, Milchijah. B. C. 445.

11. One of the priests appointed, probably as singers, to assist in celebrating the completion of the walls of Jerusalem. Neh. xii, 42, Authorized Version, Malchijah. B. C. 445.

MAL'CHIEL, (Heb. *Malkiel'*, מַלְכִּיֵּאל, *God's king*, that is, appointed by him,) the younger son of Beriah, the son of Asher. Gen. xlii, 17. B. C. 1706. His descendants were called Malchielites, (Num. xxvi, 45,) and he himself was the "father" (founder) of Birzavith. 1 Chron. vii, 31.

MAL'CHIJAH, in several passages, for MALCHIAH, (q. v.)

MAL'CHIRAM, (Heb. *Malkiram'*, מַלְכִּירָם, *king of height*,) the second son of King Jeconiah, (Jehoiachin,) born to him during his captivity. 1 Chron. iii, 18. B. C. after 599. See 2 Kings xxiv, 12.

MALCHI-SHU'A, (Heb. *Malki-Shua'*, מַלְכִּי-שׁוּעַ, *king of help*,) one of the four sons of Saul, probably by Ahinoam. 1 Sam. xiv, 49; 1 Chron. viii, 33; ix, 39. He was slain, with his father, at the battle of Gilboa. 1 Sam. xxxi, 2; 1 Chron. x, 2. B. C. 1056.

MAL'CHUS, (Gr. Μαλχος, from Heb. מַלְכָּה, *king*, or מַלְיוֹנָה, *counselor*,) the servant of the high-priest whose ear was cut off by Peter at the arrest of Jesus in the garden of Gethsemane. John xviii, 10. Caiaphas is doubtless the high-priest intended, for John, who was personally acquainted with him, (John xviii, 15,) is the only evangelist who gives the name of Malchus.

MAL'ELEËL, (Luke iii, 37.) See MAHALALEEL.

MAL'LOTHI, (Heb. *Mallo'thi*, מַלְלוֹתִי,) one of the sons of Heman, (1 Chron. xxv, 4,) and appointed by David head of the nineteenth division of temple musicians. Chap. xxv, 26. B. C. 1015.

MAL'LUCH, (Heb. *Malluk'*, מַלְלוֹךְ, *reigning*, or *counselor*.)

1. A Levite of the family of Merari, and an ancestor of Ethan the musician. 1 Chron. vi, 44. B. C. before 1015.

2. One of the descendants (or residents) of Bani who divorced his Gentile wife after the return to Jerusalem. Ezra x, 29. B. C. 456.

3. A Jew of the family of Harim who put away his Gentile wife after the captivity. Ezra x, 32. B. C. 456.

4. One of the priests who sealed the covenant made by Nehemiah and the people to serve Jehovah. Neh. x, 4. B. C. 445. The associated names would seem to indicate that he is the same with one of those who returned with Zerubbabel from Babylon. Neh. xii, 2. B. C. 536.

5. One of the "chief of the people" who subscribed the covenant made by Nehemiah. Neh. x, 27. B. C. 445.

MAM'RE, (Heb. *Mamre'*, מַמְרֵא, *fat*,) the Amorite who, with his brothers Aner and Eschol, was a confederate of Abraham. Gen. xiv, 13, 24. B. C. about 1913.

MAN'AËN, (Gr. Μανᾶν,) a Christian prophet or teacher who had been an associate (σύντροφος) of Herod the tetrarch in his youth, and was one

who assisted at Antioch in ordaining Paul and Barnabas. Acts xiii, 1. A. D. 45.

MAN'AHATH, (Heb. *Mana'chath*, מַנַּחַת, *rest*,) the second of the five sons of Shobal, the son of Seir the Horite. Gen. xxxvi, 23; 1 Chron. i, 40. B. C. about 1850.

MANAS'SEH.

1. **1. Name and Family.** (Heb. *Manash'sheh*, מְנַשֶּׁה, *forgetting*,) the elder son of Joseph and his Egyptian wife Asenath. Gen. xli, 51; xlv, 20. B. C. about 1712.

2. **Personal History.** Manasseh and his brother were both adopted by Jacob upon his death-bed, who, however, gave the first place and the birth-right blessing to Ephraim. Gen. xlviii, 1, 5, 13, 14, 19. Nothing is known of Manasseh's personal history. His wife's name is not mentioned, nor is it certain that he had one. Machir, the son of an Aramitess concubine, (1 Chron. vii, 14,) was probably his only son, and sole founder of his house.

3. **The Tribe of Manasseh.** (1) **Numbers.** On leaving Egypt the tribe of Manasseh was the smallest of the twelve, numbering only 32,200, but during the wanderings in the wilderness increased rapidly, so that at the second census it mustered 52,700 men of war, ranking *sixth*. (2) **Position.** The position of the tribe of Manasseh during the march to Canaan was with Ephraim and Benjamin, on the west side of the tabernacle. Num. ii, 18, 20. (3) **Territory.** The tribe of Manasseh was divided, probably on account of difference of habit and occupation. One section was devoted to the pursuits of husbandry; they sought a quiet, peaceful region, with rich soil and genial clime, and they found these in the fertile vales and plains of central Palestine. Another, and apparently much larger, section was pastoral in its tendencies. It was also warlike—trained to arms and inured to fatigue. *Manasseh east.* The descendants of Machir, son of Manasseh, invaded northern Gilead and Bashan, ruled by King Og, drove out the Amorites, and occupied the whole kingdom. Num. xxxii, 39–42; Deut. iii, 13–15. *Manasseh west.* This territory was small, and not accurately defined in the Bible. It lay on the north side of Ephraim, and included the northern section of the hills of Samaria, a region of great beauty and fertility. (4) **Subsequent History.** The few personages of eminence whom we can with certainty identify as Manassites, such as Gideon and Jephthah, were among the most remarkable characters that Israel produced. At the coronation of David, at Hebron, both portions of the tribe sent large numbers of warriors; but, like Gad and Reuben, they gradually assimilated themselves to the old inhabitants of the country. 1 Chron. v, 23–25. On them first descended the punishment ordained to be the inevitable consequence of such misdoing. They, first of all Israel, were carried away by Pul and Tiglath-pileser, and settled in the Assyrian territories. Ver. 26. After the captivity some of them seem to have settled in Jerusalem. “And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.” 1 Chron. ix, 3.

2. Given in Judg. xviii, 30, as the father of Gershom, whose son Jonathan acted as priest to the Danites when they set up a graven image. It is generally thought that the reading is suspicious, and that it should be rendered “Moses,” as in the Vulgate and many copies of the Septuagint.

3. The fourteenth king of Judah.

1. Family. Manasseh was the son of King Hezekiah by his wife Hephzi-bah, and was born B. C. 710, twelve years before his father's death. 2 Kings xxi, 1; 2 Chron. xxxiii, 1.

2. Personal History. Of Manasseh very few facts are given, although his was the longest reign in the annals of Judah. **(1) Sin.** Ascending the throne at the early age of twelve years, he yielded to the influence of the idolatrous or Ahaz party, and became in time a determined and even fanatical idolater; and as he grew up took delight in introducing into his kingdom the superstitions of every heathen country. The high places were restored, the groves replanted, the altars of Baal and Astarte rebuilt, and the sun, moon, and all the host of heaven were worshiped. "The gods of Ammon, of Moab, and of Edom were zealously worshiped every-where. Babyionian and Egyptian paganism was rife; incense and offerings rose on the roofs of the houses to the fabled deities of the heights; wizards practiced their enchantments, . . . and the valley of Hinnom was once more disgraced by the hideous statue of Moloch, to whom parents offered up their children as burnt sacrifices. In the very temple of the Lord stood an image of Ash-tarte; and in the entrance of the court were placed white horses harnessed to a splendid chariot sacred to the sun."—Rothschild, *Hist. and Lit. of the Israelites*, p. 515. This apostasy did not go unrebuked by the prophets, whom the king endeavored to silence by the fiercest persecution recorded in the annals of Israel. Fuller particulars are preserved by Josephus, who says that executions took place every day. (*Ant.*, x, 3, § 1.) According to rabbinical tradition Isaiah was sawn a-under by order of Manasseh, and after his death the prophetic voice was no more heard till the reign of Josiah. **(2) Retribution.** The crimes of Manasseh were not long left un-avenged. The Philistines, Moabites, and Ammonites, who had been tributary to Hezekiah, seem to have revolted during Manasseh's reign. Zeph. ii, 4-9; Jer. xlvii-xlix. But the great blow was inflicted by Assyria, from whence an army came to Judea, and taking Manasseh prisoner, conveyed him to Babylon. 2 Chron. xxxiii, 11. B. C. 677. **(3) Reformation.** Manasseh was brought to repentance, and "humbled himself greatly before the God of his fathers." God heard his prayer, and restored him to his kingdom at Jerusalem. His captivity is supposed to have lasted about a year, and after his return Manasseh took measures to secure his kingdom, and especially the capital, against hostile attacks. He removed the idols and the statues from the house of the Lord, and caused the idolatrous altars which he had built upon the temple hill and in Jerusalem to be cast forth from the city. He repaired the altar of Jehovah, and called upon the people to serve the Lord God of Israel. But the people still sacrificed on the high places, "yet unto the Lord their God only." The next Scripture mention of Manasseh is his death and burial in the garden of Uzzah. 2 Kings xxi, 18, 26; 2 Chron. xxxiii, 20. B. C. 643.

4. A descendant (or resident) of Pahath-moab, who put away his Gentile wife after the captivity. Ezra x, 30. B. C. 456.

5. An Israelite of the family of Hashum who did the same. Ezra x, 33. B. C. 456.

MANAS'SES, (Gr. form, *Μανασσης*, of Manasseh.)

1. The king of Judah. Matt. i, 10.

2. The son of Joseph. Rev. vii, 6, in some editions.

MANO'ÄH, (Heb. *Mano'äch*, מָנוֹחַ, *rest*;) the father of Samson, a Danite of Zorah. When his wife told him of the announcement that a son should be born to them, Manoah prayed to the Lord that he would send the messenger again to teach them how they should treat him. This prayer was granted; but when he knew that it was God's angel, Manoah feared that he and his wife would die, because they had "seen God." But his wife quieted his fears, assuring him of God's pleasure by his acceptance of their sacrifice. Judg. xiii, 2-23. B. C. 1161. We hear of Manoah once again in connection with the marriage of Samson, when both parents remonstrated with their son on his choice of a wife, but to no purpose. Chap. xiv, 2, 3. They accompanied him to Timnath, both at the betrothal and the wedding, (vers. 5, 10,) but are not named later. The probability is that Manoah did not survive Samson, who was buried "between Zorah and Eshtaol in the burying-place of Manoah."

MA'OCH, (Heb. *Maok'*, מַעֲוֶה, *breast-band* (?), *compressed*;) the father of Achish, the king of Gath, to whom David fled from Saul. 1 Sam. xxvii, 2. B. C. about 1068.

MA'ÖN, (Heb. *Maön'*, מַעֲוֶן, *dwelling*;) the son of Shammai, of the family of Caleb and tribe of Judah. He was the "father" (founder) of Beth-zur. 1 Chron. ii, 45. B. C. probably after 1471.

MA'RA, (Heb. *Mara'*, מָרָא, *bitter*;) the name chosen for herself by Naomi, as being more appropriate to her by reason of her afflictions than her former name, which signifies "my delight." Ruth i, 20.

MAR'CUS, (Col. iv, 10; Philem. 24; 1 Pet. v, 13.) See MARK.

MAR'ESHAH, (Heb. *Mareshah'*, מֶרֶשָׁה, abbreviated מֶרֶשָׁה.)

1. A person named as the "father" of Hebron, among the descendants of Judah. From the position his name occupies he is supposed to be the brother of Mesha, Caleb's first-born. 1 Chron. ii, 42. B. C. about 1471.

2. A son of, or, more probably, a city founded by, Laadah, of the family of Shelah. 1 Chron. iv, 21.

MARK, (Gr. *Μάρκος*, Anglicized *Marcus* in Col. iv, 10; Philem. 24; 1 Pet. v, 13,) the evangelist, and probably the same as "John, whose surname was Mark," (Acts xii, 12, 25,) was the son of a certain Mary in Jerusalem, (Acts xii, 12,) and was, therefore, presumably a native of that city. He was of Jewish parentage, his mother being a relative of Barnabas. Col. iv, 10. It was to her house that Peter went when released from prison by the angel. Acts xii, 12. A. D. 44. That apostle styles him his son, (1 Pet. v, 13,) probably because he was converted under his ministry. He accompanied Paul and Barnabas on their first journey, (Acts xii, 25; xiii, 5,) but left them at Perga and returned to Jerusalem. Chap. xiii, 13. Whatever the reason for this act was, it seems to have been sufficient in Paul's estimation to justify him in refusing to allow Mark to accompany him on his second journey. Barnabas was determined to take him, and thus Mark was the cause of a "sharp contention" between them, and a separation. Acts xv, 36-39. This did not completely estrange him from Paul, for we find Mark with the apostle in his first imprisonment at Rome. Col.

iv, 10; Philem. 24. Later he was at Babylon, and unites with Peter in sending salutations. 1 Pet. v, 13. He seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment, and urged him to bring Mark to Rome. 2 Tim. iv, 11. A. D. 66. Tradition states that Mark was sent on a mission to Egypt by Peter, that he founded the Church of Alexandria, of which he became bishop, and suffered as a martyr in the eighth year of Nero. According to the legend his remains were obtained by the Venetians through a pious fraud, and conveyed to Venice, A. D. 827. "The body was put into a basket and covered with herbs and flesh of swine. The porters, as they carried the basket to the vessel, cried *khawzir*, *pork*, which the Mussulman detests, and thus avoided suspicion." In the Gospel of Mark "his record is emphatically 'the Gospel of Jesus Christ the Son of God,' (Mark i, 1,) living and working among men, and developing his mission more in acts than by words."—M'Clintock and Strong's *Cyclopædia*, s. v.

MAR'SENA, (Heb. *Marsena'*, מַרְסֵנָא, perhaps *nobleman*,) one of the "seven princes (satraps or viziers) of Persia and Media" in the time of Ahasuerus. Esther i, 14. B. C. about 519.

MAR'THA, (Gr. *Μαρθά*), the sister of Lazarus and Mary, who all resided in the same house at Bethany. Luke x, 38, 40, 41; John xi, 1-39; xii, 2. Martha appears to have been at the head of the household, (Luke x, 38,) and from that circumstance has been thought to have been a widow. This is, however, uncertain, and it is generally supposed that the two sisters (unmarried) managed the household for their brother. The incident narrated by Luke (x, 38-42) shows that Jesus was intimate with the family, and was at home in their house; and also brings out the contrary dispositions of the two sisters. Martha hastens to provide suitable entertainment for their friend and his followers, while Mary sits at his feet listening to his gracious discourse. The busy, anxious Martha, annoyed at the inactivity of Mary, complains impatiently to Jesus, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." This brought from the Master the oft-quoted reply, "But one thing is needful; Mary hath chosen that good part, which shall not be taken away from her." At the death of Lazarus their respective characters are portrayed: Martha active, Mary meditative; Martha reproachful and objecting, Mary silent but immediately obedient to the summons of Jesus; Martha accepting Jesus as the Christ, and sharing in the belief of a resurrection, but not believing, as Mary did, in Jesus as "the Life." All that is recorded of Martha in addition is that at a supper given to Jesus and his disciples at Bethany, at which Lazarus was present, she, as usual, busied herself with serving. "According to tradition, she went with her brother and other disciples to Marseilles, gathered round her a society of devout women, and, true to her former character, led them a life of active ministration."—M'Clintock and Strong's *Cyclopædia*, s. v.

MA'RY, (Gr. *Μαρία*, or *Μαριάμ*, from Heb. *Miriam*, מִרְיָם, *rebellion*.)

1. Mary, the mother of Jesus.

1. **Family.** Mary was the daughter of Jacob, of the tribe of Judah, and of the lineage of David, (Luke i, 32; Rom. i, 3,) hence in the royal line.

2. **Personal History.** (1) **The Annunciation.** In the summer of the year known as B. C. 5 Mary was living at Nazareth, a maiden, but be-

trothed to Joseph. At this time the angel Gabriel came to her with a message from God, and announced to her that she was to be the mother of the long-expected Messiah—that by the power of the Holy Ghost the everlasting Son of the Father should be born of her. Luke i, 26–35. (2) **Visit to Elizabeth.** Informed by the angel that her cousin Elizabeth was within three months of being delivered of a child, Mary set off to visit her, either at Hebron or Juttah. Immediately upon her entrance into the house she was saluted by Elizabeth as the mother of her Lord, and had evidence of the truth of the angel's saying with regard to her cousin. Mary abode with her cousin about three months, and returned to her own house. Luke i, 36–56. (3) **Married to Joseph.** In a few months Joseph found that Mary was with child, and determined to give her a bill of divorcement, (see Deut. xxiv, 1,) instead of yielding her up to the law to suffer the penalty he supposed she had incurred, (Deut. xxii, 23, 24;) but being assured of the truth by an angel, he took her to wife. Matt. i, 18–25. (4) **Mother of Jesus.** Soon after Joseph and Mary went to Bethlehem to be enrolled for the taxing, and while there Christ was born and laid in a manger. Luke ii, 1, 7. On the eighth day Jesus was circumcised, and on the fortieth day after the nativity—until which time she could not leave the house (Lev. xii, 2–4)—the Virgin presented herself with her babe for their purification in the temple. The poverty of Joseph and Mary is alluded to in the mention of their offering, “a pair of turtle-doves, or two young pigeons.” There she met Simeon and the prophetess Anna; heard their thanksgiving and prophecy. Returning to Bethlehem, Mary and Joseph were warned of the purpose of Herod, and fled to Egypt. Returning the next year, they went to Nazareth. Matt. ii, 11–23. At the age of twelve years Jesus accompanied his family to Jerusalem, and Mary was temporarily separated from him. Luke ii, 42, ff. A. D. 8. (5) **Subsequent Mention of Mary.** “Four times only,” after our Lord's ministry commenced, “is the veil removed, which, not surely without a reason, is thrown over her.” These four occasions are: *the Marriage at Cana*, where Jesus solemnly withdraws himself from the authority of his earthly mother, (John ii, 1–4;) at *Capernaum*, where at a public gathering Mary desired to speak to Jesus, and he seems to refuse to admit any authority on the part of his relatives, or any privilege on account of their relationship, (John ii, 12; Matt. xii, 46–50;) *at the Crucifixion*, where Christ with almost his last words commended his mother to the care of the disciple whom he loved, and from that hour St. John assures us that he took her to his abode, (John xix, 25–27;) *after the Ascension*, engaged in prayer in the upper room in Jerusalem, with other faithful followers of the Lord. The Scriptures leave Mary engaged in prayer. Acts i, 14. Tradition and speculation have conceived her as kept from actual sin by the grace of God, the prevailing opinion of the twelfth century. In the thirteenth century it was maintained that, though conceived in sin, she was cleansed from it before her birth. Early in the fourteenth century Scotus threw out as a possibility the idea of an immaculate conception, which developed into the decree of December 8, 1854. (Smith.)

3. Character. “Her faith and humility exhibit themselves in her immediate surrender of herself to the divine will, though ignorant how that will be accomplished, (Luke i, 38;) her energy and earnestness in her journey from Nazareth to Hebron, (Luke i, 39;) her happy thankfulness in her song of joy, (Luke i, 48;) her silent, musing thoughtfulness in her

pondering over the shepherds' visit, (Luke ii, 19,) and in her keeping her Son's words in her heart, (Luke ii, 51,) though she could not fully understand their import. In a word, so far as Mary is portrayed to us in Scripture, she is, as we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a *woman* still."—Smith, *Dictionary*.

DIFFICULTY.—Was Mary the mother of any other children than Jesus? is a question that has caused almost endless controversy. Of course, the advocates of her perpetual virginity assert that she was not. From the accounts in Matt. xiii, 55; Mark vi, 3, it would seem more than likely that she had a number of children. This presumption is increased by the fact that the persons named as the "brethren" of Jesus are mentioned in connection and in company with his *sisters* and *mother*. Indeed, the denial of the natural interpretation of these passages owes its origin, in all probability, to the tradition of perpetual virginity, the offspring of the false notion of the superior sanctity of celibacy.

2. Mary Magdalene.

1. Name. Of this there are four explanations. 1. The most natural is that she came from the town of Magdala, (a *tower* or *fortress*,) probably situated on the western shore of Lake Tiberias, and the same with that of the modern village of El-Mejdel. (Stanley.) 2. The Talmudists make mention of a *Miriam Megaddela*, (מגדלָא,) "*Miriam with the braided locks*," which Lightfoot considers as identical with "the woman that was a sinner." Luke vii, 37. 3. Jerome sees in her name and that of her town the old *Migdol*, (*watch-tower*,) and says that the name denotes the steadfastness of her faith. 4. "Origen, looking to the more common meaning of גָּדַל, (*gadal'*, to be great,) sees in her name a prophecy of her spiritual greatness as having ministered to her Lord, and been the first witness of the resurrection."

2. Personal History. Mary Magdalene enters the gospel narrative, with certain other women, as "ministering to Jesus of their substance," (Luke viii, 2;) all of them being moved by gratitude for their deliverance from "evil spirits and infirmities." Of Mary it is said that "seven demons (*δαίμόνια*) went out of her." Ver. 2; Mark xvi, 9. This life of ministration brought Mary Magdalene into companionship of the closest nature with Salome, the mother of James and John. (Mark xv, 40,) and also with Mary the mother of the Lord. John xix, 25. They "stood afar off, beholding these things," (Luke xxiii, 49,) during the closing hours of the agony on the cross. The same close association which drew them together there is seen afterward. She remains by the cross till all is over, and waits till the body is taken down and wrapped in the linen-cloth and placed in the garden-sepulcher of Joseph of Arimathea. Matt. xxvii, 61; Mark xv, 47; Luke xxiii, 55. She, with *Salome* and Mary the mother of James, "brought sweet spices that they might anoint" the body. Mark xvi, 1. The next morning, accordingly, in the earliest dawn, (Matt. xxviii, 1; Mark xvi, 2) they came to the sepulcher. Mary Magdalene had been to the tomb, had found it empty, and had seen the "vision of angels." Matt. xxviii, 5; Mark xvi, 5. She went with her cry of sorrow to Peter and John, (Luke xxiv, 10; John xx, 1, 2,) and, returning with them, tarried after they went back. Looking into the sepulcher, she saw the angels, and replied to their question as to her reason for weeping, "They have taken away my Lord, and I know not where they have laid him." Turning back she saw Jesus, but did not at first recognize him. Recalled to consciousness by his utterance of her name, she

exclaimed "Rabboni," and rushed forward to embrace his feet. But she must now learn that spiritual dependence upon Christ which can live without his visible presence. And that lesson is taught in the words, "Touch me not, for I am not yet ascended to my Father." Mary then went to the disciples, and told them what she had seen and heard, (John xx, 11-18,) and passes out of history.

DIFFICULTY.—Mary Magdalene has long been in popular tradition equivalent to "Mary the sinner," and been identified with the penitent who anointed Jesus. There were probably two anointings recorded in the Gospels, the acts of two different women; one, in some city unnamed, during our Lord's Galilean ministry, (Luke vii,) the other at Bethany, before the last entry into Jerusalem, (Matt. xxvi, Mark xiv, John xii,) by the sister of Lazarus. There is no reliable evidence to connect Mary Magdalene with either anointing. (1) When her name appears in Luke viii, 2, there is not one word to connect it with the history that immediately precedes. (2) The belief that Mary of Bethany and Mary Magdalene are identical is yet more startling. The epithet Magdalene, whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Maries. No one evangelist gives the slightest hint of identity. Nor is this lack of evidence in the New Testament itself compensated by any such weight of authority as would indicate a really trustworthy tradition. (Smith, *Dictionary of Bible*, s. v.)

3. Mary, sister of Lazarus. The facts strictly personal to her are but few. She and her sister Martha appear in Luke x, 38, *sq.*, as receiving Christ in their house. Mary sat listening eagerly for every word that fell from the Divine Teacher, and was commended by Jesus as having "chosen that good part," the "one thing needful," while "Martha was cumbered about much serving." The next mention of Mary is in connection with the raising of Lazarus. She sat still in the house until Martha came to her secretly and said, "The Master is come, and calleth for thee," when she arose hastily to go and meet him. At first she gives way to complaint, "Lord, if thou hadst been here, my brother had not died;" but the great joy and love revived upon her brother's return to life, and found expression in the anointing at the last feast of Bethany. John xi, xii, 1-9. Matthew and Mark do not mention her by name. Of her subsequent history we know nothing, the ecclesiastical traditions about her being based on the unfounded hypothesis of her identity with Mary Magdalene. (See Smith.)

4. Mary, the wife of Clopas, (*Μαρία ἡ τοῦ Κλωπᾶ*, Authorized Version, "of Cleophas.") In St. John's Gospel we read that "there stood by the cross of Jesus his mother, and his mother's sister, Mary of Clopas, and Mary Magdalene." John xix, 25. The same group of women is described by St. Matthew as consisting of "Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, (Matt. xxvii, 56;) and by St. Mark as "Mary Magdalene, and Mary the mother of James the Little and of Joses, and Salome." Mark xv, 40. From a comparison of these passages, it appears that Mary of Clopas and Mary the mother of James the Little and of Joses are the same person, and that she was the sister of Mary the Virgin. In answer to the alleged improbability of two sisters having the same name, it may be said that Miriam, the sister of Moses, may have been the holy woman after whom Jewish mothers called their daughters. This is on the hypothesis that the two names are identical, but on a close examination of the Greek text, we find that it is possible that this was not the case. Mary the Virgin is *Μαριάμ*; her sister is *Μαρία*. Mary of Clopas was probably the elder sister of the Lord's mother. Mary is brought before us for the first time on the day of the crucifixion—in the parallel

passages already quoted from St. Matthew, St. Mark, and St. John. In the evening of the same day we find her sitting desolately at the tomb with Mary Magdalene, (Matt. xxvii, 61; Mark xv, 47,) and at the dawn of Easter morning she was again there with sweet spices, which she had prepared on the Friday night, (Matt. xxviii, 1; Mark xvi, 1; Luke xxiii, 56,) and was one of those who had "a vision of angels, which said that He was alive." Luke xxiv, 23. It is probable that Clopas was dead, and that the two widowed sisters lived together in one house. (Smith, *s. v.*)

5. Mary, mother of Mark, was also sister to Barnabas. Col. iv, 10. It would appear from Acts iv, 37; xii, 12, that while the brother disposed of his property for the benefit of the Church, the sister gave up her house as one of the places of meeting. The fact that Peter goes to that house on his release from prison indicates that there was some special intimacy (Acts xii, 12) between them, and this is confirmed by the language which he uses toward Mark as being his "son." 1 Pet. v, 13. "It has been surmised that filial anxiety about her welfare during the persecutions and the famine which harassed the Church at Jerusalem was the chief cause of Mark's withdrawal from the missionary labors of Paul and Barnabas."

6. A Christian woman at Rome to whom Paul sent greetings, as to one "who bestowed much labor on us." Rom. xvi, 6. A. D. 60.

MASH, (Heb. מַשׁ, meaning unknown,) one of the sons of Aram, the son of Shem. Gen. x, 23. In 1 Chron. i, 17, the name appears as Meshech. B. C. about 2218.

MAS'SA, (Heb. *Massa'*, מַשָּׂא, *lifting*,) a son of Ishmael. Gen. xxv, 14; 1 Chron. i, 30. His descendants were not improbably the *Masani*, who are placed by Ptolemy in the east of Arabia, near the borders of Babylonia. B. C. about 1800.

MATHU'SALA, (Luke iii, 37.) See METHUSELAH.

MA'TRED, (Heb. *Matred'*, מַטְרֵד, *propelling*,) a daughter of Mezahab and mother of Mehetabel, who was wife of Hadar (or Hadad) of Pau, king of Edom. Gen. xxxvi, 39; 1 Chron. i, 50.

MA'TRI, (Heb. *Matri'*, מַטְרִי, for מַטְרִיָּה, *rain of Jehovah*,) a Benjamite, and head of the family to which Saul, the king of Israel, belonged. 1 Sam. x, 21. B. C. considerably before 1095.

MAT'TAN, (Heb. *Mattan'*, מַתָּן, *a gift*.)

1. The priest of Baal who was slain before his altars in the idol temple at Jerusalem. 2 Kings xi, 18; 2 Chron. xxiii, 17. B. C. 878. He probably accompanied Athaliah, the queen mother, from Samaria.

2. The father of Shephatiah, one of the princes who charged Jeremiah with treason and afterward cast him into prison. Jer. xxxviii, 1-6. B. C. before 589.

MATTANI'AH, (Heb. *Mattanyah'*, מַתַּנְיָה, *gift of Jehovah*; *Mattanya'hu*, מַתַּנְיָהוּ, in 1 Chron. xxv, 4, 16; 2 Chron. xxix, 13.)

1. The original name of ZEDEKIAH, (q. v.,) king of Judah, which was changed when Nebuchadnezzar placed him on the throne instead of his nephew Jehoiachin. 2 Kings xxiv, 17.

2. A Levite singer of the family of Asaph, resident at Jerusalem after the captivity. 1 Chron. ix, 15. B. C. about 440. He is described as the son of Micah, (Micha, Neh. xi, 17,) (Michaiah, Neh. xii, 35,) and after the return from Babylon lived in the villages of the Netophathites, (1 Chron. ix, 16,) or Netophathi, (Neh. xii, 28,) which the singers had built in the neighborhood of Jerusalem. Neh. xii, 29. As leader of the temple choir after its restoration (Neh. xi, 17; xii, 8) in the time of Nehemiah, he took part in the musical service which accompanied the dedication of the wall of Jerusalem. Neh. xii, 35. We find him among the Levites of the second rank, "keepers of the thresholds." Neh. xii, 25.

3. One of the fourteen sons of Heman, whose office it was to blow the horns in the temple service as appointed by David. He had charge of the ninth division of musicians. 1 Chron. xxv, 4, 16. B. C. about 1015. He is possibly the same with the father of Jeiel, and descendant of Asaph, and ancestor of Jahaziel the Levite in the reign of Jehoshaphat. 2 Chron. xx, 14.

4. A descendant of Asaph, the Levite minstrel, who assisted in the purification of the temple in the reign of Hezekiah. 2 Chron. xxix, 13. B. C. 726.

5. An Israelite "of the sons of Elam" who divorced his Gentile wife after the exile. Ezra x, 26. B. C. 456.

6-8. Three Israelites: one a descendant (or resident) of Zattu, (Ezra x, 27;) another, "of the sons" (that is, inhabitants) of Pahath-moab, (Ezra x, 30;) and still another, a descendant (or resident) of Bani, (Ezra x, 37,) who put away their Gentile wives after the captivity. B. C. 456.

9. A Levite, father of Zaccur and grandfather of Hanan, the under-treasurer who had charge of the offerings for the Levites in the time of Nehemiah. Neh. xiii, 13. B. C. considerably before 434.

MAT'TATHA, (Luke iii, 31.) See MATTATHAH, 1.

MAT'TATHAH, (Heb. *Mattathah'*, מַתְתָּה, probably contraction of *Mattathiah*.)

1. (Authorized Version, "Mattatha.") The son of Nathan and grandson of David, among the ancestry of our Lord. Luke iii, 31. B. C. after 1015.

2. An Israelite of the "sons" (inhabitants) of Hashum who put away his foreign wife in the time of Ezra. Ezra x, 33. B. C. 456

MAT'TATHIAS, (Gr. *Marrathías*.)

1. The son of Amos and father of Joseph, in the genealogy of our Lord. Luke iii, 25.

2. The son of Semei in the same catalogue. Luke iii, 26. "As no such name appears in the parallel passages of the Old Testament, and would here unduly protract the interval limited by other intimations of the generations, it is probably interpolated from No. 1."—Strong, *Harmony and Exposition of the Gospels*, p. 16.

MAT'TENAI, (Heb. *Mattenay'*, מַתְנִי, probably contraction of *Mattaniah*.)

1, 2. Israelites, one a son (or citizen) of Hashum, (Ezra x, 33,) and the other of Bani, (Ezra x, 37,) who put away their heathen wives after the captivity. B. C. 456.

3. A priest of the family of Joiarib, who lived in the time of Joiakim, the son of Jeshua. Neh. xii, 19. B. C. after 536.

MAT'THAN, (Gr. *Ματθάν*), the son of Eleazar and father of Jacob, which last was father of Joseph, "the husband of Mary." Matt. i, 15. B. C. considerably before 40.

MAT'THAT, (Gr. *Ματθάτ*.)

1. The son of Levi and father of Heli, who was the father of the Virgin Mary. Luke iii, 24. B. C. before 22.

2. The son of another Levi, and father of Jorim. Luke iii, 29.

MAT'THEW. 1. **Name and Family**. (Gr. *Ματθαῖος*, *Matthaeus*, contraction of *Mattathias*, a gift of Jehovah,) the son of a certain Alpheus, and surnamed Levi. Mark ii, 14; Luke v, 27. It is not known whether his father was the same with the Alpheus named as the father of James the Less, but he was probably another.

2. **Personal History**. (1) **Residence and Profession**. Matthew's residence was at Capernaum, and he was a publican. There was at that time a large population surrounding the Lake of Gennesaret, its fisheries supplied a source of livelihood, and its surface was alive with a busy navigation and traffic. A custom-house was established at Capernaum by the Romans, and Matthew was tax-collector. The publicans proper were usually Romans of rank and wealth, who farmed or let out the business of collecting to resident deputies, who were called *portitors*. It was to this class that Matthew belonged. (2) **His Call**. While Matthew was thus occupied, "sitting at the receipt of custom," Jesus said to him, "Follow me." He probably already knew Jesus, for he immediately "arose and followed him." Matt. ix, 9; Mark ii, 14; Luke v, 27, 28. Shortly after Matthew made "a great feast in his own house" in honor of Jesus, (Luke v, 29; Matt. ix, 10; Mark ii, 15,) and perhaps as a farewell to his old associates, for "many publicans and sinners came and sat down." Matt. ix, 10. After this we find no mention of him save in the catalogues of the apostles, (Luke vi, 15,) and his presence in the "upper room" in Jerusalem after our Lord's ascension. Acts i, 13. The gospel which bears his name was written by the apostle, according to the testimony of all antiquity. Tradition relates that Matthew preached in Judea after the ascension for a number of years, (twelve or fifteen,) and then went to foreign nations.

MATTHI'AS, (Gr. *Ματθίας*, the same as *Ματταθίας*, gift of Jehovah.) Of his family no account is given.

Personal History. Of the life of Matthias we have no account excepting the incident narrated in Acts i, 15-26, namely, **His being chosen an Apostle**. The 120 were assembled at Jerusalem, waiting for the baptism of the Holy Ghost; and, at the suggestion and under the supervision of Peter, proceeded to fill the place among the twelve left vacant by the defection and death of Judas Iscariot. Peter "laid down" the essential qualifications for the apostolic office—the having been one of the companions of Christ from his baptism by John till his ascension—and declared the object of the election "to be a witness with us of his resurrection." Acts i, 21, 22. Two such men were chosen, but the ultimate decision was referred to God himself by the sacred trial of the lot, accompanied by prayer. The two were Joseph, called Barsabas, and surnamed the Just, and Matthias, upon the latter of whom the lot fell. He was straightway numbered among the apostles. Nothing reliable is recorded of his after-life. He is not mentioned again in the New Testament, Eusebius and Epiphanius believed

him to be one of the seventy disciples. (Smith's *New Testament History*.) One tradition says that he preached the Gospel in Judea, and was then stoned to death by the Jews. Others make him a martyr—by crucifixion—in Ethiopia or Colchis. An apocryphal gospel was published under his name, and Clement of Alexandria quotes from the Traditions of Matthias. (Kitto, Smith.) **The Lot.** According to Grotius, the lot was taken by means of two urns. In one they placed two rolls of paper, with the names of Joseph and Matthias written within them; and in the other two rolls, one with the word apostle and the other blank; and one roll was drawn from each urn simultaneously. Clarke (*Commentary*) thinks that the selection was by ballot, the Lord directing the mind of the majority to vote for Matthias. In the case of selection by lot there was no chance, for "the lot is cast into the lap, [prop., *urn* ;] but the whole disposing thereof is of the Lord." Prov. xvi, 33.

MATTITHI'AH, (Heb. *Mattithyah'*, מַתִּיתִיָּה, *gift of Jehovah*; prolonged from *Mattithya'hu*, מַתִּיתִיָּהּ, in 1 Chron. xv, 18, 21; xxv, 3, 21.)

1. A Levite, the eldest son of Shallum the Korahite, who had charge of the baked offerings, "things that were made in the pans," (1 Chron. ix, 31,) probably after the exile. B. C. about 445.

2. One of the sons of Jeduthun, a Levite appointed by David chief of the fourteenth division of the temple musicians. 1 Chron. xxv, 3, 21. He is probably the same as the one appointed to assist in the musical service at the removal of the ark to Jerusalem, and to act as door-keeper. 1 Chron. xv, 18, 21; xvi, 5. B. C. about 1042.

3. An Israelite, one of the "sons" (residents) of Nebo, who put away his Gentile wife after the exile. Ezra x, 43. B. C. 456.

4. One of those who stood at the right hand of Ezra when he read the law to the people. Neh. viii, 4. B. C. about 445.

MEBUNNA'L, (Heb. *Mebunnay'*, מִבְּנִי, *construction*?) In this form appears, in one passage only, (2 Sam. xxiii, 27,) the name of one of David's guard, who is elsewhere called *Sibbechai*, (2 Sam. xxi, 18; 1 Chron. xx, 4,) or *Sibbecai* (1 Chron. xi, 29; xxvii, 11) in the Authorized Version. The reading "Sibbechai" is evidently the true one. (Smith, *s. v.*)

ME'DAD, (Heb. *Meydad'*, מֵידָד, *low*,) one of the seventy elders chosen to assist Moses in the government of the people. He and Eldad remained behind in the camp, and were not among the rest of the seventy at the tabernacle. When the Spirit came upon these it descended also upon Medad and Eldad, so that they prophesied. A lad reported the matter to Moses, who did not forbid them, as requested by Joshua, but replied, "Would God that all the Lord's people were prophets," etc. Num. xi, 26, *sq.* B. C. 1490.

ME'DAN, (Heb. *Medan'*, מֵדָן, *contention*,) the third son of Abraham and Keturah. Gen. xxv, 2; 1 Chron. i, 32. B. C. about 1853.

MEHET'ABEËL, (Neh. vi, 10.) See MEHETABEL, No. 2.

MEHET'ABEL, (Heb. *Meheytabel'*, מֵהֵיטָבָאֵל, *whom God does good to*.)

1. The daughter of Matred and wife of Hadad, (or Hadar,) the last-named king of Edom. Gen. xxxvi, 39. B. C. probably about 1496.

2. The father of Delaiah and grandfather of Shemaiah, which latter had been hired by Tobiah and Sanballat to intimidate Nehemiah. Neh. vi, 10. B. C. before 445.

MEHI'DA, (Heb. *Mechida'*, מְחִידָא, perhaps *joining*,) a person whose descendants (or place whose inhabitants) were among the Nethinim who returned from Babylon with Zerubbabel. Ezra ii, 52; Neh. vii, 54. B. C. before 536.

ME'HIR, (Heb. *Mechir'*, מְחִיר, *price*,) the son of Chelub and father (founder?) of Eshton, of the family of Judah. 1 Chron. iv, 11.

MEHU'JAËL, (Heb. *Mechuyaël'*, מְחַיֵּאֵל, *smitten of God*,) the son of Irad, (grandson of Cain,) and father of Methusael. Gen. iv, 18. B. C. after 3875.

MEHU'MAN, (Heb. *Mehuman'*, מְחֻמָּן, perhaps *faithful*,) one of the seven chamberlains (eunuchs) whom Ahasuerus commanded to bring Queen Vashti into the royal presence. Esther i, 10. B. C. about 519.

MEHU'NIM, (Heb. *Meünim'*, מְעֻנִים, *habitations*,) apparently a person whose "children" are enumerated among the Nethinim who returned from Babylon, (Ezra ii, 50; Neh. vii, 52.) but more probably the inhabitants of some town in Palestine where they settled after the exile.

MELATI'AH, (Heb. *Melatyah'*, מְלַטְיָה, *whom Jehovah delivers*,) a Gibeonite who assisted in repairing the wall of Jerusalem after the return from Babylon. Neh. iii, 7. B. C. 445.

MEL'CHI, (Gr. *Μελχι*, for Heb. מַלְכִּי, *my king*.)

1. The son of Janna and father of Levi, fourth in ascent from the Virgin Mary. Luke iii, 24. B. C. much before 22.

2. The son of Addi in the same genealogy. Luke iii, 28.

MELCHI'AH, (Heb. *Malkiyah'*, מַלְכִּיָּה, *Jehovah's king*.) a priest, the father of Pashur, which latter King Zedekiah desired to inquire of the Lord when Nebuchadnezzar made war against him, (Jer. xxi, 1;) elsewhere called *Malchiah*, (Jer. xxxviii, 1,) *Malchijah*. 1 Chron. ix, 12.

MELCHIS'EDEC, (Heb. v-vii.) See MELCHIZEDEK.

MELCHI-SHU'A, (1 Sam. xiv, 49; xxxi, 2.) See MALCHISUA.

MELCHIZ'EDEK, (Heb. *Malki'-Tse'dek*, מַלְכִּי־צֶדֶק, *king of righteousness*; Anglicized in New Testament *Melchisedec*,) the king of Salem and "priest of the most high God," who went out to congratulate Abraham on his victory over Chedorlaomer and his allies. He met him in the "valley of Shaveh, which is the king's dale." Melchizedek brought bread and wine for the exhausted warriors, and bestowed his blessing upon Abraham. In return the patriarch gave to the royal priest a tenth of all the booty taken from the enemy. Gen. xiv, 18-20. B. C. about 1913. Giving the tenth was a practical acknowledgment of the divine priesthood of Melchizedek, for the tenth was, according to the general custom, the offering presented to deity. Melchizedek is mentioned in Psa. cx, 4, where it is foretold that the

Messiah should be "a priest for ever after the order of Melchizedek;" and in Heb. v-vii, where these two passages of the Old Testament are quoted, and the typical relation of Melchizedek to our Lord is stated at great length. "The faith of early ages ventured to invest his person with superstitious awe. Jewish tradition pronounces Melchizedek to be a survivor of the deluge, the patriarch Shem. Equally old, perhaps, but less widely diffused, is the supposition, not unknown to Augustine, and ascribed by Jerome to Origen and Didymus, that Melchizedek was an angel. The fathers of the fourth and fifth centuries record with reprobation the tenet of the Melchizedekians that he was a Power, Virtue, or Influence of God, and the not less daring conjecture of Hieracas and his followers that Melchizedek was the Holy Ghost. Epiphanius mentions some members of the Church as holding the erroneous opinion that Melchizedek was the Son of God appearing in human form. Similar to this was a Jewish opinion that he was the Messiah."

DIFFICULTIES.—(1) "The 'order of Melchizedek,' in Psa. cx, 4, is explained by Gesenius and Rosenmüller to mean "manner"=likeness in official dignity=a king and priest. The relation between Melchizedek and Christ as type and antitype is made in the Epistle to the Hebrews to consist in the following particulars. Each was a priest, (1) not of the Levitical tribe; (2) superior to Abraham; (3) whose beginning and end are unknown; (4) who is not only a priest, but also a king of righteousness and peace. (2) **Salem.** Another fruitful source of discussion has been found in the site of Salem and Shaveh, which certainly lay in Abram's road from Hobah to the plain of Mamre, and which are assumed to be near to each other. The various theories may be briefly enumerated as follows: (1) Salem is supposed to have occupied, in Abraham's time, the ground on which afterward Jebus and then Jerusalem stood; and Shaveh to be the valley east of Jerusalem through which the Kidron flows. (2) Jerome denies that Salem is Jerusalem, and asserts that it is identical with a town near Scythopolis or Bethshan. (3) Professor Stanley is of opinion that there is every probability that Mount Gerizim is the place where Melchizedek, the priest of the Most High, met Abram. (4) Ewald denies positively that it is Jerusalem, and says that it must be north of Jerusalem on the other side of Jordan; an opinion which Rödiger condemns. (Smith, *Dictionary*, s. v.)

MEL'ĒĀ, (Gr. Μελεᾶς,) the son of Menan and father of Eliakim, among the maternal ancestry of Jesus. Luke iii, 31.

ME'LECH, (Heb. *Me'lek*, מֶלֶךְ, *king*,) the second son of Micah, the son of Merib-baal, or Mephibosheth. 1 Chron. viii, 35; ix, 41. B. C. after 1037.

MEL'ICU, (Neh. xii, 14.) See MALLUCH.

MEL'ZAR, (Heb. *Meltsar'*, מְלִצָר, probably *master of wine*, that is, chief butler,) the official title, and not the name, of an officer in the Babylonian court. Dan. i, 11, 16. The marginal reading, "steward," is correct. The duty of the melzar was to superintend the nurture and education of the young.

MEMU'CAN, (Heb. *Memukan'*, מְמוּכָן,) one of the seven princes, or royal counselors, at the court of Ahasuerus at whose suggestion Queen Vashti was divorced. Esther i, 14, 16, 21. B. C. about 519.

MEN'AHM, (Heb. *Menachem'*, מְנַחֵם, *comforting*,) the seventeenth separate king of Israel. He was the son of Gadi, and probably one of the generals of King Zachariah. When he heard of the conspiracy of Shallum, his murder of the king, and his usurpation of the throne, he went up from

Tirzah, where he then was, and slew the usurper in Samaria. Menahem in turn usurped the throne, and reduced Tiphseh because it refused to recognize him as king. He continued the calf-worship of Jeroboam, and contributed to the ungodliness, demoralization, and feebleness of Israel, a melancholy picture of which has been left by the contemporary prophets, Hosea and Amos. During his reign the hostile force of Assyrians first appeared on the north-east frontier of Israel. King Pul received from Menahem a gift of 1,000 talents of silver, exacted from Israel by an assessment of fifty shekels a head, and became his ally. Menahem's reign lasted ten years—B. C. about 771-761—and left the throne to his son Pekahiah. 2 Kings xv, 14-22.

MEN'AN, (Gr. *Maivav*, meaning unknown,) the son of Mattatha and father of Melea, in the ancestry of Jesus. Luke iii, 31.

MEÖN'OTHAI, (Heb. *Meönothay*, מְעֹנָתִי, *my dwellings*.) apparently brother of Hathath, the son of Othniel, (margin, "Hathath and Meonothai, who begat," etc.,) and father of Ophrah. 1 Chron. iv, 14. B. C. after 1491.

MEPHIB'OSHETH, (Heb. *Mephibo'sheth*, מְפִיבִישֶׁת, *exterminator of idols*.)

1. The son of Saul by his concubine Rizpah, the daughter of Aiah. He and his brother Armoni were among the seven victims who were surrendered by David to the Gibeonites, and by them crucified in sacrifice to Jehovah, to avert a famine from which the country was suffering. 2 Sam. xxi, 8, sq. B. C. 1053-1019.

2. The son of Jonathan and grandson of Saul. (1) **Early Life.** When his father and grandfather were slain at Gilboa, Mephibosheth was an infant of five years of age, living under the care of his nurse, probably at Gibeah. When the tidings of the disaster came to the royal household the nurse fled, carrying the child upon her shoulder. In her haste she let him fall, and Mephibosheth was crippled for life in both feet. 2 Sam. iv, 4. B. C. about 1051. (2) **Befriended by David.** After the accident Mephibosheth seems to have found a refuge in the house of Machir, a Gadite sheik at Lo-debar, near Mahanaim, by whom he was brought up. (Josephus, *Ant.*, vii, 5, 5.) There he married and was living when David, having conquered his enemies, had leisure to make endeavors to fulfill his oath to Jonathan by the stone Ezel, that he would not "cut off his kindness from his house forever." 1 Sam. xx, 15. From Ziba he learned of the existence and whereabouts of Mephibosheth, and brought him and his son Micha (compare 1 Chron. ix, 40) to Jerusalem. The interview was characterized by fear and reverence on the part of Jonathan's son, and kindness and liberality on that of David. All the property of his grandfather was conveyed to Mephibosheth, and Ziba was commanded to cultivate the land in his interest. Mephibosheth took up his residence in Jerusalem, and was a daily guest at the royal table. 2 Sam. ix. B. C. about 1040. (3) **During Absalom's Revolt.** The next mention of Mephibosheth respects his behavior upon the revolt of Absalom. Of this there are two accounts—his own (2 Sam. xix, 24-30) and that of Ziba (chap. xvi, 1-4)—and they naturally differ. Ziba, because of his loyalty and kindness, was rewarded with the possessions of his master. Mephibosheth met David a few days after and told his story, namely, that he had desired to fly with his benefactor, but was deceived by Ziba, so that he was obliged

to remain behind. He had, however, done all that he could to evidence his sympathy with David, having gone into the deepest mourning for his afflicted friend. From the day the king left he had allowed his beard to grow ragged, his feet to be unwashed, and his linen unchanged. David doubtless believed his story, and revoked his judgment given to Ziba so much as to have the land divided between the two. Mephibosheth's answer was, "Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house." B. C. 1023. We hear no more of Mephibosheth, except that the king did not suffer him to be included in the vengeance which the Gibeonites were allowed to execute upon the house of Saul. 2 Sam. xxi, 7. B. C. about 1019.

ME'RAB, *Merab'*, מֶרַב, *increase*;) the eldest daughter of King Saul, (1 Sam. xiv, 49,) whom, in accordance with the promise made before the death of Goliath, (chap. xvii, 25,) Saul had betrothed to David. Chap. xviii, 17. B. C. about 1063. David's hesitation looks as if he did not much value the honor—at any rate, before the marriage Merab's younger sister, Michal, had displayed her attachment for David, and Merab was then married to Adriel the Meholathite, to whom she bore five sons, (2 Sam. xxi, 8,) who were given up to the Gibeonites by David.

DIFFICULTY.—In 2 Sam. xxi, 8, these children of Merab are said to be "the five sons of Michal, the daughter of Saul, whom she brought up for Adriel," etc. "The Authorized Version of this last passage is an accommodation. The Hebrew text has 'the five sons of Michal, daughter of Saul, which she bare to Adriel.' The most probable solution of the difficulty is that 'Michal' is the mistake of a transcriber for 'Merab.' But the error is one of very ancient date."—Smith, *Dictionary*, s. v.

MERAÏ'AH, (Heb. *Merayah'*, מְרַיָּה, *rebellion*;) a chief priest contemporary with the high-priest Joiakim. Neh. xii, 12. B. C. after 536.

MERAI'OTH, (Heb. *Merayoth'*, מְרַיֹות, *rebellious*.)

1. The son of Zerariah, a high-priest of the line of Eleazar. 1 Chron. vi, 6, 7, 52; Ezra vii, 3. B. C. considerably before 1061. Lightfoot (*Temple Service*, iv, §1) thinks that he was the immediate predecessor of Eli in the office of high-priest, and that at his death the high-priesthood changed from the line of Eleazar to that of Ithamar. The same person is doubtless meant in 1 Chron. ix, 11; Neh. xi, 11, but placed by mistake between Zadok and Ahitub, instead of after the latter.

2. A chief priest whose house was represented in the time of Joiakim by Helkai. Neh. xii, 15.

MERA'RI, (Heb. *Merari'*, מְרַרִי, *bitter, sad*;) the third-named of the sons of Levi, probably born in Canaan. Gen. xlvi, 11; Exod. vi, 16; Num. iii, 17; 1 Chron. vi, 1, *sq.* B. C. before 1706. All that is known of his personal history is the fact of his birth before the migration of Jacob to Egypt, and of his being one of the seventy persons who accompanied him thither. Gen. xlvi, 8, *sq.* He became the head of the third division of the Levites, that is, the Merarites.

ME'RED, (Heb. the same, מְרַד, *rebellion*;) the second son of Ezra, of the tribe of Judah. 1 Chron. iv, 17, 18. There is a great deal of confusion in

the account of his family, which Berthean has sought to remove by putting the last clause of ver. 18 immediately after Jalon in ver. 17.

MER'EMOTH, (Heb. *Meremoth'*, מְרֵמוֹת, *heights*, that is, *exaltations*.)

1. A priest, son of Uriah, (Urijah,) who was appointed to weigh and register the gold and silver vessels brought to Jerusalem. Ezra viii, 33. B. C. about 457. He repaired two sections of the wall of Jerusalem under Nehemiah. Neh. iii, 4, 21. B. C. 445.

2. A layman of the "sons" (inhabitants?) of Bani who divorced his Gentile wife after the captivity. Ezra x, 36. B. C. 456.

3. A priest, or more likely a family of priests, who sealed the covenant with Nehemiah. Neh. x, 5. The latter supposition is more probable, as in Neh. xii, 3, the name occurs among those who returned with Zerubbabel a century before.

ME'RES, (Heb. *id.*, מֶרֶס, *worthy*,) one of the seven princes of Persia and Media in the days of Ahasuerus. Esther i, 14. B. C. about 519.

MERIB'-BAÄL, (Heb. *Merib'-Ba'al*, מְרִיב בַּעַל, *contender with Baal*,) the son of Jonathan, (1 Chron. viii, 34; ix, 40,) who in 2 Samuel is called *Me-phibosheth*.

MER'ODACH-BAL'ADAN, (Heb. *Merodak'-Baladan'*, מְרֹדַךְ בַּלְאֲדָן, *Mars his lord*,) the son of Baladan. was king of Persia and contemporary with Hezekiah, to whom he sent congratulatory letters and a present upon hearing of his recovery. Isa. xxxix, 1. B. C. about 712. In 2 Kings xx, 12, the name is written *Berodach-Baladan*. "The name of Merodach-Baladan has been clearly recognized in the Assyrian inscriptions. The Canon of Ptolemy gives Merodach-Baladan (*Mardocempal*) a reign of twelve years—from B. C. 721 to B. C. 709. Polyhistor assigns him a six months' reign, immediately before Elibus, or Belibus, who (according to the Canon) ascended the throne B. C. 702. It has commonly been seen that these must be two different reigns, and that Merodach-Baladan must therefore have been deposed in B. C. 709, and have recovered his throne in B. C. 702, when he had a second period of dominion lasting half a year. The inscriptions contain express mention of both reigns. Sargon states that in the twelfth year of his own reign he drove Merodach-Baladan out of Babylon, after he had ruled over it for twelve years; and Sennacherib tells us that in his first year he defeated and expelled the same monarch, setting up in his place 'a man named Belib.' Putting all our notices together, it becomes apparent that Merodach-Baladan was the head of the popular party which resisted the Assyrian monarchs, and strove to maintain the independence of the country. In the Second Book of Kings he is styled 'the son of Baladan;' but the inscriptions call him 'the son of Yagin;' whence it is to be presumed that Baladan was a more remote ancestor. The real object of the mission to Hezekiah was most likely to effect a league between Babylon, Judea, and Egypt, (Isa. xx, 5, 6,) in order to check the growing power of the Assyrians. The league, however, does not seem to have taken effect. Sargon sent expeditions both into Syria and Babylonia—seized the stronghold of Ashdod in the one, and completely defeated Merodach-Baladan in the other. That monarch sought safety in flight, and lived for eight years in exile. At

last (B. C. 703 or 702) the exiled monarch seems to have returned and recovered his throne. Merodach-Baladan had obtained a body of troops from his ally, the king of Susiana; but Sennacherib defeated the combined army in a pitched battle. Merodach-Baladan fled to 'the islands at the mouth of the Euphrates.' He lost his recovered crown after wearing it for about six months, and spent the remainder of his days in exile and obscurity."—Smith, *Dictionary, s. v.*

ME'SHA, (Heb. *Mesha'*, מִישַׁע, *deliverance*, 1 and 2; מִישָׂא, *retreat*, No. 3.)

1. A king of Moab, and tributary to Ahab. At the death of Ahab Mesha endeavored to shake off the yoke of Israel and free himself from the burdensome tribute of 100,000 lambs and 100,000 rams, with their wool. When Jehoram became king he secured the assistance of Jehoshaphat in reducing the Moabites to their former condition of tributaries. The two armies marched by a circuitous route around the Dead Sea, and were joined by the forces of the king of Edom. The Moabites were defeated and driven to their stronghold, from which the king and 700 fighting men made an attempt to break through the besieging army. Beaten back, he withdrew to the wall of the city, upon which he offered up his first-born son and heir to the kingdom as a burnt-offering to Chemosh, the fire-god of Moab. His bloody sacrifice had the effect of inducing the besiegers to retire to their own land. 2 Kings iii, 4, *sq.* B. C. 895. The exploits of "Mesha, son (that is, *votary*) of Chemosh, king of Moab," are recorded in the inscription on the "Moabite stone" discovered by M. Ganneau at Dibon in Moab.

2. The eldest son of Caleb, (brother of Jerahmeel, and son of Hezron,) and "father" (founder) of Ziph. 1 Chron. ii, 42. B. C. about 1471.

3. A son of the Benjamite Shaharaim by his wife Hodesh. 1 Chron. viii, 9. B. C. perhaps 1400.

ME'SHACH, (Chald. *Meyshak'*, מֵישַׁךְ, meaning uncertain,) the name given to Mishael, one of the companions of Daniel, by the chief eunuch of the Babylonian court. He, with Daniel and two other captive youths, was selected to be trained as personal attendants and advisers of the king. Dan. i, 7. B. C. about 606. See SHADRACH.

ME'SHECH, (Heb. *Me'shek*, מִשְׁכָּה, *a drawing out*.)

1. The sixth-named son of Japheth, (Gen. x, 2; 1 Chron. i, 5,) B. C. about 2350, and progenitor of a people frequently noticed in connection with Tubal, Magog, and other northern countries. Ezek. xxvii, 13; xxxii, 26; xxxviii, 2, 3.

2. Another name (1 Chron. i, 17) for MASH, (q. v.)

MESHELEMI'AH, (Heb. *Meshélemyah'*, מִשְׁלֵמְיָה, *friendship of Jehovah*), a Levite of the family of Kore, who, with his seven sons and brethren, were gate-keepers of the temple in the time of David. 1 Chron. ix, 21; xxvi, 1, 2, 9. B. C. about 1015. They were all assigned to the east gate except Zechariah, (ver. 14,) who had the north gate.

MESHEZABE'EL, (Heb. *Mesheyzabel'*, מִשְׁזַבְעֵאל, *delivered by God*), the grandfather of Meshullam, who assisted in repairing the wall of Jerusalem. (Neh. iii, 4,) one of "the chief of the people" who sealed the covenant with Nehemiah, (chap. x, 21,) and father of Pethahiah the Zerahite of Ju-

dah. Chap. xi, 24. B. C. before 445. Probably the same person is referred to in all the passages.

MESHILLE'MITH, (1 Chron. ix, 12.) See MESHILLEMOTH.

MESHIL'LEMOTH, (Heb. *Meshillemoth'*, מִשְׁלֵמוֹת, *requitals*.)

1. A priest, the son of Immer and father of Meshullam, (1 Chron. ix, 12, where he is called *Meshillemith*.) He is said (Neh. xi, 13) to be the son of Immer and father of Ahasai. B. C. before 440.

2. The father of Berechiah, one of the chiefs of Ephraim who protested against the attempt of the Israelites to make slaves of their captive brethren of Judah. 2 Chron. xxviii, 12. B. C. about 741.

MESHO'BAB, (Heb. *Meshobab'*, מִשְׁבָּב, *returned*,) a chief of the tribe of Simeon, whose family so increased that he migrated to Gedor in the time of Hezekiah. 1 Chron. iv, 34. B. C. about 715.

MESHUL'LAM, (Heb. *Meshullam'*, מִשְׁלָם, *friend of God*.)

1. The grandfather of Shaphan, the scribe who was sent by King Josiah to take charge of the moneys collected for the repairs of the temple. 2 Kings xxii, 3. B. C. before 624.

2. The eldest-named of the children of Zerubbabel. 1 Chron. iii, 19. B. C. about 536.

3. A Gadite, and one of the chiefs of the tribe residing in Bashan in the time of Jotham. 1 Chron. v, 13. B. C. between 825-742.

4. A Benjamite, and one of the descendants of Elpaal resident at Jerusalem after the captivity. 1 Chron. viii, 17.

5. A Benjamite, son of Hodaviah, (1 Chron. ix, 7,) or Joed, (Neh. xi, 7,) and father of Sallu, who resided at Jerusalem after the captivity. B. C. before 445.

6. Another Benjamite (son of Shephathiah) who dwelt at Jerusalem after the exile. 1 Chron. ix, 8. B. C. about 445.

7. A priest (son of Zadok) whose descendants dwelt in Jerusalem. 1 Chron. ix, 11; Neh. xi, 11. B. C. before 445. He is probably the same as SHAL-LUM, (q. v.)

8. The son of Meshillemith, and ancestor of Maasiai, (1 Chron. ix, 12,) or Amashai. Neh. xi, 13. B. C. long before 445.

9. A Levite of the family of Kohath, and one of the overseers of the temple repairs in the reign of Josiah. 2 Chron. xxxiv, 12. B. C. 624.

10. One of the "chief men" sent by Ezra to Iddo to gather together the Levites to join the caravan about to return to Jerusalem. Ezra viii, 16. B. C. about 457.

11. A chief man in the time of Ezra, probably a Levite, who assisted Jonathan and Jahaziah in abolishing the marriages which some of the people had contracted with foreign wives. Ezra x, 15. B. C. 457. He is probably the temple porter mentioned in Neh. xii, 25, which last is also called *Meshelemiah*, (1 Chron. xxvi, 1,) *Shelemiah*, (1 Chron. xxvi, 14,) and *Shallum*. Neh. vii, 45.

12. One of the "sons" (descendants) of Bani, who divorced his Gentile wife after the captivity. Ezra x, 29. B. C. 456.

13. The son of the Berechiah who repaired a portion of the walls of Jerusalem after the captivity. Neh. iii, 4, 30. B. C. 445. It was his

daughter who married Johanan, the son of Tobiah the Ammonite. Chap. vi, 18.

14. The son of Besodeiah; he, with Jehoiada, repaired the old gate of Jerusalem. Neh. iii, 6. B. C. 445.

15. One of the principal Israelites who stood at Ezra's left hand when he read the law to the people. Neh. viii, 4. B. C. about 445. He is, perhaps, one of those who subscribed the sacred covenant. Chap. x, 20.

16. One of the priests who signed the covenant made by Nehemiah and the people to serve the Lord. Neh. x, 7.

17. A priest in the days of Joiakim, the son of Jeshua, and representative of the house of Ezra. Neh. xii, 13. B. C. after 536.

18. A priest at the same time as the preceding, and a son of Ginnethon. Neh. xii, 16.

MESHUL'LEMETH, (Heb. *Meshulle'meth*, מִשְׁלֵמֶת, *friend*,) the daughter of Haruz of Jotbah, wife of Manasseh, king of Judah, and mother of his successor, Amon. 2 Kings xxi, 19. B. C. about 665.

MESSI'AH, (Heb. *Mashi'ach*, מָשִׁיחַ, *anointed*,) the special title of the Saviour promised to the world through the Jewish race. Dan. ix, 25, 26. It is twice used in the New Testament, (John i, 41; iv, 25; Authorized Version, "Messias,") but the Greek equivalent, *the Christ*, is constantly applied. While the official persons ("the Christs" of the Old Testament) were anointed as *priests*, (Exod. xxviii, 41; Lev. iv, 3, 5, 16; Num. xxxv, 25,) *kings*, (1 Sam. ix, 16; xvi, 3; 2 Sam. xii, 7; 1 Kings i, 34,) and *prophets*, (1 Kings xix, 16,) the great Antitype, the Christ of the New Testament, embraced in himself all these several offices.

MESSI'AS, the Grecized form (John i, 41; iv, 25) of MESSIAH, (q. v.,) translated *Christ*.

METHU'SAËL, (Heb. *Methushaël*, מֶתוּשָׁאֵל, *man of God*,) the son of Mehujael and father of Lamech, of the family of Cain. Gen. iv, 18. B. C. about 3875.

METHU'SELAH, (Heb. *Methushe'lach*, מֶתוּשֶׁלַח, *man of the dart*,) the son of Enoch and grandfather of Noah. He was born B. C. 3317; at the age of 187 years became the father of Lamech, after whose birth he lived 782 years, and died at the advanced age of 969 years. Gen. v, 21, 22, 25-27; 1 Chron. i, 3.

MEZ'AHAB, (Heb. *Mey-Zahab'*, מֵי זָהָב, *water, that is, luster of gold*,) the father of Matred and grandfather of Mehetabel, who was the wife of Hadar, or Hadad, the last-named king of Edom. Gen. xxxvi, 39; 1 Chron. i, 50.

MI'AMIN, (Heb. *Miyamin'*, מִיָּמִין, contraction of *Miniamin*.)

1. A layman of Israel, of the family of Parosh, who divorced his Gentile wife after the captivity. Ezra x, 25. B. C. 456.

2. One of the priests who came to Jerusalem with Zerubbabel from Babylon. Neh. xii, 5. B. C. about 536. He is probably the same person who is called Miniamin in Neh. xii, 17.

MIB'HAR, (Heb. *Mibchar'*, מִבְּחָר, *choice*;) the son of Haggeri, and one of David's heroes. 1 Chron. xi, 38.

DIFFICULTY.—"The verse in which it occurs appears to be corrupt, for in the corresponding catalogue of 2 Sam. xxiii, 36, we find, instead of 'Mibhar the son of Haggeri,' 'of Zobah, Bani the Gadite.' It is easy to see, if the latter be the true reading, how *Bani haggadi* could be corrupted into *ben-haggeri*. But that 'Mibhar' is a corruption of *mitstsôbâh*, 'of Zobah,' is not so clear, though not absolutely impossible. It would seem from the LXX of 2 Samuel that both readings originally co-existed."—Smith, *Dictionary*, s, v.

MIB'SAM, (Heb. *Mibsam'*, מִבְּשָׁם, *sweet odor*.)

1. The fourth-named of the sons of Ishmael. Gen. xxv, 13; 1 Chron. i, 29. B. C. about 1800.
2. The son of Shallum, and grandson of Shaul, the sixth son of Simeon. 1 Chron. iv, 25. B. C. after 1706.

MIB'ZAR, (Heb. *Mibtsar'*, מִבְּצָר, *fortress*;) one of the "dukes" (phylarchs) of Edom descended from Esau. Gen. xxxvi, 42; 1 Chron. i, 53. B. C. about 1496.

MI'CAH, (Heb. *Mikah'*, מִיכָה, a contracted form of the name MICAIAH, (q. v.)

1. A man of Mount Ephraim who lived, probably, in the time of the elders who survived Joshua. B. C. about 1406. He had stolen 1,100 shekels of silver (about \$675) from his mother, but, impelled by the fear of her curse, had confessed and restored the money. Thereupon she put 200 shekels into a goldsmith's hands to make an image (or images) for the semi-idolatrous establishment set up by Micah. At first Micah installed one of his sons as priest, but afterward appointed a wandering Levite, named Jonathan, at a yearly stipend. Judg. xvii. When the Danites were on their journey northward to settle in Laish they took away both the establishment and priest of Micah, who, upon overtaking the Danite army, found them too powerful for him to attack, and returned to his home. Judg. xviii, 1-26.

DIFFICULTY.—It is hardly certain what the words *Pesel* and *Massecah* (image and molten work) here mean. According to Dr. Strong (M'Clintock and Strong's *Cyclopædia*, s. v.) they are descriptive of teraphim, the one molten and the other graven; while Keil and Delitzsch (*Commentary, in loco*) suppose that *Pesel* was the image, and *Massecah* the pedestal upon which it stood.

2. The son of Shimei, father of Reaia, and one of the descendants of Joel the Reubenite. 1 Chron. v, 5. B. C. before 782.

3. The son of Meribbaal (or Mephibosheth) and grandson of Jonathan. 1 Chron. viii, 34, 35; ix, 40, 41. B. C. after 1037.

4. (1 Chron. ix, 15.) See MICHA, No. 2.

5. The first in rank of the Kohathites of the family of Uzziel, as arranged by David. 1 Chron. xxiii, 20. B. C. 1015. His son's name was Shamir, and a brother Isshiah is mentioned. 1 Chron. xxiv, 24, 25, where the Authorized Version has "Michah."

6. The father of Abdon. 2 Chron. xxxiv, 20. See MICAIAH, 1.

7. A prophet, styled "the Morasthite," as being a native of Moresheth of Gath. Micah i, 1, 14, 15. He is thus distinguished from a former prophet, Micaiah, mentioned in 1 Kings xxii, 8. The period during which Micah exercised the prophetic office is stated in the superscription to his prophecies

(chap. i, 1) to have extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. B. C. about 750-710. This would make him contemporary with Hosea, Amos, and Isaiah. One of his prophecies (Jer. xxvi, 18) is distinctly assigned to the reign of Hezekiah, and was probably delivered before the great passover which inaugurated the reform in Judah. Very little is known of the circumstances of Micah's life. He was probably of the kingdom of Judah. For rebuking Jehoram for his impieties, Micah, according to Pseudo-Epiphanius, was thrown from a precipice and buried at Morathi in his own country, near the cemetery of Enakim. The Book of Micah is divided into three sections, introduced by the phrase "Hear ye," and representing three natural divisions of the prophecy. Chaps. i-ii, iii-v, vi-vii. 1. The first section opens with a magnificent description of the coming of Jehovah to judgment for the sins and idolatries of Israel and Judah, (chap. i, 2-4,) and the sentence pronounced upon Samaria (vers. 5-7) by the Judge himself. The prophet sees the danger which threatens his country, and traces in imagination the devastating march of the Assyrian conquerors. Chap. i, 8-16. The prophet denounces a woe upon the people generally for the corruption and violence which were rife among them, and upon the false prophets who led them astray by pandering to their appetites and luxury. Chap. ii, 1-11. The sentence of captivity is passed upon them, (ver. 10,) but is followed instantly by a promise of restoration and triumphant return. Chap. ii, 12, 13. 2. The second section is addressed especially to the princes and heads of the people; their avarice and rapacity are rebuked in strong terms. But the threatening is again succeeded by a promise of restoration, and in the glories of the Messianic kingdom the prophet loses sight of the desolation which should befall his country. 3. In the last section Jehovah is represented as holding a controversy with his people, pleading with them in justification of his conduct toward them and the reasonableness of his requirements. The prophet acknowledges and bewails the justice of the sentence; the people in repentance patiently look to God and are promised deliverance, at which there is a concluding triumphal song of joy. The language of Micah is quoted in Matt. ii, 5, 6, and his prophecies are alluded to in Matt. x, 35, 36; Mark xiii, 12; Luke xii, 53; John vii, 42. (Smith, *Dictionary*, s. v.)

MICAĪAH, (Heb. *Mikayah'*, מִיכָיָה, *who is like Jehovah*), the son of Im-lah, a prophet of Samaria, who, in the last year of the reign of Ahab, king of Israel, predicted his defeat and death. B. C. 897. Three years after the great battle with Benhadad, Ahab proposed to Jehoshaphat that they should jointly go up to battle against Ramoth-gilead. Jehoshaphat consented, but suggested that they should first "inquire at the word of the Lord." Ahab gathered together 400 prophets in an open space at the gate of the city of Samaria, who gave the unanimous response, "Go up; for the Lord shall deliver it into the hand of the king." Among them Zedekiah, the son of Chenaanah, made horns of iron as a symbol, and announced, from Jehovah, that with those horns Ahab would push the Assyrians till he consumed them. Jehoshaphat was dissatisfied with the answer, and asked if there was no other prophet of Jehovah at Samaria. Ahab replied that there was yet one—Micaiah, the son of Imlah; but, he added, "I hate him, for he does not prophesy good concerning me, but evil." Micaiah, however, was sent for and urged to agree with the other prophets, "and speak that

which is good." He at first expressed an ironical concurrence, and then openly foretold the defeat of Ahab's army, and the death of Ahab himself. He declared that the other prophets had spoken under the influence of a lying spirit. Upon this Zedekiah smote Micaiah upon the cheek, and Ahab ordered him to be taken to prison and fed upon bread and water until his return. 1 Kings xxii, 1-28. We hear nothing further from the prophet in the sacred story, but Josephus narrates that Micaiah was already in prison when sent for to prophesy before Ahab and Jehoshaphat, and that it was Micaiah who had predicted death by a lion to the son of a prophet, under the circumstances mentioned in 1 Kings xx, 35, 36; and had rebuked Ahab, after his brilliant victory over the Syrians, for not putting Benhadad to death.

DIFFICULTY.—"The history of Micaiah is an exemplification in practice of contradictory predictions being made by different prophets. The only rule bearing on the judgment to be formed under such circumstances seems to have been a negative one. It is laid down in Deut. xviii, 21, 22, where the question is asked, How the children of Israel *were to know* the word which Jehovah had not spoken? And the solution is, that 'if the thing follow not, nor come to pass, that is the thing which Jehovah has not spoken.'"—Smith, *Dictionary*, s. v.

MI'CHA, (Heb. *Mika'*, מִיכָא, *who is like Jehovah?*)

1. A son of Mephibosheth, (2 Sam. ix, 12,) given in 1 Chron. viii, 34, 35, as **MICAH**, (q. v.)

2. The son of Zabdi and father of Mattaniah, of the family of the Levite Asaph, (Neh. xi, 17, 22,) and probably the same that joined in the sacred covenant with Nehemiah. Chap. x, 11. B. C. about 445.

MI'CHAËL, (Heb. *Mikaël'*, מִיכָאֵל, *who is like God?*)

1. The father of Sethur, which latter represented the tribe of Asher among the explorers of Canaan. Num. xiii, 13. B. C. 1490.

2. A chief man of the tribe of Gad, mentioned among those who settled in the land of Bashan. 1 Chron. v, 13. B. C. 1093.

3. Another Gadite, and ancestor of Abihail. 1 Chron. v, 14. Perhaps the same as No. 2.

4. The son of Baaseiah and father of Shimea, and a Gershonite Levite among the ancestors of Asaph. 1 Chron. vi, 40.

5. One of the four sons of Izrahiah, a descendant of Issachar. 1 Chron. vii, 3. B. C. probably about 1490.

6. A Benjamite of the sons of Beriah. 1 Chron. viii, 16.

7. A captain of the "thousands" of Manasseh who joined David at Ziklag. 1 Chron. xii, 20. B. C. about 1056.

8. The father of Omri, whom David appointed ruler of the tribe of Issachar. 1 Chron. xxvii, 18. B. C. about 1015.

9. One of the sons of Jehoshaphat, king of Judah, whom he portioned before his death, and who were slain by their brother Jehoram upon his accession. 2 Chron. xxi, 2-4. B. C. 889.

10. A "son" (or descendant) of Shephatiah, whose son Zebadiah, with 82 males, came with Ezra from Babylon. Ezra viii, 8. B. C. before 457.

MI'CHAH, (1 Chron. xxiv, 24, 25.) See **MICAH**, No. 5.

MICHAÏAH, (another form for *Micaiah*.)

1. The father of Achbor, which latter was sent by Josiah to consult with the prophetess Huldah. 2 Kings xxii, 12. In the parallel passage (2 Chron. xxxiv, 20) he is called **MICAH**, (q. v.)

2. The mother of King Abijah, (2 Chron. xiii, 2;) elsewhere (2 Chron. xi, 20) called MAACHAH, (q. v.)

3. One of the princes of Jehoshaphat whom he sent to teach the law of Jehovah in the cities of Judah. 2 Chron. xvii, 7. B. C. 912.

4. A priest of the family of Asaph, whose descendant, Zechariah, took part in the dedication of the walls of Jerusalem after the captivity. Neh. xii, 35. B. C. before 445.

5. One of the priests who took part in the same ceremony. Neh. xii, 41. B. C. 445.

6. The son of Gemariah, and the person who, having heard Baruch read the terrible predictions of Jeremiah, went and declared them to all the princes assembled in King Jehoiakim's house; and the princes forthwith sent for Baruch to read the prophecies to them. Jer. xxxvi, 11-14. B. C. about 606.

MICHAL, (Heb. *Mikal'*, מִיכָל, *brook*,) Saul's younger daughter, (1 Sam. xiv, 49,) probably by Ahinoam. Ver.* 50. After David had slain Goliath Saul proposed to bestow upon him his eldest daughter, Merab; but when the time arrived for the marriage, she was given to Adriel the Meholathite. The pretext under which Saul broke his promise is not given, but it appears to have been that Merab had no love for David. (1) **Marriage**. It was told Saul that his daughter Michal loved the young hero, and he seized the opportunity of exposing David to the risk of death. He asked no dowry of him save the slaughter of a hundred Philistines. Before the appointed time David doubled the tale of victims, and Michal became his wife. 1 Sam. xviii, 20-28. B. C. about 1063. (2) **Saves David's Life**. Another great defeat inflicted by David upon the Philistines so excited the jealousy of Saul that he endeavored to slay him. Failing in the attempt, he sent watchers to David's house to put him to death in the morning. Michal aided his escape by letting him down through a window, and then dressed the bed as if still occupied by him. She took the teraphim, (or household god,) laid it upon the bed, its head enveloped with a goat's hair netting, as if to protect it from gnats, and the rest of the figure covered with the *begeg*, (or plaid.) Saul's messengers forced their way to the room, despite Michal's declaration that David was sick, and discovered the deception. When Saul was informed thereof he was so enraged that Michal fabricated the story of David's threatening to kill her. 1 Sam. xix, 11-17. B. C. 1062. (3) **Second Marriage**. Saul probably doubted Michal's story of David's escape, and, when the rupture between the two men became incurable, Michal was married to Phalti (or Phaltiel) of Gallim. 1 Sam. xxv, 44; 2 Sam. iii, 15. (4) **Restored to David**. When Abner revolted to David the king consented to make a league with him only on this condition, "But one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal, . . . when thou comest to see my face." Ishbosheth is requested to deliver up Michal, and, having done so, she is taken to the king by Abner, who ordered her weeping husband to return to his home. 2 Sam. iii, 13-16. B. C. about 1048. (5) **Rupture with David**. On the day of David's greatest triumph, namely, that of bringing the ark of the Lord to Jerusalem, the king appeared in the procession, dancing and leaping. When he returned to his own house, Michal, who had seen him from her window, met him with scornful words. She was offended that the king had let

himself down to the level of the people; and availed herself of the shortness of the priest's shoulder dress to make a contemptuous remark concerning David's dancing. David's retort was a tremendous one, conveyed in words which once spoken could never be recalled. It gathered up all the differences between them which made sympathy no longer possible, and we do not need the assurance of the sacred writer that "Michal had no child unto the day of her death," to feel quite certain that all intercourse between her and David must have ceased from that date. 2 Sam. vi, 16-23. B. C. 1042. Her name appears only once more, (2 Sam. xxi, 8.) as the mother of five sons, but the probable presumption is that Michal has been, by the mistake of the transcriber, substituted for Merab, who was the wife of Adriel.

MICH'RI, (Heb. *Mikri'*, מִכְרִי, *price of Jehovah*,) ancestor of Elah, one of the heads of the fathers of Benjamin (1 Chron. ix, 8) after the captivity. B. C. before 536.

MID'IAN, (Heb. *Midyan'*, מִדְיָן, *strife*,) the fourth-named of the six sons of Abraham by Keturah. Gen. xxv, 2; 1 Chron. i, 32. B. C. after 1853. Beyond the fact of his having four sons (Gen. xxv, 4; 1 Chron. i, 33) nothing is recorded respecting him.

MI'JAMIN, (Heb. *Miyamin'*, מִיָּמִין = MINIAMIN, q. v.)

1. The head of the sixth division of priests in the time of David. 1 Chron. xxiv, 9. B. C. 1015.

2. One of the priests who sealed the covenant made by Nehemiah and the people to serve Jehovah. Neh. x, 7. B. C. 445.

MIK'LOTH, (Heb. *Mikloth'*, מִקְלוֹת, perhaps *staves*.)

1. One of the sons of Jehiel, "the father" (or prince) of Gibeon, and father of Shimeah, (or Shimeam.) He was one of the Benjamite residents of Jerusalem. 1 Chron. viii, 32; ix, 37, 38. B. C. about 536.

2. The principal officer of the second division of the army under Dodo, in the reign of David. 1 Chron. xxvii, 4. B. C. 1015.

MIKNEI'AH, (Heb. *Mikneya'hu*, מִקְנֵי־אֵהוּ, *possession of Jehovah*,) a Levitical door-keeper of the temple and harper, appointed by order of David. 1 Chron. xv, 18, 21. B. C. about 1042.

MIL'ALAI, (Heb. *Milulay'*, מִלְלֵי, *eloquent*,) one of the "priests' sons" who took part in the dedication of the walls of Jerusalem. Neh. xii, 36. B. C. about 536.

MIL'CAH, (Heb. *Milkah'*, מִלְכָּה, *advice*.)

1. The daughter of Haran and the wife of Nahor, by whom she had eight children, one of whom, Bethuel, was the father of Rebekah. Gen. xi, 29; xxii, 20, 23; xxiv, 15, 24, 47. B. C. about 2000.

2. The fourth-named of the five daughters of Zelophehad of the tribe of Manasseh, to whom, as they had no brothers, an inheritance was given in the division of the land. Num. xxvi, 33; xxvii, 1; xxxvi, 11; Josh. xvii, 3. B. C. 1452.

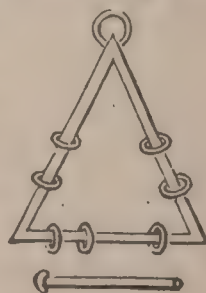
MIN'IAMIN, (Heb. *Minyamin'*, מִנִּימִין, *from the right hand*, or perhaps *from Benjamin*.)

1. One of the Levites who had charge of the distribution to their brethren of the sacred offerings in the time of Hezekiah. 2 Chron. xxxi, 15. B. C. 726.

2. One of the priests who came from Babylon with Zerubbabel, (Neh. xii, 17,) and perhaps one of the trumpeters at the dedication of the wall of Jerusalem. Chap. xii, 41. B. C. 536-445. The name is elsewhere given as *Miamin*, (Neh. xii, 5,) or *Mijamin*. Chap. x, 7.

MIR'IAM, (Heb. *Miryam'*, מִרְיָם, *rebellion*.)

1. The daughter of Amram and Jochebed, and sister of Moses and Aaron. She is probably (Josephus, *Ant.*, ii, 9, 4) the sister who was stationed near the river Nile to watch over her infant brother. (1) **At Red Sea**. The first mention of Miriam by name is when, after the passage of the Red Sea, she led the chorus of women who replied to the male chorus with timbrels and dancing. She is here called the "sister of Aaron," probably to point out the position she was to occupy in the congregation, as ranking, not with Moses, but with Aaron, and, like him, subordinate to Moses. She is the first personage of that household to whom prophetic gifts are ascribed. "Miriam the prophetess" is her acknowledged title. Exod xv, 20, 21. B. C. 1491. (2) **Rebels against Moses**. The exalted position of Moses aroused a feeling of envy in the minds of his brother and sister, and they at length disputed the pre-eminence of his special calling. Miriam instigated the open rebellion, and was followed by Aaron. An occasion was found for their manifestation of discontent in the Cushite wife whom Moses had taken. "Hath Jehovah spoken only by Moses? hath he not spoken also by us?" Summoned to the tabernacle by Jehovah, a stern rebuke was administered to them, and Miriam, the instigator of the rebellion, was smitten with leprosy. When Aaron saw his sister thus smitten, he said to Moses, "Alas, my lord, . . . lay not the sin upon us." And Moses prayed unto Jehovah, "Heal her now. O God, I beseech thee." God heard his prayer, though not without inflicting deep humiliation upon Miriam. She was shut outside of the camp, excluded from the congregation for seven days, after which restoration and purification from her leprosy was promised. During her seclusion the people did not journey any farther. Num. xii, 1-15. B. C. 1490. This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died toward the close of the wanderings at Kadesh, and was buried there. Num. xx, 1. B. C. about 1453. Her tomb was shown near Petra in the days of Jerome. According to Josephus she was married to the famous Hur, and, through him, was grandmother of the architect Bezaleel. In the Koran (chap. iii) she is confounded with the Virgin Mary; and hence the holy family is called the family of Amram, or Imram.



TIMBREL.

DIFFICULTY.—The punishment of Miriam was severe, and yet just. "In her haughty exaggeration of the worth of her own prophetic gift she had placed herself on a par with Moses, the divinely appointed head of the whole nation, and exalted herself above the congregation of the Lord. For this she was afflicted with a disease which shut her out of the number of the members of the people of God. She could only be received back again after she had been healed, and by a formal purification."—Keil and Delitzsch, *Commentary*, Num. xii.

2. Probably the first-named of the sons of Mered, of the family of Caleb, by Bitliah, the daughter of Pharaoh. 1 Chron. iv, 17. See MERED.

MIR'MA, (Heb. *Mirmah'*, מִרְמָה, *deceit*;) the last of the seven sons of Shaharaim by Hodesh; born in the land of Moab. 1 Chron. viii, 10. B. C. after 1491.

MISH'AËL, (Heb. *Mishaël'*, מִישָׁאֵל, *who is like God?*)

1. The first-named son of Uzziel, (son of Kohath,) the uncle of Aaron. Exod. vi, 22. When Nadab and Abihu died Mishaël and his brother Elzaphan, at the command of Moses, removed their bodies from the sanctuary. Lev. x, 4, 5. B. C. 1490.

2. One of those who supported Ezra. on the left, when he read the law to the people after the captivity. Neh. viii, 4. B. C. about 445.

3. One of the three Jewish youths trained with Daniel at the Babylonish court, and promoted to the rank of magi. Dan. i, 6, 11, 19. His court name was Meshach. Ver. 7. They assisted Daniel in solving the dream of Nebuchadnezzar, (chap. ii, 17,) and were "set over the affairs of the province of Babylon." Chap. iii, 13. They were afterward cast into the fiery furnace for not worshiping the image set up by the king, but, being miraculously preserved, were promoted by royal decree. Chap. iii, 13-30. B. C. about 580.

MISH'AM, (Heb. *Misham'*, מִשָּׁעַם, *swift-going*;) a son of Elpaal, a Benjamite, and one of the builders of Ono, Lod, and their suburbs. 1 Chron. viii, 12. B. C. after 1491.

MISH'MA, (Heb. *Mishma'*, מִשְׁמָע, *hearing*.)

1. The fifth son of Ishmael, and head of an Arabian tribe. Gen. xxv, 14; 1 Chron. i, 30. B. C. about 1800.

2. The son of Mibsam of the tribe of Simeon, and father of Hamuel. 1 Chron. iv, 25, 26. B. C. perhaps about 1300.

MISHMAN'NAH, (Heb. *Mishmannah'*, מִשְׁמָנָה, *fatness*;) one of the twelve Gadite warriors who joined David in the wilderness of Adullam. 1 Chron. xii, 10. B. C. about 1058.

MISPE'RETH, (Heb. same, מִסְפֶּרֶת, *a numbering*;) one of those who returned with Zerubbabel from Babylon. Neh. vii, 7. B. C. about 445. He is called Mizpar in Ezra ii, 2.

MITH'REDATH, (Heb. *Mithredath'*, מִתְרָדָת, *given by Mithras*.)

1. The treasurer of Cyrus, king of Persia, to whom the king gave the vessels of the temple, to be by him transferred to the hands of Sheshbazzar, the prince of Judah. Ezra i, 8. B. C. 536.

2. A Persian officer, stationed in Samaria, who joined in writing a letter to Artaxerxes in opposition to the Jews. Ezra iv, 7. B. C. 522.

MIZ'PAR, (Heb. *Mispar'*, מִסְפָּר, *number*, Ezra ii, 2.) See MISPERETH.

MIZ'ZAH, (Heb. *Mizzah'*, מִזָּה, *fear*;) the fourth and last of the sons of Reuel, the son of Esau by Bathshemath, (Gen. xxxvi, 13; 1 Chron. i, 37,) and a petty Edomite chieftain. Gen. xxxvi, 17. B. C. about 1715.

MNA'SON, (Gr. *Mνάσον*, perhaps *reminding*,) a Christian with whom Paul lodged the last time he was in Jerusalem. Acts xxi, 16. A. D. 60. He was a native of Cyprus, and may have been acquainted with Barnabas, who was a Cyprian. Acts iv, 36.

MO'ÄB, (Heb. *Moäb'*, מואב, *water* [seed] of father,) the name of the son whom Lot's eldest daughter bore to him after the destruction, and founder of the Moabites. Gen. xix, 30-37. B. C. 1897.

MOÄDI'AH, (Neh. xii, 17.) See MAADIAH.

MO'LID, (Heb. *Molid'*, מוליד, *begetter*,) the son of Abishur by his wife Abihail, and descendant of Jerahmeel. 1 Chron. ii, 29. B. C. about 1471.

MOR'DECAI, (Heb. *Mordekay'*, מרדכי, *little man*; or from *Merodach*, *worshiper of Mars*.)

1. A chief man among the Israelites who returned from Babylon to Jerusalem with Zerubbabel. Ezra ii, 2; Neh. vii, 7. B. C. 536. Perhaps the same as the following.

2. The son of Jair, a descendant of Kish the Benjamite. He resided at Shushan, the metropolis of Persia, at the time when Xerxes desired a successor to Queen Vashti, and had under his care his adopted daughter, Haddasseh, (Esther.) Among the fairest damsels of the land, who were gathered at the palace, was Esther, upon whom the king's choice fell. (1) **Service to the King**. Mordecai sat in the king's gate in those days, (that is, probably, held some office in or about the palace,) and became aware of the plot of two of the chamberlains against the life of the king, which, through Esther, was made known to the monarch. While the conspirators were punished no reward seems to have been bestowed upon Mordecai. Esther ii, 5, 23. B. C. about 515. (2) **Jews Threatened**. Some years after the king promoted Haman. Mordecai alone refused to manifest the customary signs of homage to the royal favorite. Some think his refusal to bow before Haman arose from religious scruples, as if such salutation as was practiced in Persia were akin to idolatry; others, as seems far more probable, that he refused from a stern unwillingness as a Jew to bow before an Amalekite. Haman's indignation was aroused, and he determined upon revenge. Remembering the avowed enmity of the Israelites against his people, he resolved upon their extermination, and obtained from the king a decree for the slaughter of all the Jews in the empire. When Mordecai learned what had been done he "rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry." Esther, having been informed of this through her servants, sent Hatach, one of the king's chamberlains, to learn the cause of Mordecai's grief. He sent word to the queen of the decree of extermination against the Jews, and an exhortation for her to interfere in behalf of herself and people. Esther was equal to the occasion, and seizing a favorable opportunity, presented herself unbidden before Xerxes, and secured his consent to come with Haman to a banquet on the following day. (3) **Exaltation**. That night the monarch could not sleep, and commanded the records to be read to him. Providentially that part of them was read which referred to the conspiracy frustrated by Mordecai. In answer to his question, "What honor and dignity hath been done to Mordecai for this?" the king's attendants replied, "Nothing." He

then asked, "Who is in the court?" and they said, "Behold, Haman standeth in the court." The king said, "Let him come in," and then asked him,



COURT OF A HOUSE IN DAMASCUS.

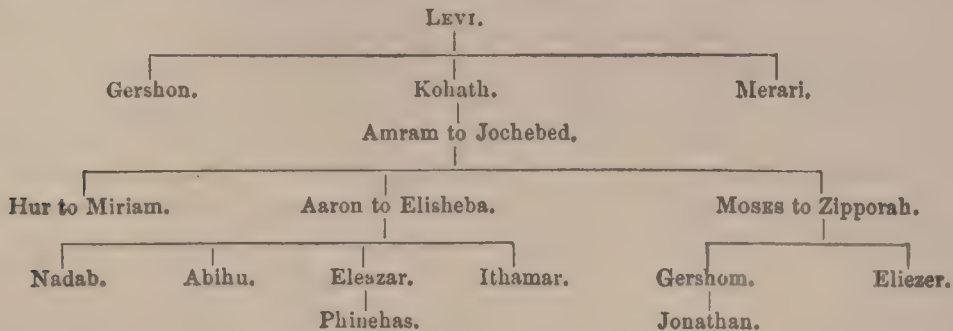
"What shall be done unto the man whom the king delighteth to honor?" Haman, supposing that he was the person alluded to, named the highest and most public honor he could conceive of, and received the astounding answer, "Do even so to Mordecai the Jew that sitteth at the king's gate." The next day Haman was hanged on the gallows that he had prepared for Mordecai. Chap. vii, 7. B. C. 510. Mordecai was summoned into the royal presence, and was promoted to the position so recently held by Haman, (chap. viii, 1, 2, 15,) "and his fame went out throughout all the provinces." Chap. ix, 4. The first use he made of his power was, as far as possible, to counteract the decree obtained by Haman, which could not be recalled as the kings of Persia had no power to rescind a decree once issued. The Jews were permitted to stand on their defense, and so were preserved from destruction. The feast of Purim was instituted in memory of this deliverance, and is observed to this day. Chap. ix, x. Mordecai is supposed to be the author of the book of Esther, which contains the narrative.

MO'SES, the deliverer, leader, lawgiver, and prophet of Israel.

1. Name and Family. The name in Hebrew is *Mosheh*', מֹשֶׁה, drawn out, and is probably the form given to a foreign word. The Alexandrine Jews assigned it an Egyptian origin, from *mo*, water, and *ouses*, saved; that is, "*water-saved*." His original Hebrew name is said to have been *Joachim*. Moses belonged to the tribe of Levi, and was the son of Amram by his wife



Jochebed. The other members of the family were Aaron and Miriam, his elder brother and sister. His immediate pedigree is as follows :



2. Personal History. The life of Moses is divided into three equal portions of forty years each, (Acts vii, 23, 30, 36 :) his life in Egypt, exile in Arabia, and government of Israel. (1) **Life in Egypt.** 1. *Birth, etc.* Moses was born B. C. 1571, and, according to Manetho, (Josephus, *Ap.*, i, 26 ; ii, 2,) at Heliopolis ; his birth, according to Josephus, (*Ant.*, ii, 9, 2-4,) having been foretold to Pharaoh by the Egyptian magicians, and to his father by a dream. At the time of Moses's birth the decree (Exod. i, 10, 16) commanding the slaying of all male children was in force, but his mother was by some means able to conceal it, and hid him away for three months. When concealment was no longer possible she placed him in a small boat or basket of papyrus—perhaps from an Egyptian belief that the plant is a protection from crocodiles. She deposited him among the reeds of the Nile, and left his sister to watch the result. The daughter of Pharaoh came to the river to bathe, saw the basket, and had it brought to her. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The sister was then at hand to recommend as Hebrew nurse the babe's mother, who was hired by the princess. 2. *Adoption.* The child was adopted by the king's daughter, and from this time for many years Moses must be considered as an Egyptian. Exod. ii, 1-10. In the Pentateuch this period is a blank, but in the New Testament he is represented as "educated in all the wisdom of the Egyptians," and "mighty in words and deeds." Acts vii, 22. 3. *Avenge his countryman.* When he was forty years old (Acts vii, 23) Moses resolved to cast in his lot with his brethren, (Heb. xi, 24-26,) and seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian and buried the corpse in the sand. The next day he endeavored to act as peace-maker between two Hebrews, but his kindly offices were refused by them. It became evident to him that the time for the deliverance of his people had not yet arrived, and that safety was to be found only in flight. Exod. ii, 11-15. B. C. 1531. (2) **Exile.** 1. *Marriage.* Moses fled, B. C. 1531, into Midian, in or near the peninsula of Sinai, and rested himself by a well, where he chivalrously aided some maidens to water their sheep. By his help they returned to their home earlier than usual, and upon telling their father, Jethro, the reason, he had Moses called in, and after a while gave him his daughter Zipporah to wife, Moses assuming charge of his father-in-law's flock. Exod. ii, 15 ; iii, 1. 2. *Call.* In the seclusion of this shepherd life Moses received his call as a prophet. The traditional scene of this event is in the valley of Shoeib, on the north side

of Jebel Mûsa, but we are unable to fix the spot with any certainty. It was at "the back" of the "wilderness" at Horeb, (Exod. iii, 1;) to which the Hebrew adds, while the LXX omits, "the mountain of God." Upon the mountain was a well-known acacia, the thorn-tree of the desert, spreading out its tangled branches, thick set with white thorns, over the rocky ground. The angel of the Lord appeared to Moses in a flame of fire in the midst of the bush, the dry branches of which would naturally have burned in a moment, but which remained unconsumed. The twofold revelation was made to Moses (1) of the eternal self-existence of the one God; (2) of his mission to deliver his own people. Two signs attested to him his divine mission, namely, the crook turned into a serpent, and the hand of Moses made leprous and afterward cleansed. Should these be disbelieved by the people a third was promised, that the waters of the Nile thrown by Moses upon the land would be turned into blood. The objection of Moses, "Lord, I am not a man of words," etc., was answered by the promise of Jehovah's assistance. Moses's difficulties were now all exhausted and removed by the assurances of God, but, unwilling to undertake the mission, Aaron is to be his spokesman, and Moses consents. 3. *Return to Egypt.* He now returned to the home of his father-in-law, and received permission to visit his brethren. God appeared to him and assured him of the death of all those in Egypt who sought his life. Moses then set out upon his journey with his wife and sons. On the way Moses, threatened with death by Jehovah, was spared upon the circumcision of his son. See DIFFICULTIES. It would seem to have been in consequence of this event, whatever it was, that the wife and her children were sent back to Jethro, and remained with him till Moses joined them at Rephidim. Exod. xviii, 2-6. He once more received a token of the divine favor in the arrival of Aaron, who met him at the "Mount of God" and went with him to Egypt, and communicated to the people of Israel the words of Jehovah. Exod. iv. B. C. 1491.

(3) Governor of Israel. The history of Moses henceforth is the history of Israel for forty years. He and Aaron appeared before Pharaoh to demand permission for the children of Israel to go the wilderness and sacrifice to Jehovah. Then followed the contest between these two men and the king, and the plagues sent by Jehovah. Exod. v-xii. 1. *Exodus.* On the night of the exode Moses took the decisive lead, and after that he is usually mentioned alone. Under the divine direction Moses did not lead the people by the nearest way to the Promised Land, namely, through the country of the Philistines, lest, being opposed by the Philistines, the Israelites should turn back into Egypt. "But God let the people turn to the way of the wilderness of the Red Sea," (Exod. xiii, 17, 18,) through which the Israelites passed in safety while the hosts of Pharaoh perished in its waves. 2. *Journey to Sinai.* From the Red Sea Moses led Israel through Marah, where the bitter waters were sweetened, (Exod. xv, 23;) Elim, where were twelve wells of water and seventy palm-trees. (Exod. xv, 27;) the wilderness of Sin, where the people murmured for want of bread, and were supplied with quails and manna, (Exod. xvi;) Rephidim, during which the smitten rock of Horeb gave forth water, (Exod. xvii, 1-7;) the hands of Moses, upheld by Aaron and Hur, inspired the Israelites with courage, so that they defeated the Amalekites, (Exod. xvii, 8-16;) and Jethro, Moses's father-in-law, brought to him his wife and two sons. Exod. xviii. 3. *At Sinai.* Arrived at Sinai, Moses responded to the call of Jehovah, and going up into the Mount

of God received the message to the people to prepare for the divine communications, (Exod. xix, 1-13;) led the people to the nether part of the mount on the third day, where they received the decalogue, (chap. xix, 14; xx, 17;) conducted the ceremony of ratifying the covenant, (chap. xxiv, 3,) reading all the "words of the Lord" (chap. xx, 22-26) and "all the judgments," (chap. xxi-xxiii;) tarried forty days and nights in the mount, (chap. xxiv, 18,) receiving details of the plan of the sanctuary and worship of God (chap. xxv-xxx) on the tables of stone. Chap. xxxi, 18. In chap. xxxii we have a vivid description of the righteous indignation of Moses at the sin of Israel in the worship of the golden calf, which led him to destroy the tables of stone, and call for volunteers to slay the idolaters, (vers. 1-29;) and his no less earnest zeal in the capacity of mediator. Chap. xxxii, 30-xxxiii, 16. The glory of Jehovah was revealed to him (vers. 17-23) and the tables of the law renewed, (chap. xxxiv, 1-4;) a covenant was made with Israel, (vers. 10-27,) and after a second stay of forty days upon the mount Moses returned to the people, his shining face covered with a vail. Vers. 28-35. Moses then superintended the erection of the tabernacle and the preparation of the apparatus for worship, (chap. xxxv-xl;) received the "spiritual statute-book" of Israel as the congregation of Jehovah, (Lev. i-vii;) and consecrated Aaron and his sons for the priesthood. Lev. viii, ix. Judgment was executed upon Nadab and Abihu, (chap. x,) and further regulations promulgated. Chaps. xi-xxvii. After this Moses numbered the people, (Num. i;) arranged the order of the tribes in the camp and on the march, (chap. ii;) numbered the Levites and arranged for their special calling, (chaps. iii, iv;) gave directions respecting unclean persons, trespass, Nazarites, etc., (chaps. v, vi;) received the dedicatory gifts from the princes of the tribes, (chap. vii;) consecrated the Levites, (chap. viii,) and prepared for the onward journey. Chaps. ix-x, 10. 4. *Journey.* On the twentieth day of the second month of the second year the cloud, lifted from the tabernacle, announced that the time to leave Sinai had come. Moses accordingly gave the order to march, and the people moved forward. Num. x, 11, *sq.* Mention is made of Moses securing, by prayer, the quenching of the fire at Taberah, (chap. xi, 1-3;) Moses's complaint of the burden of his charge and the appointment of seventy elders, (chap. xi, 10-30;) the sedition of Miriam and Aaron, (chap. xii;) the sending out of the spies, (chaps. xiii, xiv;) the rebellion of Korah, Dathan, and Abiram, (chap. xvi;) the death of Miriam and Aaron, and the smiting of the rock at Meribah, (chap. xx;) the plague of serpents, (chap. xxi;) the appointment of Joshua by Moses as his successor, (chap. xxvii;) the assignment of their inheritance to the Reubenites and Gadites, (chap. xxxii;) the appointment of commissioners to divide the promised land, (chap. xxxiv;) Moses's farewell address. Deut. i-xxxiii. 5. *Death.* For forty years the care and burden of the Israelites had been upon the mind and heart of Moses. The people are encamped in Moab, awaiting the command to pass over Jordan into the land of promise. Moses had sinned at Meribah (Num. xx, 12) in not sanctifying Jehovah in the eyes of the people, and had thereby forfeited the privilege of entering Canaan. At the command of God he blessed the people, and then ascended Nebo, a peak of Pisgah, from which a view was taken of the land promised to Abraham and Isaac and Jacob. After this favor had been granted him Moses died, and was buried by Jehovah "in a valley in the land of Moab, over against Beth-peor," in an unknown sepulcher. Deut. xxxiv, 1-6. B. C. 1451.

3. Character and Writings. "Moses was in a sense peculiar to himself the founder and representative of his people. And, in accordance with this complete identification of himself with his nation, is the only strong personal trait which we are able to gather from his history. Num. xii, 3. The word *meek* is hardly an adequate reading of the Hebrew מֵיָדָוּ, which should

rather be *much enduring*. It represents what we should now designate by the word *disinterested*. All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism."—Smith, *Dictionary*, s. v. He joins his countrymen in their degrading servitude, (Exod ii, 11; v, 4,) and forgets himself to avenge their wrongs. Chap. ii, 14. He desires that his brother should be leader instead of himself, (Exod. iv, 13;) and when Jehovah offers to destroy the people and make of him a great nation (Exod. xxxii, 10) he prays for their forgiveness—"If not, blot me, I pray thee, out of thy book which thou hast written." Chap. xxxii, 32.

Writings. Although much controversy has been carried on respecting the extent of the authorship of Moses, it is probable that there should be attributed to him the Pentateuch, (as far as Deut. xxxi, 23,) the Song of Moses, (Deut. xxxii, 1-43,) the blessing of Moses on the tribes, (Deut. xxxiii, 1-29,) and the ninetieth Psalm. The evidences of Moses being the author of the Pentateuch are thus summed up by Keil, (*Introduction to the Old Testament*, p. 160, sq. :) (1) In Exod. xvii, 14, after the victory over the Amalekites, Moses receives the divine command to write in *the book*, (בַּסֵּפֶר,) for a memo-

rial, the will of God that Amalek should be utterly blotted out. According to Exod. xxiv, 3, 4, Moses wrote the words of the covenant and the "rights" of Israel (Exod. xx, 2-17; xxi-xxiii) in "the Book of the Covenant." According to Num. xxxiii, 2, he wrote down the camping stations of the Israelites in the wilderness by the divine command. (2) According to Deut. xxxi, 9-11, Moses wrote the law and gave it to the priests, with the command to read it before all Israel at the feast of tabernacles, (vers. 24-26:) "And it came to pass, when Moses had made an end of writing the words of this law in a book until they were finished, that Moses commanded the Levites, . . . Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." To this double testimony we must add Deut. xvii, 18, that the future king who should be chosen was to write "a copy of this law" for himself, and was to read therein every day; chap. xxvii, 1-8, where Moses commands the people to set up on Mount Ebal great stones overlaid with plaster, and to write upon these all the words of this law, which was actually done, (Josh. viii, 30-35;) and chap. xxviii, 58, 61; xxix, 19, 20, 26, where Moses threatens if they do not obey the law *written in this book*; and chap. xxx, 10, where he promises blessings if they "keep his commandments and his statutes which *are written in this book of the law*." (4) **Later Scripture Reference.** In the Old Testament the name of Moses does not occur so frequently, after the close of the Pentateuch, as might be expected. In the Judges (chap. xviii, 30) the name is given as "Manasseh" in the Hebrew copies and Authorized Version, in order to avoid the admission that the great lawgiver's grandson was the first idolatrous priest among them. In the Psalms and the Prophets, however, he is frequently named as the chief of the prophets. "In the New Testament he is referred to as the repre-

sentative of the law, especially in the vision of the transfiguration, where he appears side by side with Elijah. As the author of the law he is contrasted with Christ, the Author of the Gospel: 'The law was given by Moses.' John i, 17. The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity, (2 Cor. iii, 13-18,) and his mediatorial character against the unbroken communication of God in Christ. Gal. iii, 19. His 'service' of God is contrasted with Christ's sonship. Heb. iii, 5, 6. 1. Moses is, as it would seem, the only character of the Old Testament to whom Christ expressly likens himself—'Moses wrote of me.' John v, 46. It suggests three main points of likeness: (a) Christ was, like Moses, the great prophet of the people—the last, as Moses was the first. (b) Christ, like Moses, is a Lawgiver: 'Him shall ye hear.' (c) Christ, like Moses, was a Prophet out of the midst of the nation—'from their brethren.' As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. 2. In Heb. iii, 1-19; xii, 24-29; Acts vii, 37, Christ is described, though more obscurely, as the Moses of the new dispensation—as the Apostle, or Messenger, or Mediator of God to the people—as the Controller and Leader of the flock or household of God. 3. The details of their lives are sometimes, though not often, compared. Acts vii, 24-28, 35. In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It probably refers to a lost apocryphal book, mentioned by Origen, called the 'Ascension, or Assumption, of Moses.'—Smith, *Dictionary*, s. v.

MO'ZA, (Heb. *Motsa'*, מוֹצָא, *going forth*.)

1. The second son of Caleb by his concubine Ephah. 1 Chron. ii, 46. B. C. about 1471.

2. Son of Zimri, and descendant of Saul. 1 Chron. viii, 36, 37; ix, 42, 43. B. C. after 1037.

MUP'PIM, (Heb. *Muppm'*, מִפִּים,) a Benjamite, and one of the fourteen descendants of Rachel who belonged to the original colony of the sons of Jacob in Egypt. Gen. xlv, 21. In Num. xxvi, 39, the name is written Shupham; in 1 Chron. vii, 12, 15, it is Shuphim, and in 1 Chron. viii, 5, Shephupham.

MU'SHI, (Heb. *Mushi'*, מוֹשִׁי, *receding*,) the son of Merari, the son of Kohath. Exod. vi, 19; Num. iii, 20; 1 Chron. vi, 19, 47; xxiii, 21, 23; xxiv, 26, 30. B. C. about 1619. His descendants were called *Mushites*. Num. iii, 33; xxvi, 58.

MUTH-LAB'BEN, (Heb. fully, *al muth labben'*, עַל-מוֹת לַבֵּן, perhaps, *upon the death of the son*,) a phrase occurring only in the title of Psalm ix. It has been very common to suppose that there is here the name of a person. The Jewish commentator Kimchi, according to Gesenius, mentions that some explained it "upon the death of Labben," a person wholly unknown. The Targum renders, "On the death of the man who came forth from between the camps," alluding to Goliath. An old opinion, seconded by Fürst, is that it should be translated "upon the death of Ben," a Levite appointed to preside over the music at the removal of the ark. 1 Chron. xv, 18. Very many other conjectures have been made, but they need not be inserted here. (See M'Clintock and Strong's *Cyclopædia*, s. v.)

NA'ÄM, (Heb. same, נַעַם, *pleasantness*,) one of the sons of Caleb, the son of Jephunneh. 1 Chron. iv, 15. B. C. about 1451.

NA'ÄMAH, (Heb. *Naümah'*, נְעֻמָּה, *pleasant*.)

1. One of the four women whose names are preserved in the records of the world before the Flood; all except Eve being Cainites. She was daughter of Lamech and Zillah and sister of Tubal-cain. Gen. iv, 22. B. C. about 3875.

2. Wife of Solomon and mother of King Rehoboam. 1 Kings xiv, 21, 31; 2 Chron. xii, 13. On each occasion she is distinguished by the title "the (not "an," as in Authorized Version) Ammonite." She was therefore one of the foreign women whom Solomon took into his establishment. 1 Kings xi, 1. B. C. 975.

NA'ÄMAN, (Heb. *Naüman'*, נְעֻמָּן, *pleasantness*.)

1. One of the family of Benjamin who came down to Egypt with Jacob, as read in Gen. xlvi, 21, or, more correctly, born in Egypt. According to the LXX version of that passage he was the son of Bela, which is the parentage assigned to him in Num. xxvi, 40, where, in the enumeration of the sons of Benjamin, he is said to be the son of Bela, and head of the family of the Naamites. He is also reckoned among the sons of Bela in 1 Chron. viii, 3, 4. B. C. after 1706.

2. "The Syrian" was commander of the armies of Benhadad II., (Josephus, *Ant.*, viii, 15, 5,) king of Damascene Syria. He is described as "a great man with his master, and honorable, . . . a mighty man of valor." He was, however, a leper; and when a little Hebrew captive girl spoke of a prophet in Samaria who could cure her master of leprosy, Benhadad furnished him with a letter to King Joram. But when the king read the letter to the effect that Naaman had been sent to him to be cured he rent his clothes, suspecting that the object was a quarrel. Elisha the prophet hearing of this sent for Naaman, who came to his house, not being permitted as a leper to enter. Elisha sent a messenger to him saying, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." Naaman was very indignant at the apparent incivility, and would doubtless have returned to Syria without a cure but for the entreaties of his servants. He bathed in the Jordan and was cleansed of his leprosy. Returning to Elisha, he acknowledged that Jehovah was above all gods, and declared his intention of worshiping him alone. He asked permission to take home two mules' burden of earth, probably to set up in Damascus an altar to Jehovah. He desired to bestow valuable gifts upon Elisha, but the prophet refused to accept any thing. His servant, Gehazi, coveting some of the riches proffered his master, hastened after Naaman and asked, in his master's name, for a portion. Naaman heard his request, and granted him more than he had asked. 2 Kings v, 1-23. B. C. 894.

Character. "Naaman's appearance throughout the occurrence is most characteristic and consistent. He is every inch a soldier, ready at once to resent what he considers a slight cast either on himself or the natural glories of his country, and blazing out in a moment into sudden 'rage,' but calmed as speedily by a few good-humored and sensible words from his dependents, and, after the cure has been effected, evincing a thank-

ful and simple heart, whose gratitude knows no bounds and will listen to no refusal."—M'Clintock and Strong's *Cyclopædia*, s. v.

DIFFICULTIES.—(1) The expression, "Because that by him Jehovah had given deliverance to Syria," (ver. 1,) seems to point to services such as were incidentally to subserve the divine purposes toward Israel, and may on this account have been ascribed to Jehovah. (2) Naaman's request to be allowed to take away two mules' burden of earth is not easy to understand. The natural explanation is that, with a feeling akin to that which prompted the Pisan invaders to take away the earth of Aceldama for the Campo Santo at Pisa, the grateful convert to Jehovah wished to take away some of the earth of his country, to form an altar. But in the narrative there is no mention of an altar.

NA'ĀRAH, (Heb. *Na'arah'*, נַעֲרָה, *a girl*;) the second-named of the two wives of Ashur of the tribe of Judah, and the mother by him of four sons. 1 Chron. iv, 5, 6. B. C. about 1491.

NA'ĀRAI, Heb. *Na'aray'*, נַעֲרִי, *boyish*;) the son of Ezbai, and one of David's heroes. 1 Chron. xi, 37. B. C. 1047. In 2 Sam. xxiii, 35, he is incorrectly called *Paarai*.

NA'ĀSHON, (Exod. vi, 23.) See NAHSHON.

NA'ĀSSON, the Grecized form (Matt. i, 4; Luke iii, 32) of the Heb. NAHSHON, (q. v.)

NA'BAL, (Heb. *Nabal'*, נָבָל, *foolish*;) a descendant of Caleb who dwelt in Maon (probably the modern Mäin, seven miles south-east of Hebron) when David, with his followers, was on the southern borders of Palestine. 1 Sam. xxv, 2, *sq.* B. C. about 1060. He was a man of great wealth, having 3,000 sheep and 1,000 goats, which he pastured in Carmel. (not the promontory of that name, but the present Kurmul on the mountains of Judah.) When David heard in the desert (ver. 1) that Nabal was shearing his sheep, which was generally accompanied with festivities, he sent ten young men to Carmel to Nabal, and bade them wish him peace and prosperity, to remind him of David's friendly services, and solicit a present for himself and people. The service alluded to was doubtless protection afforded by David and his men to Nabal's shepherds and flocks against the Bedouin Arabs. Nabal refused the petitioners in a very churlish manner: "Who is David? and who is the son of Jesse? there be many servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" Vers. 10, 11. Thus, in order to justify his covetousness, he set down David as a worthless vagrant. David was greatly enraged at this reply, and started with 400 men to take vengeance upon Nabal. In the meantime, one of Nabal's servants told Abigail, his intelligent and godly wife, what had taken place. As quickly as possible she took a bountiful present of provisions, (ver. 18,) and, sending it to David, followed herself to appease his wrath. They met, and Abigail, throwing herself at David's feet, besought his forgiveness. David's anger was appeased, and in his reply he praised Jehovah for having sent Abigail to meet him, (ver. 32,) and congratulated her upon her understanding and acts, which had kept him from bloodshed. Ver. 33. He received her gifts, and dismissed her with the assurance that he had granted

her request. Ver. 35. All this had occurred without the knowledge of Nabal, and when Abigail returned and found him in a drunken stupor she told him nothing until the next morning. Conscious of the danger that had threatened him, angry at the loss he had sustained, or vexed because his wife had humbled herself in such a manner, "his heart died within him, and he became as a stone." Ver. 37. It was as if a stroke of apoplexy or paralysis had fallen upon him. He seems not to have changed in his nature by his affliction, for ten days later "the Lord smote Nabal that he died." Ver. 38. David not long after took Abigail for his wife. Vers. 40-42.

NA'BOTH, (Heb. *Naboth'*, נָבוֹת, *fruits*, or *pre-eminence*,) was an Israelite of Jezreel, and the owner of a small portion of ground (2 Kings ix, 25, 26) that lay on the eastern slope of the hill of Jezreel. He had also a vineyard, of which the situation is not quite certain. The royal palace of Ahab was close upon the city wall at Jezreel. According to both texts it immediately adjoined the vineyard, and it thus became an object of desire to the king, who offered an equivalent in money, or another vineyard in exchange for this. Naboth, in the independent spirit of a Jewish landholder, refused. "Jehovah forbid it to me that I should give the inheritance of my fathers unto thee." Ahab was cowed by this reply; but the proud spirit of Jezebel was roused. She took the matter into her own hands; wrote letters in Ahab's name to the elders and nobles of Jezreel, directing them to proclaim a fast, and that Naboth should be placed at the head of the services. Two men of worthless character accused him of having "blasphemed God and the king," and he and his children (2 Kings ix, 26) were stoned to death. Jezebel then informed Ahab of the death of Naboth, whereupon he took possession. The perpetration of this crime brought upon Ahab and Jezebel the severest punishment. 1 Kings xxi. B. C. 809.

NA'CHON, (Heb. *Nakon'*, נָכוֹן, *prepared*,) a name by which the threshing-floor was known near which Uzzah was slain. 2 Sam. vi, 6. It is uncertain whether this is the name of the owner or merely an epithet applied to it, that is, *the prepared floor*. In 1 Chron. xiii, 9, it is called the *floor of Chidon*, which is supposed by some to be another name of the owner. Eventually it was known by the name of Perez-uzzah. 2 Sam. vi, 8.

NA'CHOR, a more accurate form of the name NAHOR, (q. v.)

1. The brother of Abraham. Josh. xxiv, 2.
2. The grandfather of Abraham. Luke iii, 34.

NA'DAB, (Heb. *Nadab'*, נָדָב, *spontaneous*, *liberal*.)

1. The eldest son of Aaron and Elisheba. Exod. vi, 23; Num. iii, 2. B. C. about 1530. He, his father and brother, and seventy old men of Israel were led out from the midst of the assembled people, (Exod. xxiv, 1.) and were commanded to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord. B. C. 1491. Nadab and his brothers Abihu, Eleazar, and Ithamar were anointed, with their father, to be priests of Jehovah. Exod. xxviii, 1. He and his brother, in offering incense, kindled it with "strange" fire, that is, fire not taken from that which burned perpetually (Lev. vi, 13) on the altar, and for this offense were struck dead before the sanctuary by fire from the Lord.

Lev. x, 1, 2; Num. iii, 4; xxvi, 61. On this occasion, as if to mark more decidedly the divine displeasure, Aaron and his surviving sons were forbidden to observe the usual mourning ceremonies for the dead. Rosenmüller supposes, from the injunction, (Lev. x, 9, 10,) that the brothers were in a state of intoxication when they committed the offense.

2. King Jeroboam's son, who succeeded to the throne of Israel B. C. 954, and reigned two years. 1 Kings xv, 25-31. He followed the idolatrous policy of his father. (Compare chaps. xv, 3, and xii, 30.) At the siege of Gibbethon a conspiracy broke out in the midst of the army, and the king was slain by Baasha, a man of Issachar.

3. A son of Shammai, (1 Chron. ii, 28,) of the tribe of Judah, and father of two sons. Ver. 30. B. C. about 1471.

4. A son of Jehiel, the "father" (founder) of Gibeon, (1 Chron. viii, 30; ix, 36,) of the tribe of Benjamin. B. C. perhaps about 1013.

NAG'GÈ, (rather *Nangæ*, Gr. *Nayyai*, for Heb. *Nogah*, נֹגַהּ, 1 Chron. iii, 7,) an ancestor of Jesus in the maternal line, the son of Maath, and father of Esli. Luke iii, 25.

NA'HAM, (Heb. *Nach'am*, נַחַם, *consolation*,) a brother of Hodiah, (or Jehudijah,) the second, or Jewish, wife of Mered. He was the father of Keilah the Garmite and Eshtemoa. 1 Chron. iv, 19. He is probably the same as Ishbah. Ver. 17.

NAHAM'ANI, (Heb. *Nachamany'*, נַחֲמָנִי, *compassionate*,) a chief man among those who returned from Babylon with Zerubbabel. Neh. vii, 7. B. C. about 445.

NA'HARAI, (1 Chron. xi, 39.) See NAHARI.

NA'HARI, (Heb. *Nacharay'*, נַחֲרִי, *snorer*, the Beerothite, who was one of David's mighty men and the armor-bearer of Joab. 1 Chron. xi, 39; 2 Sam. xxiii, 37. B. C. 1018.

NA'HASH, (Heb. *Nachash'*, נָחָשׁ, *serpent*.)

1. "Nahash the Ammonite," king of the Ammonites at the foundation of the monarchy in Israel. B. C. 1095. He was directing an assault against Jabesh-gilead, and upon the inhabitants asking him to make a treaty with them he dictated that cruel alternative of the loss of their right eyes or slavery, which roused the swift wrath of Saul, and caused the destruction of the Ammonite force. 1 Sam. xi, 1, 2-11. He is probably the same as Nahash, the father of Hanun, who had rendered David some special and valuable service, which David was anxious for an opportunity of requiting. 2 Sam. x, 2.

2. A person mentioned once only, (2 Sam. xvii, 25,) in stating the parentage of Amasa, the commander-in-chief of Absalom's army. Amasa is there said to have been the son of a certain Ithra by Abigail, "daughter of Nahash and sister to Zeruah." By the genealogy of 1 Chron. ii, 16, it appears that Zeruah and Abigail were sisters of David and the other children of Jesse. The question then arises, How could Abigail have been at the same time daughter of Nahash and sister to the children of Jesse? To this three answers may be given: 1. The universal tradition of the rabbis,

that Nahash and Jesse were identical. 2. The explanation first put forth by Dr. Stanley, that Nahash was the king of the Ammonites, and that the same woman had first been his wife or concubine—in which capacity she had given birth to Abigail and Zeruah—and afterward wife to Jesse, and the mother of his children. 3. A third possible explanation is, that Nahash was the name, not of Jesse, nor of a former husband of his wife, but of his wife herself. (Smith, *Dictionary*, s. v.)

NA'HATH, (Heb. *Nach'ath*, נַחַת, *rest, quiet*.)

1. One of the "dukes," or phylarchs, in the land of Edom, eldest son of Reuel, the son of Esau. Gen. xxxvi, 13, 17; 1 Chron. i, 37. B. C. about 1740.

2. A Kohathite Levite, son of Zophai. 1 Chron. vi, 26. B. C. about 1300. He is the same with *Touh* (ver. 34) and *Tohu*, (1 Sam. i, 1,) and was an ancestor of Samuel.

3. A Levite in the reign of Hezekiah, and an overseer of the sacred offerings in the temple. 2 Chron. xxxi, 13.

NAH'BI, (Heb. *Nach'bi*, נַחֲבִי, *hidden*,) the son of Vophsi, a Naphtalite, and one of the twelve spies. Num. xiii, 14. B. C. 1490.

NA'HOR, (Heb. *Nachor'*, נַחֹר, *snorting, snoring*.)

1. The son of Serug, father of Terah, and Abraham's grandfather. Gen. xi, 22-24; Luke iii, 34. He lived 148 years. B. C. 2155-2006.

2. Grandson of the preceding, a son of Terah and brother of Abraham. Gen. xi, 26; Josh. xxiv, 2. B. C. after 2056. He married Milcah, his brother Haran's daughter, by whom he had eight children. (Gen. xi, 29,) and had as concubine Reumah, who bore him four children. Chap. xxii, 24. When Abraham and Lot migrated to Canaan Nahor remained in Haran, where his descendants were certainly living two generations later. Gen. xxviii, 10; xxix, 5. It was to the family descended from Nahor and Milcah that Abraham and Rebekah in turn had recourse for wives for their sons.

NAH'SHON, (Heb. *Nachshon'*, נַחֲשֹׁן, *enchanter*,) the son of Amminadab, and prince of Judah when first numbered in the desert. Exod. vi, 23; Num. i, 7; 1 Chron. ii, 10, 11. B. C. 1490. His sister Elisheba was wife to Aaron, (Exod. vi, 23,) and his son Salmon married Rahab after the taking of Jericho. Matt. i, 5. In the encampment, (Num. ii, 3,) in the offering of the princes, (Num. vii, 12, 17,) and in the order of the march, (Num. x, 14,) the first place is assigned to him as captain of Judah's host. We have no further particulars of his life, but we know that he died in the wilderness. Num. xxvi, 64, 65. His name occurs in Matt. i, 4; Luke iii, 32, in the genealogy of Christ, where his lineage is evidently copied from Ruth iv, 18-20; 1 Chron. ii, 10-12.

NA'HUM, (Heb. *Nachum'*, נַחֻם, *consolation*,) the seventh of the minor prophets. Of himself little is known except from the title of the book, "The book of the vision of Nahum the Ekoshite." Chap. i, 1. The site of the village is disputed. "According to Saint Jerome it was in Galilee, and only an insignificant ruins remained in his day. Toward the end of the sixteenth century the idea arose that Nahum was born at Alkosh, a town

near Mosul, where also a modern tomb is pointed out as the place of his burial."—Smith, in *Bible Educator*, iv, 340. **Prophecy.** Of the place and time of writing his prophecy nothing is certainly known. "In the *Seder Olam Rabba* he is made contemporary with Joel and Habakkuk in the reign of Manasseh. Syncellus places him with Hosea, Amos, and Jonah, in the reign of Joash, king of Israel, more than a century earlier; while, according to Eutychius, he was contemporary with Haggai, Zechariah, and Malachi, and prophesied in the fifth year after the destruction of Jerusalem. Josephus mentions him as living in the latter part of the reign of Jotham. Carpzov concluded that Nahum prophesied in the beginning of the reign of Ahaz, about B. C. 742. Modern writers are divided in their suffrages. Bertholdt thinks it probable that the prophet escaped into Judah when the ten tribes were carried captive, and wrote in the reign of Hezekiah. Keil places him in the latter half of Hezekiah's reign, after the invasion of Sennacherib. Ewald conceives that the siege of Nineveh by the Median king Phraortes (B. C. 630–625) may have suggested Nathan's prophecy of its destruction."—Smith, *Dictionary*, s. v. Dr. Strong (*Cyclopaedia*, s. v.) thus sums up the discussion: "Nahum was a native of Galilee; that upon the invasion and deportation of the ten tribes he escaped into the territory of Judah, and probably took up his residence in Jerusalem, where he witnessed the siege of the city by Sennacherib, and the destruction of the Assyrian host in the reign of Hezekiah; and that probably soon after that memorable event, which proved 'the beginning of the end' of the Assyrian power, and taking occasion from it, the spirit of prophecy chose him to be the instrument of predicting the final and complete overthrow of Nineveh and her empire. . . . Nahum was a contemporary of Isaiah and Micah." The subject of the prophecy is, in accordance with the superscription, "the burden of Nineveh," and falls into three parts. The *first* contains the introduction (chap. i, 1–10) and the theme of the prophet's oracle, (vers. 11–14;) the *second* sets forth the calamity which should befall the Assyrian empire, (chap. ii;) and the *third* recapitulates the reasons for the judgments that should thus be inflicted and the certainty of their coming.

NA'ÖMI, (Heb. *Noömi*, נְעֻמִי, *my pleasantness, delight*,) a woman of Bethlehem, in the days of the Judges, whose history is interwoven with that of her daughter-in-law Ruth. Ruth i–iv. B. C. about 1322–1312. Her husband's name was Elimelech, and her two sons were Mahlon and Chilion. With them, because of a famine in her own country, she went to Moab, where they died. Returning to her native land she was accompanied by Ruth, who became the wife of Boaz. Upon her return she replied to those asking her "Is this Naomi?" "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me."

NA'PHISH, (Heb. *Naphish'*, נַפִּישׁ, *recreated*,) the eleventh son of Ishmael. Gen. xxv, 15; 1 Chron. i, 31. B. C. before 1773. "The tribe descended from Nodab was subdued by the Reubenites, the Gadites, and the half of the tribe of Manasseh, when 'they made war with the Hagarites, with Jetur, and *Nephish*, and Nodab.' 1 Chron. v, 19. The tribe is not again found in the sacred records, nor is it mentioned by later writers. It has not been identified with any Arabian tribe."—Smith, *Dictionary*, s. v.

NAPH'TALI. 1. **Name and Family.** (Heb. *Naphtali*, נַפְתָּלִי, *my wrestling*.) The sixth son of Jacob, and the second of Bilhah, Rachel's maid, and own brother to Dan.

2. **Personal History.** Of the personal history of Naphtali we know nothing, as up to the time of Jacob's blessing the twelve patriarchs his name is only mentioned in the two public lists. Gen. xxxv, 25; xlv, 24.

3. **The Tribe of Naphtali.** (1) **Numbers.** When Israel went down into Egypt Naphtali had four sons. Gen. xlv, 24; 1 Chron. vii, 13. While in Egypt Naphtali increased with wonderful rapidity, numbering at the first census 53,400, (Num. i, 43,) ranking as *sixth*. The number decreased during the wilderness journey; for at the second census the adult males amounted to only 45,400, ranking *eighth*. Num. xxvi, 50. (2) **Position.** During the march through the wilderness Naphtali occupied a position on the north of the sacred tent with Dan and Asher. Num. ii, 25-31. (3) **Territory.** In the apportionment of the land the lot of Naphtali was not drawn till the last but one. Their portion lay at the northern angle of Palestine, and was inclosed on three sides by that of other tribes—Zebulun, (south,) Asher, (west,) trans-Jordanic Manasseh, (east.) (4) **Subsequent History.** Naphtali had its share in the incursions and molestations by the surrounding heathen. One of these, apparently the severest struggle of all, fell with special violence on the north of the country, and the leader by whom the invasion was repelled—Barak of Kedesh-Naphtali—was the one great hero whom Naphtali is recorded to have produced. Judg. iv, 6. Naphtali was also the first tribe captured by the Assyrians under Tiglath-pileser. 2 Kings xv, 29. But though the history of the tribe ends here, yet, under the title of Galilee, the district which they formerly occupied became in every way far more important than it had ever been before.

NARCIS'SUS, (Gr. *Νάρκισσος*, a well-known flower,) a person at Rome to some of whose household (or friends) Paul sent salutation. Rom. xvi, 11. A. D. 60. He cannot be the celebrated favorite of the Emperor Claudius, as that person was put to death before the epistle was written.

NA'THAN, (Heb. *Nathan'*, נָתַן, *given*, of God.)

1. A son of David; one of the four who were born to him by Bathsheba. 1 Chron. iii, 5; compare xiv, 4, and 2 Sam. v, 14. Nathan appears to have taken no part in the events of his father's or his brother's reigns. To him are to be referred, probably, the words of Zech. xii, 12. He appears as one of the forefathers of Joseph in the genealogy of St. Luke. Luke iii, 31. B. C. about 1032.

2. The Hebrew prophet who lived in the reigns of David and Solomon. (1) **First Appearance.** The first mention of him is in a consultation with David, in which he advises him to build the temple, (2 Sam. vii, 2, 3;) but after a vision informed David that he was not to carry out his intention. Vers. 4-17. B. C. about 1042. (2) **Reproves David.** About a year after David's sin Nathan appears to reprove him. The reason for this delay seems to be set forth by David in Psa. xxxii, where he describes the state of his heart during this period, and the sufferings he endured while trying to conceal his crime. To insure success Nathan resorted to a parable of a rich man taking from a poor man his "little ewe lamb." The parable was so selected that David could not suspect that it had reference to him and

his sin. With all the greater shock, therefore, did the prophet's words, "Thou art the man," come to the king. 2 Sam. xii. 1-15. B. C. about 1234. At the birth of Solomon, Nathan came to David, according to Jehovah's instructions, and named the child Jedidah, "because Jehovah loved him." Vers. 24, 25. **(3) Secures the Kingdom for Solomon.** In the last years of David, Nathan, with Bathsheba, secured the succession of Solomon, (1 Kings i, 8-30,) and at the king's request assisted at his inauguration. Vers. 32-38, 45. B. C. about 1015. He assisted David by his advice when he re-organized the public worship. 2 Chron. xxix, 25. B. C. 1014. His son Zabud succeeded him as the "king's friend," and another son, Azariah, was "over the offices" in Solomon's time. 1 Kings iv, 5. He left two works behind him—a Life of David (1 Chron. xxix, 29) and a Life of Solomon. 2 Chron. ix, 29. The last of these may have been incomplete, as we cannot be sure that he outlived Solomon. His grave is shown at Halhul, near Hebron.

3. An inhabitant of Zobah in Syria, and the father of Igal, one of David's chieftains. 2 Sam. xxiii, 36. B. C. about 1040. In 1 Chron. xi, 38, it is given as Joel, the brother of Nathan.

4. A descendant of Judah, being the son of Attai and father of Zabad. 1 Chron. ii, 36. B. C. after 1471.

5. One of the chief Jews who were sent by Ezra from his encampment at the river Ahava to the Jews' colony at Casiphia, to obtain "ministers for the house of God." Ezra viii, 16, *sq.* B. C. about 457. He is perhaps the same as the Nathan who put away his Gentile wife. Chap. x, 39.

NATHAN'AËL, (Gr. *Ναθαναήλ*, for Heb. נְתַנְיָאֵל, *given of God*), a disciple of our Lord, of whose life we have no particulars save the references in John's Gospel. It appears that after Jesus was proclaimed by John the Baptist to be the Lamb of God he was minded to go to Galilee. Having called Philip to follow him, the latter hastened to Nathanael to inform him that the Messiah had appeared. Nathanael expressed his distrust that any good thing could come from so small and inconsiderable a place as Nazareth. He accompanied Philip, however, and upon his approach was saluted by Jesus as "an Israelite indeed, in whom is no guile." This elicited the inquiry from Nathanael as to how he had become known to Jesus. The answer, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee," satisfied him that Jesus was more than man, and "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." John i, 45-49. B. C. 30, (25.) We meet with the name of Nathanael only once more, and then simply as one of a small company of disciples at the Sea of Tiberias to whom Jesus showed himself after his resurrection. John xxi, 2. From this reference we learn that Nathanael was a native of Cana of Galilee. "It is very commonly believed that Nathanael and Bartholomew are the same person. The evidence for that belief is as follows: John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. Matthew, (x, 3,) Mark, (iii, 18,) and Luke (vi, 14,) all speak of Bartholomew, but never of Nathanael. It may be, however, that Nathanael was the proper name and Bartholomew (son of Tholmai) the surname of the same disciple, just as Simon was called Bar-jona, and Joses, Barnabas. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon; and Bartholomew

is named by each of the first three evangelists immediately after Philip, while by Luke he is coupled with Philip precisely in the same way as Simon with his brother Andrew, and James with his brother John."—Smith, *Dictionary*, s. v.

NA'THAN-MEL'ECH, (Heb. *Nethan'-Me'lek*, נְתַן-מֶלֶךְ, *Nathan of the king*), a chamberlain (that is, eunuch) from before whose chamber at the temple entrance King Josiah removed the horses dedicated to the sun by the king of Judah. 2 Kings xxiii, 11. B. C. 624.

NA'ÜM, (Gr. *Naoúm*, for Heb. *Nahum*), the son of Esli and father of Amos, in the maternal ancestry of Christ. Luke iii, 25. He is probably the same with Johanan, the son of Elioenai. 1 Chron. iii, 24.

NEÄRI'AH, (Heb. *Neäryah'*, נְעָרִיָּה, *servant of Jehovah*.)

1. One of the six sons of Shemaiah in the line of the royal family of Judah after the captivity. 1 Chron. iii, 22, 23. Some identify him with NAGGE, (q. v.)

2. A son of Ishi, and one of the captains of the 500 Simeonites who, in the days of Hezekiah, drove out the Amalekites from Mount Seir. 1 Chron. iv, 42. B. C. about 715.

NE'BAL, (Heb. *Neybay'*, נֵיבַי, *fruitful*), a family of the heads of the people who signed the covenant with Nehemiah. Neh. x, 19. B. C. 445.

NEBAI'OTH, (Heb. *Nebayoth'*, נְבַיִת, *heights*), the eldest son of Ishmael, (Gen. xxv, 13; 1 Chron. i, 29. B. C. after 1892,) and father of a pastoral tribe named after him. Isa. lx, 7; compare Gen. xvii, 20.

NE'BAT, (Heb. *Nebat'*, נִבְט, *sight, cultivation*), the father of Jeroboam, whose name is only preserved in connection with that of his distinguished son. 1 Kings xi, 26; xii, 2, 15, etc. He is described as an Ephrathite, or Ephraimite, of Zereda. B. C. about 1000.

NEBUCHADNEZ'ZAR, the great Babylonian king.

1. Name and Family. The name in Heb. and Chald. is *Nebukad-netstsar*, נְבֻכַדְנֶצְר, but according to the native orthography is read *Nabukuduri-utsur*, and is explained to mean "Nebo is the protector against misfortune." In Jeremiah and Ezekiel the name is given as Nebuchadrez'zar. Nebuchadnezzar was the son and successor of Nabopolassar, the founder of the empire of Babylon.

2. Personal History. Of the time of Nebuchadnezzar's birth, or of the facts of his early life, we are without historical data. **(1) Fights Egypt.** When Pharaoh-Necho, king of Egypt, advanced to the banks of the Euphrates, Nabopolassar sent out Nebuchadnezzar against him, (B. C. 605,) who defeated the Egyptian at Carchemish, (Jer. xlvi, 2-12,) and recovered from him Coele-Syria, Phœnicia, and Palestine, took Jerusalem, (Dan. i, 1, 2,) and then hastened on to Egypt. **(2) King.** While engaged in that country, or upon its borders, he received the intelligence of his father's death, and, hastening home, arrived there before any disturbance had arisen, and entered peaceably on his kingdom. B. C. 604. It was at this time that Daniel and his companions were taken captives and the sacred vessels of the

temple transferred by Nebuchadnezzar to Babylon. (Rawlinson, *His. Ills. of Old Testament*, p. 168.) **(3) Wars against Jerusalem.** Jehoiakim, although threatened with captivity, had been retained upon the throne as a Babylonian vassal. 2 Chron. xxxvi, 6. After three years he rebelled, and Nebuchadnezzar, having invested Tyre, which was also in revolt, left a portion of his army to continue the siege, and marched against Jerusalem. The city surrendered without a struggle, and, according to Josephus, (*Ant.*, x, 6, 3; compare Jer. xxii, 18, 19, and xxxvi, 30,) Nebuchadnezzar put Jehoiakim to death. His son, Jehoiachin, whom the Babylonian king had placed upon the throne, became disaffected after a reign of three months. Nebuchadnezzar came up for the third time against Jerusalem, carried to Babylon the young king, his mother, wives, a large portion of the population, and most of the temple treasures, and made Zedekiah king. 2 Kings xxiv, 1-17; 2 Chron. xxxvi, 5-10. B. C. 599. Owing to the defection of Zedekiah, Nebuchadnezzar commenced the final siege of Jerusalem in the seventeenth year of his reign, B. C. 588, and took it two years later. Zedekiah escaped from the city, but was captured near Jericho (Jer. xxxix, 5) and brought to Nebuchadnezzar at Riblah, in the territory of Hamath, where his eyes were put out by the king's order, while his sons and his chief nobles were slain. Nebuchadnezzar then returned to Babylon with Zedekiah, whom he imprisoned for the remainder of his life; leaving Nebuzar-adan, the captain of his guard, to complete the destruction of the city and the pacification of Judea. Gedaliah, a Jew, was appointed governor, but he was shortly murdered, and the rest of the Jews either fled to Egypt or were carried by Nebuzar-adan to Babylon. **(4) Other Wars.** "The military successes of Nebuchadnezzar cannot be traced minutely beyond this point. It may be gathered from the prophetic Scriptures and from Josephus that the conquest of Jerusalem was rapidly followed by the fall of Tyre and the complete submission of Phœnicia, (Ezek. xxvi-xxviii; Josephus, *c. Ap.*, i, 21;) after which the Babylonians carried their arms into Egypt, and inflicted severe injuries on that fertile country. Jer. xlvi, 13-26; Ezek. xxix, 2-20; Josephus, *Ant.*, x, 9, § 7. But we have no account, on which we can depend, of these campaigns."—Smith, *Dictionary*, *s. v.* **(5) Internal Improvements.** "We are told by Berossus that the first care of Nebuchadnezzar, on obtaining quiet possession of his kingdom after the first Syrian expedition, was to rebuild the temple of Bel (*Bel-Merodach*) at Babylon out of the spoils of the Syrian war. (Josephus, *Ant.*, x, 11, § 1.) He next proceeded to strengthen and beautify the city, which he renovated throughout and surrounded with several lines of fortification, himself adding one entirely new quarter. Having finished the walls and adorned the gates magnificently, he constructed a new palace. In the grounds of this palace he formed the celebrated 'hanging garden.' This complete renovation of Babylon by Nebuchadnezzar, which Berossus asserts, is confirmed to us in every possible way. But Nebuchadnezzar did not confine his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teredon, and a multitude of other places, he built or re-built cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing every thing of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs."—Smith, *Dictionary*, *s. v.* Nebuchadnezzar must have possessed an enormous ocm-

mand of human labor. Nine tenths of Babylon itself, and nineteen twentieths of all the other ruins that cover the land, are composed of bricks stamped with his name. (Rawlinson, *His. Ills. of Old Testament*.) (6) **Punishment.** Toward the close of his reign Nebuchadnezzar was visited with a severe punishment for his vanity and pride. "He was driven from man,



BABYLON, (RESTORED.)

and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Dan. iv, 33. The malady is known as "Lycanthropy," and its victim imagines himself a beast, walks on all fours, ceases to speak, and

rejects ordinary food. This malady is supposed to have lasted four (some say seven) years, (Dan. iv, 16,) during which time his queen, no doubt, exercised authority. (7) **Restoration, etc.** At the end of the season his malady left him, his "reason returned, and for the glory of his kingdom, his honor and brightness returned." Dan. iv, 34-37. He died, B. C. 561, at an advanced age, (83 or 84,) having reigned 43 years. He was succeeded by his son, Evil-Merodach.

3. Character. Nebuchadnezzar was a man of no mean military ability, but his greatness lay especially in the arts of peace. His moral character revealed an overweening pride, together with a violence and fury (Dan. ii, 12; iii, 19) from which the greatest of eastern monarchs were usually free, together with a cold and relentless cruelty which was particularly revolting; witness the blinding of Zedekiah, and his being obliged to attend the execution of his sons, (2 Kings xxv, 7;) also the detention of Jehoiachin in prison for thirty-six years for an offense committed at the age of eighteen. 2 Kings xxiv, 8. See articles DANIEL, SHADRACH.

NEBUCHADREZ'ZAR, (Heb. *Nebuchadrets'tsar*, נְבוּכַדְרֶצְצַר,) a less usual but more correct form of NEBUCHADNEZZAR, (q. v.)

NEBUSHAS'BAN, (Heb. *Nebushazban'*, נְבוּשַׁשְׁבַּן, *votary of Nebo*;) one of the officers of Nebuchadnezzar at the time of the capture of Jerusalem, to whose care Jeremiah was committed. He was Rab-saris, that is, chief of the eunuchs, (Jer. xxxix, 13,) as Nebuzaradan was Rab-tabbachim, (chief of the body-guard,) and Nergal-sharezer, Rab-mag, (chief of the magicians,) the three being the most important officers then present, probably the highest dignitaries of the Babylonian court. Nebu-shasban's office and title were the same as those of Ashpenaz, (Dan. i, 3,) whom he probably succeeded.

NEBUZAR'ADAN, (Heb. *Nebuzaradan'*, נְבוּזַרְאֲדָן, meaning uncertain,) the Rab-tabbachim, that is, chief of the slaughterers, (Authorized Version, Jer. xxxix, 13, "captain of the guard,") a high officer in the court of Nebuchadnezzar, apparently the next to the person of the monarch. He appears not to have been present during the siege of Jerusalem; probably he was occupied at the more important operations at Tyre, but as soon as the city was actually in the hands of the Babylonians he arrived, and from that moment every thing was completely directed by him. B. C. 588. One act only is referred directly to Nebuchadnezzar, the appointment of the governor or superintendent of the conquered district. All this Nebuzaradan seems to have carried out with wisdom and moderation. He appears to have left Judea for this time when he took down the chief people of Jerusalem to his master at Riblah. 2 Kings xxv, 8-20. In four years he again appeared. Jer. lii, 30. Nebuchadnezzar in his twenty-third year made a descent on the regions east of Jordan, including the Ammonites and Moabites, who escaped when Jerusalem was destroyed. Thence he proceeded to Egypt, and, either on the way thither or on the return, Nebuzaradan again passed through the country and carried off 745 more captives. Jer. lii, 30. B. C. 562. (Smith, *Dictionary*, s. v.)

NE'CHO, (Heb. *Neko'*, נֶכּוֹ,) 2 Chron. xxxv, 20, 22; xxxvi, 4. An appellation applied to one of the PHARAOKHS, (q. v.)

NEDABI'AH, (Heb. *Nedabyah'*, נְדַבְיָה, *whom Jehovah moves*,) the last-named of the sons of Jeconiah. 1 Chron. iii, 18. B. C. after 599.

NEHEMI'AH, (Heb. *Nechemyah'*, נְחֶמְיָה, *whom Jehovah comforts*.)

1. The second-named of "the children of the province . . . whom Nebuchadnezzar had carried away," and who returned with Zerubbabel from Babylon. Ezra ii, 2; Neh. vii, 7. B. C. 536.

2. The son of Azbuk, ruler of Beth-zur, in the mountains of Judah, and one who was prominent in rebuilding the walls of Jerusalem. Neh. iii, 16. B. C. 445.

3. Governor of the Jews.

1. Family. The genealogy of Nehemiah is unknown, except that he was the son of Hachaliah (Neh. i, 1) and brother of Hanani. Neh. vii, 2; compare i, 2.

2. Personal History. All that we know certainly of Nehemiah is found in the book bearing his name. **(1) Cup-bearer.** He first appears at Shushan as cup-bearer to King Artaxerxes Longimanus. Neh. ii, 1. B. C. about 445. In that year he was informed of the deplorable condition of his countrymen in Judea, and determined to go to Jerusalem to endeavor to better their condition. **(2) Appointed Governor.** Three or four months later he presented his request to the king to be allowed to go and rebuild Jerusalem. His royal master granted his request, and appointed him *Tirshathá*, *governor*. Accompanied by a troop of cavalry and letters from the king to the different satraps through whose provinces he was to pass, as well as to Asaph, the keeper of the king's forests, to supply him with timber, he started upon his journey, being under promise to return to Persia within a given time. **(3) At Jerusalem.** Nehemiah, without a moment's unnecessary delay, began the restoration of the city walls, which was accomplished in a wonderfully short time, namely, in fifty-two days. Neh. vi, 15. In this he was opposed by Sanballat and Tobiah, who not only poured out a torrent of abuse and contempt upon all engaged in the work, but actually made a conspiracy to fall upon the builders with an armed force and put a stop to the undertaking. The project was defeated by the vigilance and prudence of Nehemiah. This armed attitude was continued from that day forward. Chap. iv. He also reformed abuses, redressed grievances, (chap. v,) introduced law and order, (chap. vii,) and revived the worship of God. Chap. viii, *sq.* Various stratagems were then resorted to to get Nehemiah away from Jerusalem, and if possible to take his life. But that which most nearly succeeded was the attempt to bring him into suspicion with the king of Persia, as if he intended to set himself up as an independent king as soon as the walls were completed. The artful letter of Sanballat so far wrought upon Artaxerxes that he issued a decree stopping the work till further orders. Chap. vi. In these reforms Nehemiah enjoyed the cooperation of Ezra, who had preceded him to Jerusalem, and who is named as taking a prominent part in public affairs. Neh. viii, 1, 9, 13; xii, 36. Nehemiah refused to receive his lawful allowance as governor during the whole term of his office because of the people's poverty, but entertained for twelve years, at his own cost, 150 Jews, and welcomed any who returned from captivity. Chap. v, 14, 15. **(4) Return to Jerusalem.** Nehemiah, after twelve years' service, returned to Babylon. Chap. xiii, 6. B. C. 434. It is not known how long he remained there, but "after certain days" he

obtained permission to again visit Jerusalem, where his services were needed because of new abuses that had crept in. When he arrived Nehemiah enforced the separation of the mixed multitude from Israel, (chap. xiii, 1-3,) expelled Tobiah the Ammonite from the temple chamber, (vers. 4-9,) made better arrangements for the support of the temple service (vers. 10-14) and for the observance of the Sabbath. Vers. 15, 22. His last recorded act was an effort to put an end to mixed marriages, which led him to "chase" away a son of Joiada, the high-priest, because he was son-in-law to Sanballat the Horonite. Ver. 23, *sq.* It is supposed (Kitto, *Cyclopædia*, s. v.) that Nehemiah remained in Jerusalem till about B. C. 405, toward the close of the reign of Darius Nothus, mentioned in chap. xii, 22. The time and place of his death is unknown. To Nehemiah is credited the authorship of the book that bears his name.

3. Character. Nehemiah's character seems almost without a blemish. He was a man of pure and disinterested patriotism, willing to leave a position of wealth, power, and influence in the first court of the world and share the sorrows of his countrymen. He was not only noble, high-minded, and of strict integrity, but he was also possessed of great humility, kindness, and princely hospitality. In nothing was he more remarkable than in his piety, walking before his God with singleness of eye, seeking the divine blessing and co-operation in prayer, and returning thanks to him for all his successes.

NE'HUM, (Heb. *Nechum'*, נְחֻם, perhaps *consoled*,) one of those who returned from Babylon with Zerubbabel. Neh. vii, 7. B. C. about 445.

NEHUSH'TA, (Heb. *Nechushta'*, נְחֻשְׁתָּא, *copper*,) the daughter of Elnathan of Jerusalem, wife of Jehoiakim, and mother of Jehoiachin, kings of Judah. 2 Kings xxiv, 8. B. C. about 616.

NEKO'DA, (Heb. *Nekoda'*, נְקוּדָא, *distinguished*.)

1. One of the Nethinim whose descendants returned to Jerusalem after the captivity. Ezra ii, 48; Neh. vii, 50. B. C. 536. •

2. The sons of Nekoda were among those who went up after the captivity from Tel-melah, Tel-harsa, and other places, but were unable to prove their descent from Israel. Ezra ii, 60; Neh. vii, 62.

NEMU'EL, (Heb. *Nemuël'*, נְמוּאֵל, *spread of God*; or perhaps for *Jemuel*, *day of God*.)

1. The first-named son of Eliab, a Reubenite and brother of Dathan and Abiram. Num. xxvi, 9. B. C. about 1471.

2. The eldest son of Simeon, (1 Chron. iv, 24,) from whom were descended the family of the Nemuelites. Num. xxvi, 12. In Gen. xlvi, 10, he is called JEMUEL, (q. v.)

NE'PHEG, (Heb. same, נֶפֶג, *sprout*.)

1. One of the sons of Izhar, the son of Kohath. Exod. vi, 21. B. C. 149.

2. One of David's sons, born to him in Jerusalem. 2 Sam. v, 15; 1 Chron. iii, 7; xiv, 6. B. C. about 1020.

NEPHISH'ESIM, (Heb. *Nephishesim'*, נֶפִישִׁים, Neh. vii, 52, NEPHUSIM, (q. v.)

NEPHU'SIM, (Heb. *Nephusim'*, נְפֻסִים, *expansions*;) the head of a family of Nethinim who returned with Zerubbabel from Babylon. Ezra ii, 50. B. C. about 536. The parallel text (Neh. vii, 52) has *Nephishesim*.

NER, (Heb. same, נֵר, *light*;) a Benjamite, father of Kish and Abner, and grandfather of King Saul. 1 Chron. viii, 33. B. C. about 1140. The statement in 1 Chron. ix, 36, that Kish and Ner were both sons of Jehiel, is explained by the supposition of an elder Kish, uncle of Saul's father, or, rather, Ner's grandfather. (Strong, *Cyclopædia*, s. v.)

NE'REUS, (Gr. Νηρέυς,) a Christian at Rome saluted, with his sister, by the apostle Paul. Rom. xvi, 15. A. D. 60, (55.) A legendary account of him is given in *Acta Sanctorum*, from which may be gathered the tradition that he was beheaded at Terracina, probably in the reign of Nerva. His ashes are said to be deposited in the ancient church of *SS. Nereo ed Archileo* at Rome.

NER'GAL-SHARE'ZER, (Heb. *Nergal'-Sharets'er*, נֶרְגַל-שָׂרְאֶצֶר, from the god *Nergal* and *Sharezer*, probably *prince of fire*.)

1. A prince, probably military, under Nebuchadnezzar. Jer. xxxix, 3. B. C. 588.

2. Another is mentioned as one of those who, by the command of Nebuchadnezzar, released Jeremiah from prison, (Jer. xxxix, 13,) where there is assigned to him the honorable distinction of "Rab-mag." "Profane history gives us reason to believe that he was a personage of great importance, who not long afterward mounted the Babylonian throne. This identification depends in part upon the exact resemblance of name, which is found on Babylonian bricks in the form of *Nergal-shar-uzur*; but mainly it rests upon the title of *Rubu-emga*, or Rab-mag, which this king bears in his inscriptions. Assuming on these grounds the identity of the scriptural 'Nergal-sharezer, Rab-mag, with the monumental 'Nergal-shar-uzur, *Rubu-emga*,' we may learn something of the history of the prince in question from profane authors. There cannot be a doubt that he was the monarch called *Neriglissar* or *Neriglissoor* by Berosus, (Josephus, c. Ap., i, 20,) who murdered Evil-Merodach, the son of Nebuchadnezzar, and succeeded him upon the throne. This prince was married to a daughter of Nebuchadnezzar, and was thus the brother-in-law of his predecessor, whom he put to death. His reign lasted between three and four years. He appears to have died a natural death, and certainly left his crown to a young son, Laborosorarchod, who was murdered after a reign of nine months. There is abundant reason to believe from his name and his office that he was a native Babylonian—a grandee of high rank under Nebuchadnezzar, who regarded him as a fitting match for one of his daughters. His reign preceded that of the Median Darius by seventeen years. It lasted from B. C. 559 to B. C. 556."—Smith, *Dictionary*, s. v.

NE'RI, (Gr. Νηρί,) the son of Melchi, and father of Salathiel, in the genealogy of Christ. Luke iii, 27.

NERI'AH, (Heb. *Neriyah'*, נֶרְיָה, *lamp of Jehovah*;) the son of Maaseiah and father of Baruch, the amanuensis of Jeremiah. Jer. xxxii, 12, 16; xxxvi, 4, 8, 14, 32; xliii, 3, 6; xlv, 1; li, 59. He is probably the same with the preceding.

NETHAN'ĒEL, (Heb. *Nethanel'*, נֶתַנְאֵל, *given of God*.)

1. The son of Zuar, and chief of the tribe of Issachar at the exodus. Num. i, 8; ii, 5; vii, 18, 23; x, 15. B. C. 1490.

2. The fourth son of Jesse, David's father. 1 Chron. ii, 14. B. C. about 1070.

3. One of the priests who "blew the trumpets before the ark" when it was brought from the house of Obed-edom. 1 Chron. xv, 24. B. C. about 1042.

4. A Levite, and father of the scribe Shemaiah. 1 Chron. xxiv, 6. B. C. before 1015.

5. The fifth son of Obed-edom, and one of the porters of the temple appointed by David. 1 Chron. xxvi, 4. B. C. 1014.

6. One of the princes commissioned by King Jehoshaphat to teach in the cities of Judah. 2 Chron. xvii, 7. B. C. 912.

7. One of the chief Levites who made offerings when the observance of the passover was renewed by King Josiah. 2 Chron. xxxv, 9. B. C. about 623.

8. A priest of the family of Pashur in the time of Ezra who had married a foreign wife. Ezra x, 22. B. C. 456.

9. The representative of the priestly family of Jedaiah in the time of Joiakim, the son of Jeshua. Neh. xii, 21. B. C. before 445.

10. A Levite, of the sons of Asaph, who took part in the dedication of the wall of Jerusalem. Neh. xii, 36.

NETHANI'AH, (Heb. *Nethanyah'*, נֶתַנְיָה, *given of Jehovah*.)

1. The son of Elishama and father of Ishmael, who murdered Gedaliah. 2 Kings xxv, 23, 25; Jer. xl, 8, 14, 15; xli, 1, 2, 6, 7, 9-12, 15, 16, 18. He was of the royal family of Judah. B. C. about 620.

2. One of the four sons of Asaph the minstrel. 1 Chron. xxv, 2. He was chief of the fifth division of the temple musicians. Ver. 12. B. C. about 1015.

3. One of the Levites appointed by Jehoshaphat to accompany the "princes" who were to teach the law in the cities of Judah. 2 Chron. xvii, 8. B. C. 912.

4. The father of Jehudi, which latter was sent by the princes to request Baruch to read the roll to them. Jer. xxxvi, 14. B. C. about 606.

NEZI'AH, (Heb. *Netsi'ach*, נִצִּיחַ, *illustrious*,) one of the Nethinim whose descendants accompanied Zerubbabel from Babylon. Ezra ii, 54; Neh. vii, 56. B. C. about 536.

NICA'NOR, (Gr. *Νικάνωρ*, *victor*,) one of the deacons appointed by the church at Jerusalem. Acts vi, 5. A. D. 33, (29.)

NICODE'MUS, (Gr. *Νικόδημος*, *victor of the people*.) **1. Family.** His family is unknown, though some recognize him as Nicodemus Ben Gorion, the brother of Josephus the historian. This Nicodemus was a member of the Sanhedrin, and counted one of the three richest men of Jerusalem. But it was said that he afterward became poor; and his daughter was seen gathering barleycorns for food from under the horses' feet. Some have conjectured that this was the result of the persecutions he received for having embraced Christianity. (Whedon's *Commentary*, John iii, 1.)

2. Personal History. (1) **Interview with Jesus.** Nicodemus was a Pharisee and a member of the Sanhedrin. Being convinced by his miracles that Jesus was a "teacher come from God," he sought an interview with him; but fear of the Jews and a regard for his reputation, no doubt, influenced him to make the visit by night. He opened the conversation by an announcement of his belief in Christ's divine mission, and was answered by a declaration of the wonderful doctrine of the new birth. John iii, 1-10. Jesus also maintained that this doctrine of regeneration should be accepted upon his own divine authority, (vers. 10-13,) and insisted upon the doctrine of responsibility for unbelief, (vers. 18-21,) and "seems to have closed the interview with an admonition that a good conscience is the basis of true courage." (Whedon, *Commentary, in loco.*) (2) **Defends Jesus.** When, upon a later occasion, the officers sent to apprehend Christ returned without him, and were reproached by the rest of the Sanhedrin, Nicodemus said to them, "Doth our law judge any man before it hear him, and know what he doeth?" His timid word is answered by taunts, "Art thou also of Galilee?" and the old ignorant dogmatism, "Search and look: for out of Galilee ariseth no prophet." John vii, 45-52. (3) **At Christ's Burial.** Perhaps encouraged by the example of Joseph of Arimathea, Nicodemus assisted at the burial of Jesus. He brought a mixture of myrrh and aloes, about a hundred pounds' weight, to anoint the body, and assisted in its embalming and burial. John xix, 39-42. Nothing further is known of Nicodemus from Scripture. Tradition adds that after he had thus publicly declared himself a follower of Jesus, and had been baptized by Peter, he was displaced from his office and expelled from Jerusalem.

3. Character. "A constitutional timidity is observable in all that the Gospel tells us about Nicodemus; a timidity which could not be wholly overcome even by his honest desire to befriend and acknowledge one whom he knew to be a prophet, even if he did not at once recognize in him the promised Messiah."—Farrar's *Life of Christ*, p. 92. There was also joined to this timidity too strong an appreciation of the world's good opinion.

NIC'OLAS, (Gr. Νικόλαος, *conqueror of the people*), a native of Antioch who had become a proselyte to the Jewish faith. He was afterward converted to Christianity, and was elected one of the first seven deacons. Acts vi, 5. A. D. 33, (29.) By some it has been believed that the sect of the Nicolaitans was founded by this Nicolas, but of this there is no positive evidence.

NI'GER, (Gr. Νίγερ, from Lat. *black*), of Antioch. Acts xiii, 1. See SIMEON, 5.

NIM'ROD, (Heb. *Nimrod*, נִמְרוֹד, perhaps from Persian *Nabard*, that is, *Lord*; or if from the Shemitic, *Let us rebel*), a son of Cush and grandson of Ham. Gen. x, 8, sq. B. C. about 2218. "The name itself, *Nimrod*, from מֶרֶד, 'we will revolt,' points to some violent resistance to God. . . . If the expression, 'a mighty hunter,' relates primarily to hunting in the literal sense, we must add to the literal meaning the figurative signification of a 'hunter of men.' Nimrod the hunter became a tyrant, a powerful hunter of men. This course of life gave occasion to the proverb, 'Like Nimrod, a mighty hunter against the Lord, . . . which can only mean 'in defiance of Jehovah.'"—Keil and Delitzsch, *Commentary, in loco*. "The chief events

in the life of Nimrod, then, are (1) that he was a Cushite; (2) that he established an empire in Shinar, (the classical Babylonia,) the chief towns being Babel, Erech, Accad, and Calneh; and (3) that he extended this empire northward along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen. These events correspond to and may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire. The existence of Nineveh itself can be traced up by the aid of Egyptian monuments to about the middle of the fifteenth century B. C. Our present information does not permit us to identify Nimrod with any personage known to us either from inscriptions or from classical writers."—Smith, *Dictionary*, s. v.

NIM'SHI, (Heb. *Nimshi'*, נִמְשִׁי, *saved*,) the grandfather of Jehu, (2 Kings ix, 2, 14,) but also briefly called his father. 2 Kings ix, 20; 2 Chron. xxii, 7. B. C. about 950.

NOÄDI'AH, (Heb. *Noädiah'*, נֹועְדִיָּה, *whom Jehovah meets*.)

1. One of the Levites who, with Meremoth, Eleazar, and others, weighed the silver, gold, and vessels of the temple brought back from Babylon. Ezra viii, 33. B. C. about 457.

2. A professed prophetess, who seems to have joined Tobiah and Sanballat in opposition to Nehemiah. Neh. vi, 14. B. C. about 445.

NO'ÄH, (Heb. *No'äch*, נֹחַ, or נֹחַ, *rest, quiet*.)

1. The son of Lamech, and tenth in descent from Adam. Gen. v, 28, 29. B. C. 2948.

1. Personal History. Beyond the record of his birth the Scriptures tell us nothing of Noah till he was 500 years old, when it mentions his three sons, Shem, Ham, and Japheth. Gen. v, 32; vi, 10. B. C. 2448. (1) **As Preacher.** The wickedness of the human race had for a long time provoked the wrath of God. The cause of their unrighteousness was the intermarriage of the "sons of God" (Sethites) and the "daughters of men," (Cainites.) Jehovah resolved to destroy the human race, but allowed a respite of 120 years, during which Noah sought to bring them to repentance. Chap. vi, 1-9; 1 Pet. iii, 20; 2 Pet. ii, 5. Thus he was "a preacher of righteousness," exercising faith in the testimony of God, and condemning the world by the contrasted excellence of his conduct. (2) **In the Ark.** At length the cup of man's iniquity was full, and the time of their destruction near at hand. Noah, because of his righteousness, was exempted from extermination, and was saved by means of the ark, constructed according to divine direction. Chap. vi, 14-22. He entered the ark when he was 600 years old, and the flood commenced on the seventeenth day of the second month, (chap. vii, 6, 11,) kept rising for forty days, (vers. 12, 15,) and only began to abate after 150 days. Chap. viii, 3. On the seventeenth day of the seventh month the ark rested on Ararat, and after forty days Noah sent forth a raven, and at intervals of seven days (or a week) a dove. Finally, on the first day of the first month of his 601st year, Noah removed the covering of the ark; and on the twenty-seventh day of the following month he returned again to dry land. Chap. viii, 4-19. B. C. 2348. (3) **Noah's Sacrifice.** The first thing that Noah did after leaving the ark

was to build an altar and to offer sacrifice. He took his offerings from every clean beast and every clean fowl, such animals as were destined for man's food. God accepted the sacrifice, and promised no more to waste the earth with a plague of waters, but to continue without interruption the regular alternations of day and night, and of the seasons of the year. Chap. viii, 20-22. Jehovah blessed Noah and his sons, and pronounced his superiority over the inferior creation. All living creatures are given to man for food, with the prohibition against eating the blood. Provision is made for the security of human life against animals as well as men. To give Noah and his sons a firm assurance of the prosperous continuance of the human



TOMB OF NOAH.

race, God established a covenant with them. and gave them as a sign the "bow in the cloud." Chap. ix, 1-17. (4) **Intoxication.** After this Noah entered upon agricultural pursuits, and began to cultivate the vine. Whether in ignorance of its properties or not we do not know, but Noah drank of wine until intoxicated, and shamefully exposed himself in his tent. Ham saw the nakedness of his father, and told his brothers without, who reverently covered their father with a garment, walking backward that they might not see his nakedness. For this they received their father's blessing, whereas Ham reaped for his son Canaan the patriarch's curse. Chap. ix, 20-27. (5) **Conclusion.** After this we hear no more of the patriarch,

but the sum of his years: "And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died." Gen. ix, 28, 29. B. C. 1998.

2. Character. The character of Noah is given in the few words descriptive of him in Gen. vi, 9: "Noah was a just man and perfect in his generations, and Noah walked with God." That is, he was *righteous* in his moral relations to God; *blameless* in his character and conduct. His righteousness and integrity were manifested in his walking with God.

DIFFICULTIES.—The Ark. Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Taking 21 inches for the cubit, the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very considerably larger than the largest British man-of-war. It should be remembered that this huge structure was only intended to float on the water, and was not in the proper sense of the word a ship. It had neither mast, sail, nor rudder: it was in fact nothing but an enormous floating house, or oblong box rather. Two objects only were aimed at in its construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. It was built with three distinct stories, and had a door in the side. The window seems to have been an opening, a cubit wide, running the entire length of the building, but whether on the top or side cannot be determined. **The Flood.** The much-discussed question as to the extent of the flood cannot receive more than a passing notice, as it is not essential to the plan of this book. Of all the many opinions advanced perhaps none is liable to fewer objections than that of Bishop Stillingfleet. He expressed his belief that the flood was universal as to mankind, and that all men except those preserved in the ark were destroyed; but he sees no evidence from Scripture that the whole earth was then inhabited. He argues that the reason for preserving living creatures in the ark was that there might be a stock of domesticated animals that should be immediately serviceable for man after the flood.

2. (Heb. *Noäh'*, נֹחַ, *motion*,) one of the five daughters of Zelophehad, of the tribe of Manasseh. Num. xxvi, 33. B. C. 1452. As their father had died leaving no son, the daughters applied for an inheritance in the promised land in their father's right. Moses, under divine direction, granted their request, (Num. xxvii, 1, *sq.*.) and this promise was redeemed by Joshua. Josh. xvii, 3.

NO'BAH, (Heb. *No'bach*, נֹבַח, *barking*,) an Israelite, whose family is not named, but who probably belonged, like Jair, to one of the families of Machirites of the tribe of Manasseh. He took the town of Kenath and its villages, (Heb. "daughters,") and gave it his own name, *Nobah*. Num. xxxii, 42. B. C. about 1452:

NO'Ë, (Gr. *Nōē*,) the Grecized form (Matt. xxiv, 37, 38; Luke iii, 36; xvii, 26, 27) of NOAH, (q. v.)

NO'GAH, (Heb. same, נֹגַח, *a shining*,) one of the sons of David who were born to him in Jerusalem by other wives than Bathsheba. 1 Chron. iii, 7; xiv, 6. B. C. about 1040.

NO'HAH, (Heb. *Nochah'*, נֹחָה, *rest*,) the fourth-named of the sons of Benjamin, and the head of a family. 1 Chron. viii, 2.

NON, (Heb. same, נֹן,) once (1 Chron. vii, 27) for נֵן, *Nun*, the father of Joshua.

NUN, (Heb. same, נֵן, *a fish*, because of its prolificness,) an Ephraimite, and father of Joshua. Exod. xxxiii, 11; Num. xi, 28; xiii, 8, 16; xiv, 6,

30, 38; xxvi, 65; xxvii, 18; xxxii, 12, 28, etc. B. C. before 1491. There is no account given of his life.

NYM'PHAS, (Gr. *Νυμφᾶς*), a prominent Christian in Laodicea, whose house was used as a place of worship. Col. iv, 15. A. D. 64, (57.)

OBADI'AH, (Heb. *Obadyah'*, עֲבַדְיָה, *servant of Jehovah*; lengthened form, *Obadya'hu*, עֲבַדְיָהוּ.)

1. An officer of high rank in the court of Ahab, who is described as "over the house," that is, apparently, lord high chamberlain, or mayor of the palace. 1 Kings xviii, 3. B. C. about 906. Notwithstanding his position he "feared the Lord greatly;" and, during the persecution of the prophets by Jezebel, he concealed 100 of them in a cave, supplying them with food. In the third year of the terrible famine that visited Samaria Ahab and Obadiah divided the land between them to search for pasture. While on his journey he unexpectedly met Elijah, who commanded him to tell the king of the prophet's appearance. Obadiah hesitated, fearing death at Ahab's hands, but when Elijah insisted he had no choice but to obey. Chap. xviii, 5-16.

2. A man referred to in 1 Chron. iii, 21, in an obscure manner. Keil (*Commentary, in loco*) and Smith (*Dictionary, s. v.*) think the passage clearly corrupt. Dr. Strong (M'Clintock and Strong's *Cyclopaedia, s. v.*) considers that Obadiah was a son of Arnan, as the Septuagint and Vulgate have it, reading "his son" instead of "sons of;" and identifies him with Judah (Luke iii, 26) and Abiud (Matt. i, 13) of Christ's genealogy.

3. According to the received text, one of the five sons of Izrahiah, a descendant of Issachar and a chief man of his tribe. 1 Chron. vii, 3. It is uncertain when he lived.

4. One of the six sons of Azel, a descendant of Saul. 1 Chron. viii, 38; ix, 44. B. C. about 720.

5. A Levite, son of Shemaiah, who dwelt in one of the villages of the Netophathites near Jerusalem. 1 Chron. ix, 16. He is named as one of the temple porters. Neh. xii, 25. B. C. about 445.

6. The second-named of the eleven Gadite warriors of renown who joined David at Ziklag. 1 Chron. xii, 9. B. C. about 1058.

7. The father of Ishmaiah, who was chief of the tribe of Zebulun in David's reign. 1 Chron. xxvii, 19. B. C. before 1015.

8. One of the princes whom Jehoshaphat employed to teach in the cities of Judah. 2 Chron. xvii, 7. B. C. 912.

9. A Levite of the family of Merari who was one of the overseers of temple repairs ordered by King Josiah. 2 Chron. xxxiv, 12. B. C. 630.

10. The son of Jehiel, of the sons of Joab, who came up with a company of 218 male kinsmen in the second caravan with Ezra. Ezra viii, 9. B. C. about 457.

11. One of the priests who signed the covenant with Nehemiah. Neh. x, 5. B. C. 445.

12. The prophet. As to the person and circumstances of Obadiah nothing certain is known; and the traditional accounts of him in the rabbins and fathers, some of whom identify him with Ahab's pious commander, others with the third captain sent by Ahaziah against Elisha, (2 Kings

i, 13,) are quite worthless and evidently false. The prophecy of Obadiah commences with the proclamation of the destruction with which the Lord has determined to visit the Edomites, (vers. 1-9,) and then depicts, as the cause of the divine judgment which will thus suddenly burst upon the haughty people, the evil which it did to Jacob when Judah and Jerusalem had been taken by heathen nations, (vers. 10-14;) for this the Edomites and all nations will receive retribution even to their utter destruction, (vers. 15, 16;) then follows a declaration of the victories of Jacob. Vers. 17-21. He wrote probably B. C. between 588 and 583.

O'BAL, (Heb. *Obal'*, עֹבָל, perhaps *bare*,) a son of Joktan, and founder of an Arabian tribe. Gen. x, 28. B. C. after 2217. The locality (called Ebal in 1 Chron. i, 22) where they settled is unknown.

O'BED, (Heb. *Obed'*, עֹבֵד, *serving*, that is, Jehovah.)

1. The son of Boaz and Ruth, and father of Jesse, the father of David. Ruth iv, 17; 1 Chron. ii, 12. B. C. about 1312. The name of Obed occurs only Ruth iv, 17, and in the four genealogies, Ruth iv, 21, 22; 1 Chron. ii, 12; Matt. i, 5; Luke iii, 32.

2. A descendant of Jarha, the Egyptian slave of Sheshan in the line of Jerahmeel. He was grandson of Zabad, one of David's mighty men. 1 Chron. ii, 37, 38. B. C. after 1015.

3. One of David's mighty men. 1 Chron. xi, 47. B. C. 1047.

4. One of the gate-keepers of the temple, son of Shemaiah, the first-born of Obed-edom. 1 Chron. xxvi, 7. B. C. about 1015.

5. Father of Azariah, one of the captains of hundreds who joined with Jehoiada in the revolution by which Athaliah fell. 2 Chron. xxiii, 1. B. C. 878.

O'BED-E'DOM, (Heb. *Obed'-edom'*, עֶבֶד-אֶדוֹם, *servant of Edom*.)

1. A Levite of the family of Korhites, and belonging to the class of door-keepers. 1 Chron. xv, 18, 24. He is called a *Gittite* or *Gathite* from his birthplace, the Levitical city of Gath-rimmon in the tribe of Dan. After the death of Uzzah the ark, which was being conducted from the house of Abinadab in Gibeah to the city of David, was carried aside into the house of Obed-edom, where it continued three months, during which time Obed-edom was greatly prospered. 1 Chron. xiii, 14. It was brought thence by David. 1 Chron. xv, 25; 2 Sam. vi, 12. B. C. 1042. It is Obed-edom the Gittite who was appointed to sound "with harps on the Sheminith." 1 Chron. xv, 21; xvi, 5, 38. He is probably the same mentioned in 1 Chron. xxvi, 4-8.

2. The son of Jeduthun, and one of the temple door-keepers. 1 Chron. xvi, 38, second clause. B. C. about 1042.

3. A person who had charge of the vessels of the sanctuary in the time of Amaziah, king of Judah. 2 Chron. xxv, 24. B. C. 826.

O'BIL, (Heb. *Obil'*, אֹבִיל, *chief*, that is, overseer, of camels,) an Ismaelite who was appointed keeper of the herds of camels in the reign of David. 1 Chron. xxvii, 30. B. C. about 1015.

OC'RAN, (Heb. *Okran'*, עֲכָרָן, *afflicted*,) the father of Pagiel, "the prince" of Asher, and who assisted Moses in the numbering of the people. Num. i, 13; ii, 27; vii, 72, 77; x, 26. B. C. 1490.

O'DED, (Heb. *Oded'*, עֹדֶד, *erecting*.)

1. The father of Azariah the prophet, who met Asa on his return from defeating the Ethiopians, and exhorted him to continued faithfulness. 2 Chron. xv, 1. B. C. before 941. The address is, in ver. 8, ascribed to Oded, probably through a mistake of the copyists.

2. A prophet of the Lord in Samaria in the time of Pekah's invasion of Judah. B. C. about 741. He met the victorious army returning with their booty and prisoners, 200,000; and pointed out to them their cruelty and guilt, exhorting them to turn away the anger of God by sending back their prisoners. 2 Chron. xxviii, 9. His speech made a deep impression, and, according to advice of some chiefs of Ephraim, the captives were fed, clothed, anointed, and returned to Jericho.

OG, (Heb. same, עֹג, *long-necked*), an Amorite, king of Bashan, (Num. xxi, 33; xxxii, 33; Deut. iv, 47; xxxi, 4,) who ruled over sixty cities, (Josh. xiii, 30,) the chief of which were Ashtaroth and Edrei (ver. 12) in the time of the occupation of Canaan. B. C. 1452. He was defeated by the Israelites at Edrei, and, with his children and people, were exterminated. Num. xxi, 33; Deut. i, 4; iii, 1-13; xxix, 7; Josh. ii, 10. His many-walled cities were taken, (Deut. iii, 4-10,) and his kingdom assigned to the trans-Jordanic tribes, especially the half-tribe of Manasseh. Ver. 13; Josh. ix, 10; xiii, 12, 30. He was a man of giant stature, and Moses speaks of his iron bedstead, nine cubits long by four broad, which was preserved as a memorial in Rabbath. Deut. iii, 11. He was one of the last representatives of the giant race of Rephaim.

O'HAD, (Heb. same, אֶחָד, *power*), the third-named of the sons of Simeon, (Gen. xlv, 10,) and head of a family in Israel. Exod. vi, 15. B. C. about 1706.

O'HEL, (Heb. same, אֶהָל, *tent*), one of the children of Zerubbabel. 1 Chron. iii, 20. B. C. after 600.

O'MAR, (Heb. *Omar'*, אֹמָר, *eloquent*), son of Eliphaz, the first-born of Esau, and "duke" or phylarch of Edom. Gen. xxxvi, 11, 15; 1 Chron. i, 36. The name is supposed to survive in that of the tribe of *Amir* Arabs east of the Jordan. B. C. perhaps about 1740.

OM'RI, (Heb. *Omri'*, עֹמְרִי, *taught of Jehovah*.)

1. The seventh king of Israel, originally commander of the armies of Elah, king of Israel, and engaged in the siege of Gibbethon when informed of the king's death and the usurpation of Zimri. Proclaimed king by his army, Omri left Gibbethon and besieged Zimri in Tirzah, who in despair burned himself in his palace. 1 Kings xvi, 16. B. C. 929. Another competitor appeared in the person of Tibni, the son of Ginath. After a civil war of four years Omri was left undisputed master of the throne. Vers. 21, 22. B. C. 925. Having resided six years in Tirzah, he removed to the mountain Shomron, (Samaria,) which he bought from Shemer for two talents of silver. He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. He made a treaty with Benhadad I., of Damascus, surrendering to him some foreign cities, (1 Kings xx, 34,) among them, probably, Ramoth-

gilead, (chap. xxii, 3,) and admitted into Samaria a resident Syrian embassy, which is described by the expression "he made streets in Samaria" for Benhadad. He united his son in marriage to the daughter of a principal Phenician prince, which led to the introduction into Israel of Baal worship. Of Omri it is said: "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the Lord God of Israel to anger with their vanities." Chap. xx, 25, 26. This worldly and irreligious policy is denounced by Micah (chap. vi, 16) under the name of the "statutes of Omri." He died B. C. 918, and was succeeded by his son Ahab.

2. One of the sons of Becher, the son of Benjamin. 1 Chron. vii, 8. B. C. after 1706.

3. A descendant of Pharez, the son of Judah. 1 Chron. ix, 4. B. C. after 1706.

4. Son of Michael, and chief of the tribe of Issachar in the reign of David. 1 Chron. xxvii, 18. B. C. about 1017.

ON, (Heb. same, *וֹנָן*, *strength*,) the son of Peleth, and one of the chiefs of the tribe of Reuben who took part with Korah, Dathan, and Abiram in their revolt against Moses. Num. xvi, 1. His name does not again appear in the narrative of the conspiracy, nor is he alluded to when reference is made to the final catastrophe. There is a rabbinical tradition to the effect that he was prevailed upon by his wife to withdraw from his accomplices. (Smith, *Dictionary*, s. v.)

O'NAM, (Heb. *Onam'*, *וֹנָם*, *strong*.)

1. One of the children of Shobal, the son of Seir the Horite. Gen. xxxvi, 23; 1 Chron. i, 40. B. C. about 1840.

2. The son of Jerahmeel, of the tribe of Judah, by his wife Atarah. 1 Chron. ii, 26. He was the father of Shammai and Jada. Ver. 28. B. C. about 1471.

O'NAN, (Heb. *Onan'*, *וֹנָן*, perhaps *strong*,) the second son of Judah by the daughter of Shuah the Canaanite. Gen. xxxviii, 4; xlii, 12; Num. xxvi, 19; 1 Chron. ii, 3. B. C. about 1729. When his brother Ger was put to death by Jehovah on account of his wickedness, Onan refused, in accordance with the ancient custom, to become father by his widow, Thamai. For this he was punished by death. Gen. xxxviii, 8, *sq.*

ONES'IMUS, (Gr. *Ὀνήσιμος*, *profitable*,) the servant (or slave) in whose behalf Paul wrote the Epistle to Philemon. He was a native, or certainly an inhabitant, of Colosse, since Paul in writing to the Church there speaks of him (Col. iv, 9) as "one of you." Fleeing from his master Philemon to Rome, he was there led to embrace the Gospel through the instrumentality of the apostle. Philem. 10. After his conversion the most happy and friendly relations sprang up between the teacher and the disciple; and so useful had he made himself to him, that Paul desired to have him remain with him. This, however, he forebore in view of the relations of Onesimus and his master's right to his services. Onesimus, accompanied by Tychicus, left Rome with not only this epistle, but with that to the Colossians. Col. iv, 9. A. D. 64, (58.)

ONESIPHORUS, (Gr. *Ὀνησίφορος*, *profit-bearing*,) a Christian of Ephesus who not only ministered to the apostle there, (2 Tim. i, 18,) but who, being in Rome during Paul's second imprisonment, "was not ashamed of his chain," sought out Paul, and "often refreshed" him. 2 Tim. i, 16, 17. A. D. 60, (about 64.) In his epistle the apostle uttered his appreciation of the services rendered by Onesiphorus, and sent salutations to "the household" of his friend. Chap. iv, 19.

O'PHIR, (Heb. *Ophir'*, אֹפִיר,) one of the sons of Joktan, the son of Eber, a great-grandson of Shem. Gen. x, 26-29; 1 Chron. i, 23. B. C. after 2247.

OPH'RAH, (Heb. *Ophrah'*, עֶפְרָה, *fawn*,) a Judaite, and son of Meonothai, (1 Chron. iv, 14,) although it is more than likely that the word "begat" here means to found, and that Ophrah is the name of a village.

O'REB, (Heb. *Oreb'*, עֹרֵב, *raven*,) one of the chieftains of the Midianite host which invaded Israel, and was defeated and driven back by Gideon. He was killed, not by Gideon himself or the people under his immediate conduct, but by the men of Ephraim, who rose at his entreaty and intercepted the flying horde at the fords of the Jordan. Judg. vii, 24, 25. B. C. about 1249. The terms in which Isaiah refers to it (chap. x, 26) are such as to imply that it was a truly awful slaughter. He places it in the same rank with the two most tremendous disasters recorded in the whole of the history of Israel—the destruction of the Egyptians in the Red Sea and of the army of Sennacherib. (Compare Psa. lxxxiii.)

O'REN, (Heb. same, אֹרֵן, *ash-tree*,) the third-named of the sons of Jerahmeel of the tribe of Judah. 1 Chron. ii, 25. B. C. about 1471.

OR'NAN, (Heb. *Ornan'*, אֹרְנָן,) the form given in Chronicles (1 Chron. xxi, 15, 18, 20-25, 28; 2 Chron. iii, 1) to ARAUNAH, (q. v.)

OR'PAH, (Heb. *Orpah'*, עֹרְפָּה, probably a gazelle,) a Moabitess, and wife of Chilion, the son of Naomi. At first she was disposed to accompany her mother-in-law to Canaan, but afterward decided to remain among her own people. She gave Naomi the kiss of farewell, and returned "unto her people and unto her gods." Ruth i, 4, 14. B. C. about 1312.

OSEE', a less correct mode (Rom. ix, 25) of Anglicizing the name of the prophet HOSEA, (q. v.)

OSHE'A, (Heb. *Hoshe'a*, הוֹשֵׁעַ,) another form (Num. xiii, 8, 16, sometimes *Hoshea*) of the name of JOSHUA, (q. v.)

OTH'NI, (Heb. *Othni'*, עֹתְנִי, *my lion*,) one of the sons of Shemaiah, and a porter of the tabernacle. 1 Chron. xxvi, 7. B. C. about 1015.

OTH'NIEL, (Heb. *Othniel'*, עֹתְנִיָּאל, *lion of God*.) **1. Name and Family.** Called "the son of Kenaz, Caleb's younger brother." Judg. iii, 9. The probability is that Kenaz was the head of the tribe, (*Judah*,) and that Othniel, as the son of Jephunneh, was a descendant of Kenaz.

2. Personal History. (1) **Captures Debir.** The first mention of Othniel is on the occasion of the taking of Kirjath-sepher, or Debir, as it was

afterward called. Caleb, to whom the city was assigned, offered as a reward to its captor Achsah, his daughter. Othniel won the prize. Josh. xv, 16, 17; Judg. i, 12, 13. B. C. 1444. (2) **Delivers Israel.** "Israel forgot the Lord their God, and served Baalim and the groves," (Ashtaroth.) As a punishment for their idolatry the Lord delivered them into the hands of CHUSHAN-RISHATHAIM, (q. v.,) king of Mesopotamia, whom they were obliged to serve for eight years. B. C. 1402-1394. In this oppression the Israelites cried unto the Lord, and he raised them up a deliverer in the person of Othniel the Kenizzite. "The Spirit of the Lord came upon him, and he judged Israel, and went out to war." He prevailed against Chushan-rishathaim, "and the land had rest forty years: and Othniel the son of Kenaz died." Judg. iii, 7-11. B. C. 1394-1354.

2. An Othniel is mentioned (1 Chron. xxvii, 15) as ancestor of Heldai, the head of a family of Netophathites, and is probably the same person as above.

O'ZEM, (Heb. *O'tsem*, אֶצֶם, probably *strength*.)

1. The sixth son of Jesse, and next eldest above David. 1 Chron. ii, 15. B. C. about 1090.

2. One of the sons of Jerahmeel. 1 Chron. ii, 25. B. C. about 1471.

OZI'AS, (Gr. Ὀζίας,) another form of the name of *Uzziah*, king of Judah. Matt. i, 8, 9.

OZ'NI, (Heb. *Ozni'*, אֲזַנִּי, *my ear*, or *eared*, that is, *attentive*,) the fourth son of Gad, and the founder of the family of Oznites. Num. xxvi, 16. B. C. 1452.

PA'ÄRAI, (Heb. *Paaray'*, פָּעֲרֵי, *open*,) "the Arbite," one of David's valiant men, (2 Sam. xxiii, 35,) called in 1 Chron. xi, 37, NAARAI, (q. v.)

PA'DON, (Heb. *Padon'*, פְּדוֹן, *deliverance*,) the name of one of the Nethinim whose descendants returned from Babylon. Ezra ii, 44; Neh. vii, 47. B. C. about 536.

PA'GIEL, (Heb. *Pagiel'*, פִּגְעִיאל, *event of God*,) the son of Ocran, and chief of the tribe of Asher at the time of the exodus. Num. i, 13; ii, 27; vii, 72, 77; x, 26. B. C. 1491.

PA'HATH-MO'AB, (Heb. *Pach'ath Moäb'*, פַּחַת מוֹאָב, *governor of Moab*,) the head of a leading family of Judah, whose descendants, to the number of 2,812, returned to Babylon after the captivity, (Ezra ii, 6; Neh. vii, 11, 2,818,) and another company, of 200 males, under Ezra. Ezra viii, 4. Hashub the Pahath-Moabite is named among the builders of the walls of Jerusalem. Neh. iii, 11. In Ezra x, 30, eight of the "sons" of Pahath-Moab are named as putting away their strange wives. That this family was of high rank in the tribe of Judah we learn from their appearing *fourth* in order in the two lists, Ezra ii, 6; Neh. vii, 11; and from their chief having signed *second*, among the lay princes, in Neh. x, 14.

PA'LAL, (Heb. *Palal'*, פָּלַל, *judge*,) the son of Uzai, and one of those who assisted in rebuilding the walls of Jerusalem. Neh. iii, 25. B. C. 445.

PAL'LU, (Heb. *Pallu'*, פָּלוּא, *distinguished*,) the second-named of the sons of Reuben, (Gen. xlv, 9, *Phallu*; Exod. vi, 14; Num. xxvi, 5, 8; 1 Chron. v, 3,) and founder of the Palluites. Num. xxvi, 5. B. C. about 1706.

PAL'TI, (Heb. *Palti'*, פִּלְטִי, *my deliverance*,) the son of Raphu of the tribe of Benjamin, and appointed to represent that tribe among the twelve spies. Num. xiii, 9. B. C. 1490.

PAL'TIEL, (Heb. *Paltiel'*, פִּלְטִיאֵל, *deliverance of God*,) the son of Azzan, and prince of the tribe of Issachar. Num. xxxiv, 26. He was one of the twelve appointed to divide the land of Canaan among the tribes. B. C. 1452.

PARMASH'TA, (Heb. *Parmashta'*, פַּרְמִישְׁתָּא, *the seventh-named of the sons of Haman*, slain by the Jews. Esther ix, 9. B. C. about 509.

PAR'MENAS, (Gr. Παρμενᾶς, perhaps *content*,) one of the seven deacons, "men of honest report, full of the Holy Ghost and wisdom." Acts vi, 5. There is a tradition that he suffered martyrdom at Philippi in the reign of Trajan. A. D. 33, (29.) Hippolytus says that he was at one time bishop of Soli. He is commemorated in the calendar of the Byzantine Church on July 28.

PAR'NACH, (Heb. *Parnak'*, פֶּרְנָךְ, perhaps *swift*,) father of Elizaphan, prince of the tribe of Zebulun at the close of the exodus. Num. xxxiv, 25. B. C. 1452.

PA'ROSH, (Heb. *Parosh'*, פֶּרְעִישׁ, *a flea*,) the descendants of Parosh, in number 2,172, returned from Babylon with Zerubbabel. Ezra ii, 3; Neh. vii, 8. Another detachment of 150 males, with Zechariah at their head, accompanied Ezra. Ezra viii, 3. Seven of the family had married foreign wives. Ezra x, 25. They assisted in the building of the wall of Jerusalem, (Neh. iii, 25,) and signed the covenant with Nehemiah. Neh. x, 14. B. C. before 536.

PARSHAN'DATHA, or **PARSHANDA'THA**, (Heb. *Parshandatha'*, פֶּרְשָׁנְדָּתָא, perhaps *given to Persia*,) the eldest of Haman's ten sons who were slain by the Jews in Shushan. Esther ix, 7. B. C. about 509.

PAR'UAH, or **PARU'AH**, (Heb. *Paru'ach*, פָּרוּחַ, *blossoming*, or *increase*,) the father of Jehoshaphat, which latter was Solomon's purveyor in Issachar. 1 Kings iv, 17. B. C. 1014.

PA'SACH, (Heb. *Pasak'*, פָּסַךְ, *cut off*,) the first-named of the sons of Japhlet of the tribe of Asher. 1 Chron. vii, 33. B. C. about 1450.

PASE'AH, (Heb. *Pase'ach*, פָּסֵחַ, *lame*.)

1. One of the sons of Eshton, among the descendants of Judah, described as "the men of Rechah." 1 Chron. iv, 12.

2. The head of a family of Nethinim who returned with Zerubbabel. Ezra ii, 49; Neh. vii, 51. His "son," (or descendant,) Jehoiada, assisted in restoring one of the gates of the city. Neh. iii, 6. B. C. probably before 536. He is called Phaseah in Neh. vii, 51.

PASH'UR, (Heb. *Pashchur'*, פִּישְׁחוּר, *prosperity round about*, or *liberation*.)

1. The son of Immer the priest. He was chief governor of the temple, (Jer. xx, 1,) and when he heard the prophecies of Jeremiah he smote Jeremiah and put him in the stocks. The next day he released Jeremiah, who informed him that his name was changed to Magor-missabib, (that is, *terror on every side*,) and that he and all his house should be carried to Babylon and die there. Chap. xx, 2-6. B. C. about 605. Nothing more is known of him.

2. Another priest, the son of Malchiah, who in the reign of Zedekiah was one of the chief princes of the court. Jer. xxxviii, 1. He was sent, with others, by Zedekiah to Jeremiah at the time when Nebuchadnezzar was preparing his attack upon Jerusalem. Jer. xxi. B. C. about 589. Again, somewhat later, Pashur joins with others in petitioning the king to have Jeremiah put to death because of his denunciations. In the time of Nehemiah this family appears to have become a chief house, and its head the head of a course. 1 Chron. ix, 12; Ezra ii, 38; Neh. vii, 41; x, 3; xi, 12.

3. The father of Gedaliah, which latter took part with Jucal and the Pashur last named in the accusation and imprisonment of Jeremiah. Jer. xxxviii, 1. B. C. 589.

PAT'ROBAS, (probably from Gr. Πατρόβιος, *life of his father*;) one of the Christians at Rome to whom Paul sent salutations. Rom. xvi, 14. A. D. 60, (55.)

PAUL. 1. Name and Family. (Gr. Παῦλος,) originally *Saul*, (שאול, *Shaul, asked for*.) He was a native of Tarsus, a city of Cilicia, (Acts xxi, 39; xxii, 3,) and was of pure Jewish descent, of the tribe of Benjamin. Phil. iii, 5. Of his mother there is no mention, and the information respecting his father is very meager, viz.: that he was a Pharisee, (Acts xxiii, 6,) and that from him Saul inherited the rights of Roman citizenship. Acts xxii, 28. The date of his birth is unknown, though an ancient tradition gives it as the second year after Christ.

2. Personal History. (1) Previous to Conversion. It being the custom among the Jews that all boys should learn a trade, Paul learned that of "tent-making," "the material of which was hair-cloth, supplied by the goats of his native province, and sold in the markets of the Levant by the well-known name of *cilicium*."—Conybeare and Howson, *Life and Epistles of St. Paul*. At the proper age (probably about thirteen years) he went to Jerusalem to prosecute his studies in the learning of the Jews. Here he became a student of Gamaliel, a distinguished teacher of the law. Acts xxii, 3. Here Saul grew more and more familiar with the outward observances of the law, and gaining that experience of the "spirit of bondage" which should enable him to understand himself, and to teach others, the blessing of the "spirit of adoption." **(2) As Persecutor.** Paul is first introduced to us in connection with the martyrdom of Stephen, and the persecution which followed. A. D. 36. "Stephen, full of faith and power, did great wonders and miracles among the people." The learned members of the foreign synagogues endeavored to refute his teachings by argument or by clamor. As the *Cilician* synagogue is mentioned among them, we can readily believe that Saul was one of the disputants. In this transaction he was, if not an assistant, something more than a mere spectator, for "the witnesses laid down their clothes at a young man's feet, whose name was Saul." Acts vii, 58. He is described as a young man, (νεανίας,) but was prob-

ably 30 years of age at least. After Stephen's burial Saul continued his persecution of the Church, as we are told again and again in St. Luke's narrative and in St. Paul's own speeches and epistles. He "made havoc of the Church," invading the sanctuaries of domestic life, "entering into every house," (Acts viii, 3;) and those whom he thus tore from their homes he "committed to prison." And not only did men thus suffer at his hands, but women also, a fact three times repeated as a great aggravation of his cruelty. Chap. viii, 3. These persecuted people were even "scourged in the synagogues." Chap. xxvi, 11. Nor was Stephen the only one to suffer death, as we may infer from the apostle's own confession: "I persecuted this way unto the death, binding and delivering into prisons

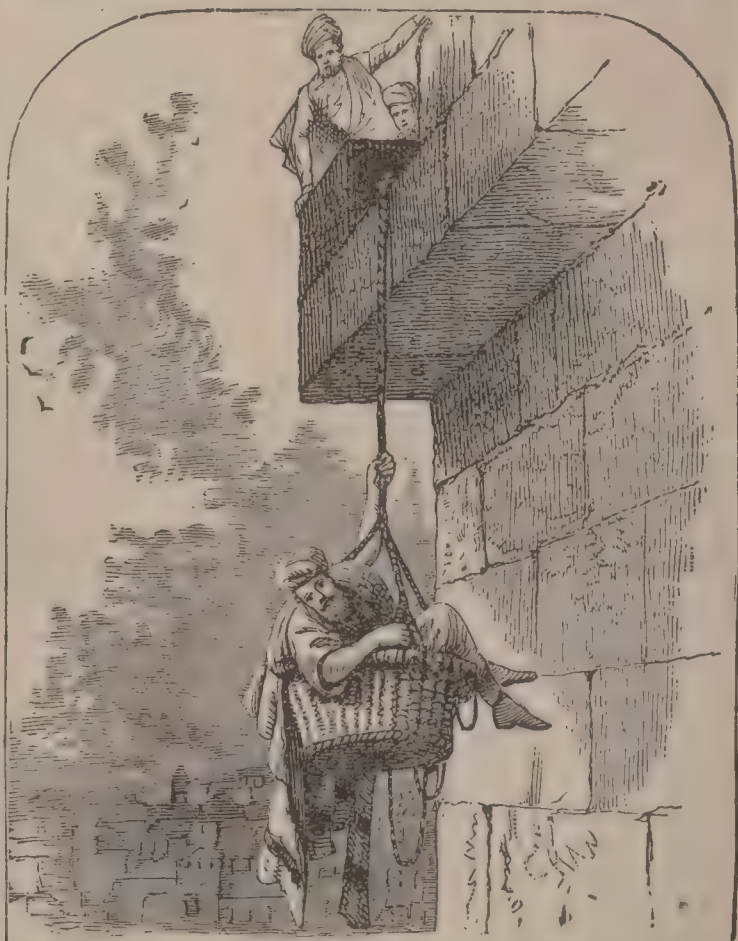


TARSUS.

both men and women, (chap. xxii, 4,) and when they were put to death I gave my voice against them." Chap. xxvi, 10. He even endeavored to cause them "to blaspheme." Chap. xxvi, 11. His fame as an inquisitor was notorious far and wide. Even at Damascus Ananias had heard "how much evil he had done to Christ's saints at Jerusalem." Chap. ix, 13. It was not without reason that in his later years he remembered how he had "persecuted the Church of God and wasted it." Gal. i, 13. (3) **Saul's Conversion.** Owing to the persecution of the Church they were scattered abroad, and went every-where preaching the word. "And Saul, breathing out threatenings and slaughter against the disciples of the Lord," determined to follow

them. "Being exceedingly mad against them, he persecuted them even to strange cities." Chap. xxvi, 11. He went, therefore, to the high-priest "and desired of him letters to Damascus," where he had reason to believe that Christians were to be found. While on his journey to that city his wonderful conversion took place, changing the proud and persecuting Saul into the loving, helpful Paul. We hesitate to enlarge upon the words of Scripture, and refer to the narrative of St. Luke, Acts ix, 3-9. The conflict of Saul's feelings was so great, and his remorse so piercing and deep, that during this time he neither ate nor drank. He could have had no intercourse with the Christians, for they had been terrified by the news of his approach. And the unconverted Jews could have no true sympathy with his present state of mind. But he called upon God, and in his blindness a vision was granted him—a vision soon to be realized—of his being restored to sight by Ananias. After his restoration he was baptized, communed with the disciples, and "straightway preached Christ in the synagogues that he is the Son of God." A. D. 37. Conscious of his divine mission, he never felt that it was necessary to consult "those who were apostles before him, but he went into Arabia, and returned again unto Damascus." Gal. i, 17. Of the time thus spent we learn further from himself (Gal. i, 18) that it was three years, which may mean either three full years, or one year with parts of two others. We are not told to what district he retired, or for what purpose—perhaps for seclusion, meditation, and prayer.

Returning to Damascus, the Jews took counsel to slay him, but "the disciples took him by night, and let him down by the wall in a basket." Acts ix, 25. According to St. Paul (2 Cor. xi, 32) it was the ethnarch under Aretas, the king, who watched for him, desiring to apprehend him. **(4) First Visit to Jerusalem.** Preserved from destruction at Damascus, Paul turned his steps toward Jerusalem. His motive for the journey, as he himself tells us, was "to see Peter." Gal. i, 18. "He assayed to join himself to the disciples; but they were all afraid of him and believed not that he was a disciple." Barnabas became his sponsor to the apostles and Church, as-



suring them of the facts of Paul's conversion and subsequent behavior at Damascus. Barnabas's introduction quieted the fears of the apostles, and

Paul "was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians." It is not strange that the former persecutor was singled out from the other believers as the object of a murderous hostility. He was therefore again urged to flee, and, by way of Cesarea, betook himself to his native city, Tarsus. The length of his stay in Jerusalem was fifteen days. Gal. i, 18. A. D. 39. (5) **At Antioch.** While Paul was at Tarsus a movement was going on at Antioch which raised that city to an importance second only to that of Jerusalem in the early history of the Church. A large number believed there through the preaching of the disciples driven from Jerusalem, and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch. Needing assistance, he went to Tarsus to seek Saul. A. D. 44. Returning with him to Antioch, they labored together for "a whole year." As new converts in vast numbers came in from the ranks of the Gentiles the Church began to lose its ancient appearance of a Jewish sect, and to stand as a self-existent community, and they were, therefore, first at Antioch distinguished as "Christians." While Barnabas and Saul were evangelizing the Syrian capital, certain prophets came down from Jerusalem to Antioch, and one of them, named Agabus, announced that a time of famine was at hand. No time was lost in preparing for the calamity. All the Antioch Christians, according to their ability, "determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts xi, 22-30. This was the occasion of Paul's *second visit* to Jerusalem. Having fulfilled their mission they returned to Antioch, bringing with them another helper, John, whose surname was Mark. Chap. xii, 25. While here the leaders of the Church "ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Their brethren, after fasting and praying, laid their hands on them; and so they departed. Chap. xiii, 1-3. (6) **First Missionary Journey.** The date of their departure is variously fixed. According to Usher it was A. D. 45; Lewin, 45-46; while Conybeare and Howson give 48-49. (a) *Cyprus.* Their first point of destination was the island of Cyprus, the native place of Barnabas. Reaching Salamis, "they preached the word of God in the synagogues of the Jews; and they had also John to minister." From Salamis they traveled to Paphos, at the other extremity of the island, the residence of the Roman governor, Sergius Paulus, who, hearing of the arrival of Barnabas and Saul, sent for them, "desiring to hear the word of God." Attached to the governor was a Jew named Bar-jesus, or Elymas, a false prophet and sorcerer, who, fearful of the influence of the apostles, "withstood them, seeking to turn away the deputy from the faith." Paul rebuked Bar-jesus, denounced him in remarkable terms, declaring against him God's sentence of temporary blindness. The sight of Elymas began to waver, and presently a darkness settled on it so thick that he ceased to behold the sun's light. The proconsul, moved by the scene and persuaded by the teaching of the apostle, became a believer. From this point of the apostolical history PAUL appears as the great figure of every picture. He now enters on his work as the preacher to the Gentiles, and simultaneously his name is suddenly changed. Nothing is said to explain the change of name, though we find many conjectures among writers. See DIFFICULTIES. (b) *To Perga and Antioch.* From Paphos

"Paul and his company" set sail for Perga in Pamphylia, where they remained but a short time. An event occurred there which was attended with painful feelings at the time, and involved the most serious consequences; "John departing from them returned to Jerusalem." Chap. xiii, 13. From Perga they traveled on to Antioch in Pisidia. Here "they went into the synagogue on the Sabbath day and sat down." Being invited, "after the reading of the law and the prophets," to speak, Paul stood up and addressed the people. Chap. xiii, 16-41. The discourse made a deep and thrilling impression upon the audience, and the apostles were requested to repeat their message on the next Sabbath day. During the week so much interest was excited that on the Sabbath "almost the whole city came together to hear the word of God." Filled with envy because of the desire of the Gentiles to hear, the Jews "spake against those things which were spoken by Paul, contradicting and blaspheming." The apostles turned to the Gentiles, and boldly proclaimed salvation to them. Opposition increasing, the apostles left Antioch (chap. xiii, 14-51) and came (c) to *Iconium*. Here they went first to the synagogue, and the effect of their discourses was such that great numbers, both of Jews and Greeks, believed the Gospel. Persecution was raised by the unbelieving Jews, but the apostles persevered and lingered in the city some considerable time, encouraged by the miracles which God worked through their instrumentality. • Learning the intention of the hostile Gentiles and their Jewish instigators to raise a riot and stone them, Paul and his company fled. (d) *Lycaonia*. They came to Lystra and Derbe, cities of Lycaonia, and preached the Gospel. Here their mission was attested by a miracle—the cure of a cripple. The simple natives ascribed the work to a present deity, and exclaimed, "The gods are come down to us in the likeness of men." They identified Paul with Mercury, and Barnabas with Jupiter, and were about to pay them divine honors. From this the apostles with difficulty dissuaded them. The people in general were disappointed at the repulse of the honors they had offered. The easy step from blind worship to rabid persecution was soon taken, at the instigation of certain Jews who came from Antioch and Iconium. Paul was stoned, and dragged out of the city for dead; but as the new disciples stood round him he revived and returned into the city, whence he and Barnabas departed the next day for Derbe, where they gained many disciples. (e) *Return*. We have now reached the limit of St. Paul's first missionary journey. He revisited Lystra, Iconium, and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith." The apostles also ordained elders in every Church for their teaching and guidance. They then passed through Pisidia and Perga (in Pamphylia) to Attalia, where they embarked for Antioch, in Syria, where they related the successes which had been granted to them, and especially "the opening of the door of faith to the Gentiles." And so ended the First Missionary Journey. Chap. xiv. (7) **The Council at Jerusalem**, (Acts xv; Gal. ii.) While Paul and Barnabas were abiding at Antioch, certain men came down from Judea and taught the brethren that it was necessary for the Gentile converts to be circumcised. This doctrine being vigorously opposed by the two apostles, it was determined to refer the question to the apostles and elders at Jerusalem. Paul and Barnabas themselves, and certain others, were selected for the mission. In Gal. ii, 2, St. Paul says that he went up "by revelation." On their way to Jerusalem they announced to the brethren in

Phenicia and Samaria the conversion of the Gentiles. Arrived at Jerusalem, Paul had private interviews with the more influential members of the Christian community. Gal. ii, 2. The apostles and the Church in general, it appears, would have raised no difficulties; but certain believers, who had been Pharisees, thought fit to maintain the same doctrine which had caused the disturbance at Antioch. A formal decision became necessary. After considerable discussion Peter addressed the council, followed by Paul and Barnabas with a statement of facts. Then James gave his decision, which was adopted by the apostles, and elders, and brethren. They wrote to the Gentiles in Antioch and Syria and Cilicia, disavowing the men who, they say, "going out from us, troubled you with words," and bearing emphatic testimony to Paul and Barnabas as the "beloved who have hazarded their lives for the name of our Lord Jesus Christ." Having been dismissed, the apostles returned to Antioch and read the epistle to the gathered multitude, who were greatly "rejoiced for the consolation." The apostles continued at Antioch preaching the word, and it is in this interval of time that we must place that visit of Peter to Antioch mentioned by Paul in the Epistle to the Galatians. Chap. ii, 11, *sq.* It appears that Peter, having come to Antioch, fellowshiped with the Gentile converts until the arrival of some Jewish brethren, when he "withdrew, and separated himself" from them. Paul, seeing this, rebuked Peter "before all," and "withstood him to the face." Soon after Paul expressed a desire to revisit the cities where he had preached and founded Churches. Barnabas determined to take John Mark with them, "and the contention was so sharp between them that they departed asunder one from the other." (8) **Second Missionary Journey.** Paul chose Silas for his companion, and the two went together through Syria and Cilicia, visiting the Churches, and so came to Derbe and Lystra. (a) *Timothy.* At the latter place they found Timothy, whom Paul desired to take with him, and therefore circumcised because of the Jews. Paul then passed through the regions of Phrygia and Galatia, and avoiding, by direction of the Spirit, Asia and Bithynia, he came with his companions by way of Mysia to Troas, on the borders of the Hellespont. Acts xvi, 1-8. (b) *Visit to Macedonia.* Paul saw in a vision a man of Macedonia, who besought him, saying, "Come over into Macedonia and help us!" The vision was understood to mean that "the Lord had called us to preach the Gospel unto them." It is at this point that the historian, speaking of Paul's company, substitutes "we" for "they." He says nothing of himself; we can only infer that Luke, to whatever country he belonged, became a companion of Paul at Troas. The party immediately set sail from Troas, touched at Samothracia, passed on to Neapolis, and from thence journeyed to Philippi. (c) *At Philippi.* The first convert in Macedonia was Lydia, a woman of Thyatira, who already worshiped God. She made a profession of her faith in Jesus and was baptized. So earnest was she in her invitation that Paul and his company made her house their home while at Philippi. Chap. xvi, 13-15, 40. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state, beset Paul and his company. Paul, in the name of Jesus, cast the spirit out of the girl, whereupon her masters, seeing their hope of gain was gone, dragged Paul and Silas before the magistrates. They yielded to the clamor of the multitude, and ordered the apostles to be beaten and cast into prison. This cruel wrong was the occasion of the sig-

nal appearance of the God of righteousness and deliverance. The narrative tells of the earthquake, the jailer's terror, his conversion and baptism, also of the anxiety of the rulers when they learned that those whom they had beaten and imprisoned without trial were Roman citizens. Chap. xvi, 16-40. (d) *At Thessalonica.* Leaving Philippi, Paul and Silas traveled through Amphipolis and Apollonia, and stopped again at Thessalonica. For three Sabbaths Paul proclaimed Christ in the synagogue, and as a result some of the Jews, with many devout Greeks, "and of the chief women not a few," consorted with Paul and Silas. But the envy of the unbelieving Jews was excited, and, gathering a mob, they assaulted the house of Jason, with whom Paul and Silas were staying as guests. "And the brethren immediately sent away Paul and Silas by night." Chap. xvii, 1-10. (e) *Berea.* The next point reached was Berea, where the apostles found Jews more noble than those of Thessalonica had been. Accordingly they gained many converts, both Jews and Greeks. When the Thessalonian Jews heard of this they came hither and stirred up the people. A tumult was only avoided by Paul's departure for the coast, whence he set sail for Athens, leaving Silas and Timothy behind him. Chap. xvii, 10-15. Some of "the brethren" went with Paul as far as Athens, where they left him, carrying back "a commandment unto Silas and Timotheus for to come to him with all speed." (f) *At Athens.* And Paul was "left in Athens alone." 1 Thess. iii, 1. As he looked about him "he saw the city wholly given to idolatry," and "his spirit was stirred in him." According to his custom, he sought out his brethren of the scattered race of Israel, declaring to them that the Messiah had come. He also began to discourse daily in the Agora (market-place) to them that met with him, among whom were philosophers of the Epicureans and Stoics. His teachings were received, partly in pity, partly in contempt, and yet any one with a novelty was welcome to his hearers, "for all the Athenians, and strangers which were there, spent their time in nothing else but either to tell or to hear some new thing." They, therefore, brought him to the Areopagus, that he might make to them a formal exposition of his doctrine. Here the apostle delivered that wonderful discourse reported in Acts xvii, 22-31. Beginning by complimenting them on their carefulness in religion, he, with exquisite tact and ability, exposed the folly of their superstitions, and unfolded the character and claims of the living and true God. But when Paul spoke of the resurrection the patience of his audience failed; some mocked him, and others thinking they had heard enough of his subject for the time, promised him another audience. "So Paul departed from among them." But some believed, among whom was Dionysius the Areopagite and a woman named Damaris. Chap. xvii, 16-34. We are not informed how long Paul remained in Athens, nor for what cause he left. (g) *At Corinth.* From Athens Paul proceeded to Corinth, where, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This brought him into an acquaintance with Aquila and Priscilla, with whom he made his home. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." While thus engaged Silas and Timothy came from Macedonia and joined him. The *First Epistle to the Thessalonians* was probably written at this time, drawn out from Paul by the report given him of the Church in Thessalonica, which he had been visiting. 1 Thess. iii, 1, 2. Their coming greatly encouraged him, for he acknowl-

edges himself to have been "in weakness, and in fear, and in much trembling." 1 Cor. ii, 3. This was doubtless that period of pressing want from which he was relieved by the arrival of "the brethren" (Silas and Timothy) from Macedonia with contributions. 2 Cor. xi, 9. Rejected of the Jews, he turned to the Gentiles and worshiped in the house of a proselyte named Justus. Encouraged by the conversion of Crispus, the chief ruler of the synagogue, and by a vision of the Lord, he remained in Corinth, teaching the word, a year and six months. During this period he probably wrote the *Second Epistle to the Thessalonians*. The Jews then made an unsuccessful attempt against Paul, but were defeated by the calmness of Gallio, the deputy. After remaining a good while at Corinth he departed into Syria, taking with him Priscilla and Aquila. Acts xviii, 1-18. (h) *Return*. The apostle's destination was Jerusalem, desiring to be there on the day of Pentecost. Acts xx, 16. He journeyed thither by the way of Ephesus, leaving his friends, Aquila and Priscilla, there. This visit seems to have been a brief one, the only record of it being, "And when he had landed at Cesarea, and gone up and saluted the Church, he went down to Antioch." Acts xviii, 22. He thus completed his *Second Missionary Journey* in the early summer of A. D. 54. (Conybeare and Howson,) or September, A. D. 53, (Lewin.) (9) **Third Missionary Journey.** After a considerable stay at Antioch "Paul departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples," (Acts xviii, 23,) and also giving directions for the collection in behalf of the poor saints in Jerusalem. 1 Cor. xvi, 1, 2. (a) *At Ephesus*. He then came to Ephesus, where he found about twelve disciples who had received the instructions of Apollos. Upon inquiry Paul found that they had only received John's baptism, and were ignorant of the very existence of the Holy Ghost. He thereupon explained the mission of John as the teacher of repentance to prepare men's minds for Christ, who is the true object of faith. They believed, were baptized, and received the miraculous gift of tongues and prophecy. Entering upon his public ministry, for three months he spoke boldly in the synagogue, but being opposed, he withdrew to the school of one Tyrannus, where he discoursed daily for two years. "And God wrought special miracles by the hands of Paul," so that many from among the exorcists became converts, and burned their books of magic to the value of about \$10,000. At about this time (according to Conybeare and Howson) he paid a visit to Corinth, and, returning to Ephesus, wrote the *First Epistle to the Corinthians*. The religious change was becoming so great that the craftsmen who gained their living by making models of the statue of Diana became alarmed and raised an insurrection. The danger increasing, the apostle and his companion left the city. Acts xviii-xx, 1. A. D. 57. (b) *At Troas and Macedonia*. On leaving Ephesus Paul went first to Troas, where he preached with great success, though much dejected by the non-arrival of Titus, who had been sent to Corinth. 2 Cor. ii, 12, 13. The necessity of meeting Titus urging him forward, he sailed to Macedonia, and, landing at Neapolis, proceeded immediately to Philippi. Here he was "comforted by the coming of Titus," (2 Cor. vii, 6,) and was probably here rejoined by Timothy. 2 Cor. i, 1. Titus was sent to Corinth with the *Second Epistle to the Corinthians*, and to finish the collection he had begun there. 2 Cor. viii, 6, 16-18. Hearing that Judaizing teachers had been corrupting the Church of Galatia, Paul wrote the *Epistle to the Galatians*, powerfully refuting and remonstrating against the errors in question.

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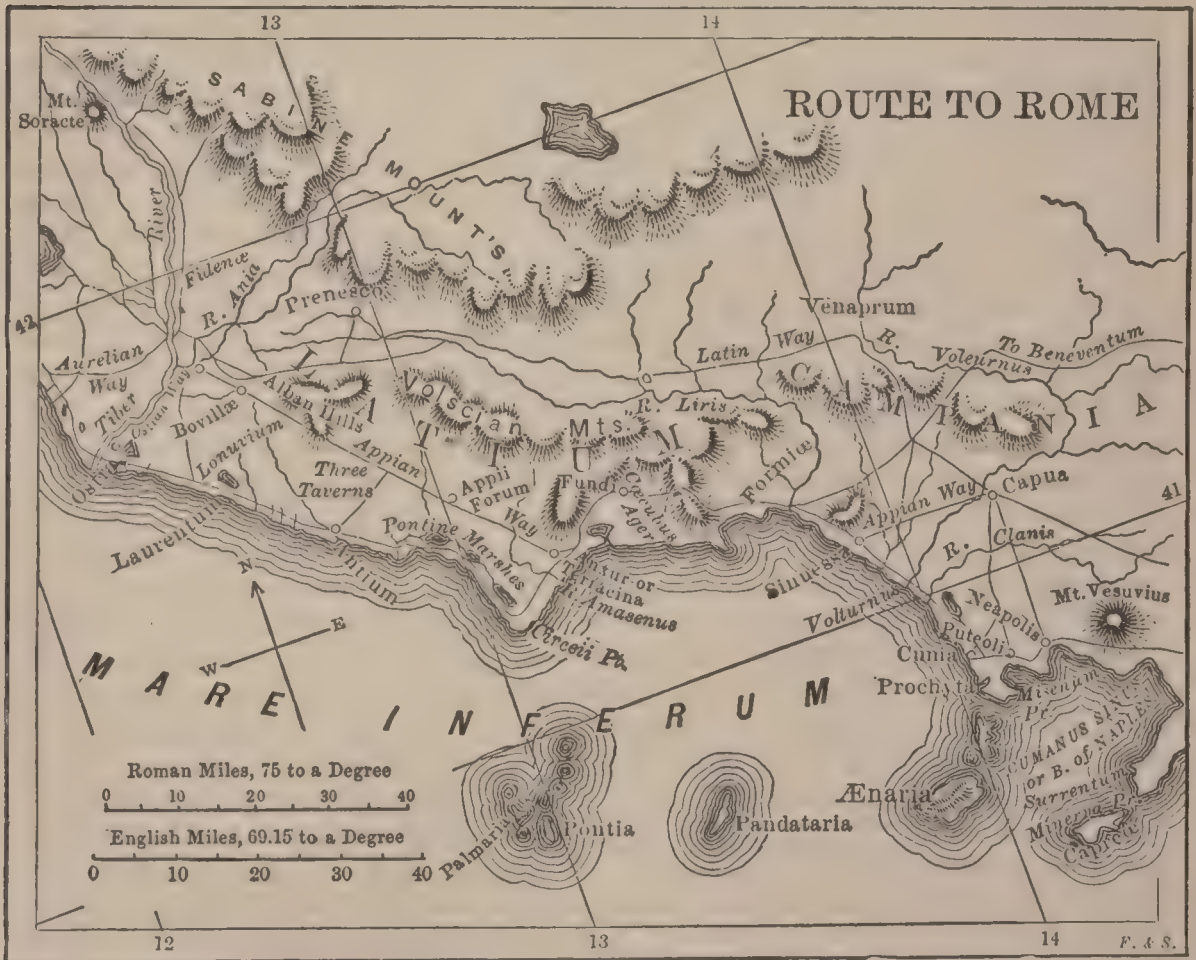




Paul traveled through Macedonia, perhaps to the borders of Illyricum, (Rom. xv, 19,) and then carried out the intention of which he had spoken so often, and arrived at Corinth, where he probably remained three months. Acts xx, 2, 3. Here he wrote the *Epistle to the Romans*. Leaving Europe, Paul now directed his course toward Jerusalem, accompanied by Luke. At Troas he restored Eutychus to life. Paul journeyed by land to Assos, where he took ship for Miletus. By invitation the elders of the Church at Ephesus met him here, and were bade an affectionate farewell. Acts xx. The voyage was then resumed, by the way of Coos, Rhodes, and Patara, to Tyre. Here Paul and his company remained seven days, and then sailed to Ptolemais, stopping one day, and reached Cesarea. In opposition to the entreaties of Philip (the evangelist) and others, as well as the prophetic intimations of danger from Agabus, Paul determined to go on to Jerusalem. Chap. xxi, 1-17. B. C. summer 58. **(10) Arrest at Jerusalem, etc.** This fifth visit of Paul to Jerusalem since his conversion is the last of which we have any certain record. He was gladly received by the brethren, and the following day had an interview with James and the elders, declaring "particularly what things God had wrought among the Gentiles by his ministry." The charge had been brought against him that "he taught *all the Jews among the Gentiles* to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." In order to dispel this impression he was asked to do publicly an act of homage to the law. They had four men who were under the Nazarite law, and Paul was requested to put himself under the vow with these, and to supply the cost of their offerings. When the seven days were almost ended some Jews from Asia stirred up the people against him on the charge of bringing Greeks into the temple to pollute it. The whole city was moved, the apostle was dragged out of the temple, and they were about to kill him. The appearance of soldiers and centurions sent by the tribune stayed their blows. The tribune ordered Paul to be chained, and, not able to learn who he was nor what he had done, sent him to the castle. He obtained leave to address the people, (Acts xxi, 40; xxii, 1-21,) and delivered what he himself called his "defense." At the mention of his mission to the Gentiles they shouted, "Away with such a fellow from the earth; for it is not fit that he should live." Seeing that a tumult was imminent, the tribune sent him within the castle, ordering him to be examined by scourging. From this outrage the apostle protected himself by mentioning his Roman citizenship. On the morrow he was taken before the Sanhedrin; no conclusion was arrived at; only a dissension between the Sadducees and Pharisees. The life of the apostle being in danger, he was removed to the castle. That night he was cheered by a vision, in which he was told to "be of good cheer," for he must "bear witness of Jesus at Rome." The conspiracy of forty Jews to kill him was frustrated by tidings brought by Paul's sister's son, and it was determined to send him to Cesarea to Felix, the governor of Judea. Acts xxii, 21-xxiii, 24. (a) *Before Felix*. In charge of a strong guard of soldiers he was taken by night as far as Antipatris, the cavalry alone going with him to Cesarea. Felix simply asked Paul of what province he was, promising him a hearing when his accusers should come. Chap. xxiii, 23-35. Five days after the high-priest Ananias and certain members of the Sanhedrin appeared, with Tertullus as their advocate. The charges made against Paul were denied by him, and Felix delayed proceedings until

"Lysias, the chief captain, should come down," commanding that Paul should be treated with indulgence and his friends allowed to see him. "After certain days" Felix sent for Paul, influenced probably by the desire of Drusilla, his wife, to hear him, she being a Jewess. Felix trembled under his preaching, but was unrepentant, shutting his ears to conviction and neglecting his official duty, hoping that he might receive a bribe from Paul for his liberation. But not receiving this, he retained Paul a prisoner without a hearing two years, until the arrival of Festus. Acts xxiv. B. C. 59. (b) *Before Festus*. As soon as the new governor, Festus, came to Jerusalem he was requested to send for Paul. He replied that Paul should be kept at Cesarea, whither he ordered his accusers to accompany him. After ten days he returned, and on the next day Paul was brought before the tribunal. When asked if he was willing to be tried at Jerusalem, the apostle, aware of his danger, replied that he stood at Cæsar's judgment-seat. He then uttered the words "*Cæsarem appello*," "I appeal unto Cæsar," which a Roman magistrate dared not resist. Festus conferred with his council and replied, "Hast thou appealed unto Cæsar? unto Cæsar shalt thou go." Acts xxv, 1-12. (c) *Before Agrippa*. While waiting for an opportunity to send Paul to Rome Festus desired to prepare an account of the trial to be sent to the emperor. This was a matter of some difficulty, as the information elicited at the trial was so vague that he hardly knew what statement to insert; and it seemed "unreasonable to send a prisoner and not to signify the crime laid against him." Ver. 27. About this time King Agrippa II., with his sister Berenice, came on a complimentary visit to the new governor. To him Festus recounted the case, confessing his own ignorance of Jewish theology, whereupon Agrippa expressed a desire to hear the prisoner. The next day Agrippa and Berenice came with great pomp, with suite of military officers and chief men of Cesarea. Paul was brought, and, permission having been given him to speak, he pronounced one of his greatest apologies for the Christian truth. When he spoke of the resurrection Festus exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad." This Paul courteously denied, and, turning to the Jewish voluptuary, he made this appeal to him, "King Agrippa, believest thou the prophets? I know that thou believest," to which the king ironically responded, "Thou wilt soon persuade me to be a Christian." (Conybeare and Howson, *trans.*) The reply of Paul concluded the interview, and it was decided that he had done nothing worthy of death, and might have been set at liberty but for his appeal to Cæsar. There was no retreat, and nothing remained but to wait for a favorable opportunity of sending the prisoner to Rome. Acts xxv, 13-27; xxvi. (11) **Voyage to Rome.** At length (about August, A. D. 60, Conybeare and Howson) Paul, under the care of Julius, a centurion of the Augustan cohort, set sail in a coasting vessel belonging to Adramyttium. The next day they touched at Sidon, "and Julius courteously entreated Paul and gave him liberty to go unto his friends and refresh himself." The next port reached was Myra, a city of Lycia, where they found a ship of Alexandria bound for Italy; and to this vessel Julius transferred his prisoners. Leaving behind the harbor of Cnidus and doubling Salmone, the headland of Crete, they beat up with difficulty under the lee of the island, as far as the fine harbor, near Lasæa, which still bears its ancient name of the *Fair Havens*. Contrary to the warning of the apostle that it would be perilous to continue the voyage at

that season of the year, it was decided not to remain. The hope was to reach Phenice (*Phoenix*) and winter there. Overtaken by the *Euroclydon*, they were unable to bear up into the wind, and, letting the ship drive, were carried under the lee of a small island named *Clauda*. The storm raged with unabated fury, and the ship was drifting in the sea of *Adria*, when, on the fourteenth night after their departure from *Clauda*, they found themselves near land. In the morning they ran aground, and all escaped safely to the land, which they found to be *Melita*, (*Malta*.) Acts xxvii. The people of the island treated them kindly, and were deeply impressed with Paul's shaking off the viper from his hand, believing him to be a god. The company remained three months on the island, Paul performing miracles of



healing. They then departed in the ship "Castor and Pollux," and came, by the way of Syracuse and Rhegium, to Puteoli, in Italy. Here they found Christian brethren, with whom they tarried seven days: "and so went toward Rome," being met by brethren from that city at "Appii Forum and the Three Taverns." Acts xxviii, 11-15. Spring, A. D. 61. (12) **At Rome.** Upon his arrival in Rome the apostle was delivered to the prefect of the guard, (Prætorian,) but was allowed to dwell in his own hired house (under the care of a soldier) and to receive visitors. Chap. xxviii, 16, 30. After three days he invited the chief men among the Jews to come to him, and explained his position. He had committed no offense against the holy nation; he came to Rome, not to accuse his countrymen, but compelled to ap-

peal to Cæsar by their conduct. "*For the hope of Israel*," he concluded, "*I am bound with this chain.*" They replied that they had received no letters concerning him, and that none of the brethren coming from Jerusalem had spoken evil of him. They expressed, also, a desire to hear further concerning his religious sentiments. The day for the hearing was set. They came in large numbers, and to them "he expounded and testified the kingdom of God," endeavoring to persuade them by arguments from their own Scriptures, "from morning till evening." Some believed, and others did not, and, separating, they "had great reasoning among themselves." Acts xxviii, 17-29. He remained in his own hired house, under military custody, and yet receiving every indulgence which it was in the power of the prefect to grant. He was permitted to preach "the kingdom of God," and teach "those things concerning the Lord Jesus." Ver. 31. This imprisonment lasted two years, (ver. 30,) from A. D. 61, spring, to A. D. 63, spring. Here closes the account as given in the Book of Acts, but we gather from his epistles that during this time he wrote those to *Philemon*, *Colossians*, *Ephesians*, and *Philippians*.

(13) Release and Subsequent Labors. At the end of the two years it is the general opinion that Paul was granted a trial before Nero which resulted in his acquittal and liberation. He then probably fulfilled his intention, lately expressed, (Philem. 22, and Phil. ii, 24,) of traveling eastward through Macedonia and on to Ephesus, and thence to Colossæ and Laodicea. From Asia Minor he went to Spain, (disputed by many,) where he remained two years. A. D. 64-66. Returning to Asia Minor and Macedonia, he wrote the *First Epistle to Timothy*; to Crete, *Epistle to Titus*; winters at Nicopolis; arrested there and forwarded to Rome for trial. This is the scheme as given by Conybeare and Howson. Lewin (*Life of St. Paul*) gives the following scheme: St. Paul sails for Jerusalem, and goes thence by Antioch and Asia Minor, visiting Colossæ, to Ephesus—to Crete—to Macedonia and Corinth, wintering at Nicopolis—traditional journey to Spain—probably arrested at Ephesus and taken to Rome. **(14) Second Imprisonment and Death.** This imprisonment was evidently more severe than the first one had been. Now he is not only chained, but treated "as a malefactor." 2 Tim. ii, 9. Most of his friends left him, many, perhaps, like Demas, "having loved this present world," (2 Tim. iv, 10,) others from necessity, and we hear the lonely cry, "Only Luke is with me." Chap. iv, 11. So perilous was it to show any public sympathy with him that no Christian ventured to stand by him in the court of justice. As the final stage of his trial approaches he looks forward to death as his final sentence. Chap. iv, 6-8. Probably no long time elapsed after Paul's arrival before his case came on for hearing. He seems to have successfully defended himself from the first (chap. iv, 17) of the charges brought against him, and to have been delivered from immediate peril and from a painful death. He was now remanded to prison to wait for the second stage of the trial. He probably thought that this would not come on, or at least the final decision would not be given, until the following winter, (chap. iv, 21,) whereas it actually took place about midsummer. "We are not left to conjecture the feelings with which he awaited this consummation; for he has himself expressed them in that sublime strain of triumphant hope which is familiar to the memory of every Christian, and which has nerved the heart of a thousand martyrs: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of right-

eousness, which the Lord, the righteous judge, shall give me at that day." The presence of Luke still consoled him, and Onesiphorus sought him out and visited him in his prison, undeterred by the fear of danger or of shame. Chap. i, 16. He longed, however, for the presence of Timothy, to whom he wrote the *Second Epistle*, urging him "to come before winter." Chap. iv, 21. We know not if Timothy was able to fulfill these last requests; it is doubtful whether he reached Rome in time to receive his parting commands and cheer his latest sufferings. The only intimation which seems to throw any light upon the question is the statement in the Epistle to the Hebrews (chap. xiii, 23) that Timothy had been liberated from imprisonment in Italy. We have no record of the final stage of the apostle's trial, and only know that it ended in martyrdom. A. D., summer, 68. He died by decapitation, according to universal tradition, and "weeping friends took up his corpse and carried it for burial to those subterranean labyrinths (Clem., *Rom.*, i, 5) where, through many ages of oppression, the persecuted Church found refuge for the living, and sepulchers for the dead."

3. Character. While we learn much concerning the character of Paul from his life and labors, his burning zeal, untiring industry, singleness of aim, patient suffering, sublime courage, it is in his letters that we must study his true life, for in them we learn "what is told of Paul by Paul himself." (Gregory Nazianzen.) "It is not only that we there find models of the sublimest eloquence, when he is kindled by the visions of the glories to come, the perfect triumph of good over evil, the manifestation of the sons of God, and the transformation into God's likeness; but in his letters, besides all this which is divine, we trace every shade, even to the faintest, of his human character also. Here we see that fearless independence with which he 'withstood Peter to the face, because he was to be blamed,' (Gal. ii, 11;) that impetuosity which breaks out in his apostrophe to the 'foolish Galatians,' (Gal. iii, 1;) that earnest indignation which bids his converts 'beware of dogs, beware of the concision,' (Phil. iii, 2,) and pours itself forth in the emphatic 'God forbid,' (Rom. vi, 2; 1 Cor. vi, 15,) which meets every Antinomian suggestion; that fervid patriotism which makes him 'wish that he were himself accursed from Christ for his brethren, . . . who are Israelites,' (Rom. ix, 3;) that generosity which looked for no other reward than 'to preach the glad tidings of Christ without charge,' (1 Cor. ix, 18, 25,) and made him feel that he would rather 'die than that any man should make this glorifying void;' that dread of officious interference which led him to shrink from 'building on another man's foundation,' (Rom. xv, 20;) that delicacy which shows itself in his appeal to Philemon, whom he might have commanded, 'yet for love's sake rather beseeching him.' . . . (Philem. 9;) that scrupulous fear of evil appearance which 'would not eat any man's bread for naught, but wrought with labor and travail night and day, that he might not be chargeable to any of them,' (1 Thess. ii, 9;) that refined courtesy which cannot bring itself to blame till it has first praised, (compare 1 Cor. i, 5-7; 2 Cor. i, 6, 7, with latter part of these epistles,) and which makes him deem it needful almost to apologize for the freedom of giving advice to those who were not personally known to him, (Rom. xv, 14, 15;) that self-denying love which 'will eat no flesh while the world standeth, lest he make his brother to offend,' (1 Cor. viii, 13;) that impatience of exclusive formalism with which he overwhelms the Judaizers of Galatia, joined with a forbearance so gentle for the innocent weakness of scrupu-

lous consciences, (1 Cor. viii, 12; Rom. xiv, 21;) that grief for the sins of others which moved him to tears when he spoke of the enemies of the cross of Christ, 'of whom I tell you even weeping,' (Phil. iii, 18;) that noble freedom from jealousy with which he speaks of those who, out of rivalry to himself, preach Christ even of envy and strife, supposing to add affliction to his bonds, 'What then? notwithstanding every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice,' (Phil. i, 18;) that tender friendship which watches over the health of Timothy, even with a mother's care, (1 Tim. v, 23;) that intense sympathy in the joys and sorrows of his converts which could say, even to the rebellious Corinthians, 'Ye are in our hearts, to die and live with you,' (2 Cor. vii, 3;) that longing desire for the intercourse of affection, and that sense of loneliness when it was withheld, which perhaps is the most touching feature of all, because it approaches most nearly to a weakness."—*Conybeare and Howson.*

DIFFICULTIES.—Paul's citizenship. It is a mistake to suppose that Paul's citizenship, which belonged to the members of the family, came from their being natives of Tarsus. Although it was a "free city," (*urbs libera*), enjoying the privilege of being governed by its own magistrates, and was exempted from the occupation of a Roman garrison, yet its citizens did not necessarily possess the *civitas* of Rome. The tribune, (Acts xxi, 39; xxii, 24,) as Dr. Bloomfield remarks, (on chap. xvi, 37,) knew that St. Paul was a Tarsian, without being aware that he was a citizen. This privilege had been granted, or descended to his father, as an individual right, perhaps for some services rendered to Cæsar during the civil wars. (Conybeare and Howson; Bloomfield, *New Testament*.) **Member of the Sanhedrin.** "There are strong grounds for believing that, if Paul was not a member of the Sanhedrin at the time of Stephen's death, he was elected into that powerful senate soon after; possibly as a reward for the zeal he had shown against the heretic. He himself says that in Jerusalem he not only exercised the power of imprisonment by commission from the high-priests, but also, when the Christians were put to death, *gave his vote* against them. Acts xxvi, 10. From this expression it is natural to infer that he was a member of that supreme court of judicature. If this inference is well founded, and the qualification for a member of the Sanhedrin was that they should be the fathers of children, Saul must have been a married man, and the father of a family. If so, it is probable that his wife and children did not long survive; for otherwise some notice of them would have occurred in the subsequent narrative, or some allusion to them in the epistles."—*Conybeare and Howson.* **Conversion.** Some regard the circumstances of the case as by no means miraculous, but as produced solely by certain terrific *natural phenomena*, which they suppose had such an effect on the high-wrought imagination, and so struck the alarmed conscience of Saul, as to make him regard as reality what was merely produced by fancy. "Paul, however ardent might be his temperament and vivid his imagination, *could not* so far deceive himself as to suppose that the *conversation* really took place if there had been no more than these commentators tell us. . . . Besides, he is so minute in his description as to say it was in the *Hebrew language*."—Bloomfield, *New Testament*. The discrepancies found in the several accounts (Acts ix, xxii, xxvi) have been differently explained. "The Greek '*akouo*,' like our word 'hear,' has two distinct meanings, *to perceive sound* and *to understand*. The men who were with Saul heard the sound, but did not understand what was said to him. As to the fact that one passage represents them as '*standing*,' the other as having '*fallen to the earth*,' the word rendered '*stood*' also means *to be fixed, rooted to the spot*. Hence the sense may be, not that they stood erect, but that they were rendered *motionless*, or *fixed to the spot*, by overpowering fear. Or, perhaps, when the light with such exceeding brilliancy burst upon them, they all '*fell to the earth*,' but afterward rose and '*stood*' upon their feet."—Haley, *Discrepancies of the Bible*. "Saul, who is also Paul," (Acts xiii, 9.) "The invariable use in the Acts of *Saul* up to this point, and *Paul* afterward, and the distinct mention by St. Luke himself of the transition, is accounted for by the desire to mark the turning-point between Saul's activity among his own countrymen and his new labors as the Apostle of the Gentiles."—Smith. "We are inclined to adopt the opinion that the Cilician apostle had this Roman name, as well as his other Hebrew name, in his earlier days,

and even before he was a Christian, . . . yet we cannot believe it accidental that the words which have led to this discussion occur at this particular point of the inspired narrative. The heathen name rises to the surface at the moment when St. Paul visibly enters on his office as the apostle to the heathen."—Conybeare and Howson, vol. i, pp. 152, 153. *Journeys to Jerusalem.* In the Book of Acts we are informed of five distinct journeys made by the apostle to Jerusalem after the time of his conversion. In the Epistles to the Galatians St. Paul speaks of two journeys to Jerusalem—the first being "three years" after his conversion, the second "fourteen years" later. Gal. i, 18; ii, 1. The question arises whether the second journey of the epistle must be identified with the second, third, or fourth of the Acts; or whether it is a separate journey, distinct from any of them. It is agreed by all that the fifth cannot possibly be intended. Paley and Schrader have resorted to the hypothesis that the *Galatian* visit is some supposed journey not recorded in the Acts at all. Conybeare and Howson (*Life and Epistles of St. Paul*) identify it with the third journey of Acts. Chap. xv. "Ye are too superstitious," (Acts xvii, 22.) This translation (from the Vulgate *superstitiosiores*) cannot by any means be defended. Conybeare renders, "All things which I behold bear witness to your carefulness in religion," and adds, "The mistranslation of this verse in the Authorized Version is much to be regretted, because it entirely destroys the graceful courtesy of St. Paul's opening address, and represents him as beginning his speech by offending his audience." (*Life and Epistles*, vol. i, p. 378.) Bloomfield (*New Testament*) translates "very religious," that is, attentive to religion, (as far as they understood it.) *Vow at Cenchrea.* (Acts xviii, 18.) The impression on the reader's mind is that Paul himself shaved his head at Cenchrea, because he had a vow. Eminent commentators hold the view that the ceremony was performed by Aquila; also that the vow was not one of *Nazarite*, but a *votum civile*, such as was taken during or after recovery from sickness, or deliverance from any peril, or on obtaining any unexpected good. In case of a Nazarite vow the cutting of the hair, which denoted that the legal time had expired, could only take place in the temple in Jerusalem, or at least in Judea. (Conybeare and Howson; Bloomfield, *New Testament*.) *Reply to Ananias.* (Acts xxiii, 3-5.) "God shall smite thee," etc. Some consider these words as an outburst of natural indignation, and excuse it on the ground of the provocation, as a righteous denouncing of an unjust ruler. Others think them a prophetic denunciation, terribly fulfilled when Ananias was murdered in the Jewish war. (Josephus, *Wars*, xi, 17, 9.) "I wist not, brethren, that he was the high-priest." These words are variously explained. "Some think that St. Paul meant to confess that he had been guilty of a want of due reflection; others, that he spoke ironically, as refusing to recognize a man like Ananias as high-priest; others have even thought that there was in the words an inspired reference to the abolition of the sacerdotal system of the Jews and the sole priesthood of Christ. Another class of interpreters regard St. Paul as ignorant of the fact that Ananias was high-priest, or argue that Ananias was not really installed in office. And we know from Josephus that there was the greatest irregularity in the appointments about this time. Lastly, it has been suggested that the imperfection of St. Paul's vision was the cause of his mistake. (Conybeare and Howson.) *Charge against St. Paul before Felix.* (Acts xxiv, 5, 6.) St. Paul was accused of a threefold crime: first, with causing factious disturbances among all the Jews throughout the empire, (which was an offense against the Roman government, and amounted to *Majestas*, or treason against the emperor;) secondly, with being a ringleader of the sect of the Nazarenes, (which involved heresy against the law of Moses;) and thirdly, with an attempt to profane the temple at Jerusalem, (an offense not only against the Jewish, but also against the Roman law, which protected the Jews in the exercise of their worship. (Conybeare and Howson, vol. ii, p. 282.) *Thorn in the flesh.* (2Cor. xii, 7.) "The best commentators are, with reason, agreed that the word *σκόλοψ*, *thorn*, must be taken in the natural sense, as denoting some very painful disorder or mortifying infirmity; *grievous afflictions* being, in all languages, expressed by metaphors taken from the piercing of the flesh by thorns or splinters. Various acute *disorders* have been supposed to be meant, as the headache, (Jerome, Tertullian,) earache, impediment in speech, (chap. x, 10,) malady affecting the eye-sight. "But it should rather seem that some *chronical distemper* or infirmity is meant, and probably such as was exceedingly mortifying as well as painful; otherwise the apostle would scarcely have felt such anxiety to have it removed. The most probable conjecture is that it was a *paralytic* and *hypochondriac affection*, which occasioned a distortion of countenance, and many other distressing effects, which would much tend to impede his usefulness."—Bloomfield, *New Testament*.

PED'AHEL, (Heb. *Pedahel'*, פְּדַהֵל, *whom God delivers*,) the son of Ammihud, and prince of the tribe of Naphtali. He was appointed by Moses one of the commissioners to divide Palestine. Num. xxxiv, 28. B. C. 1452.

PEDAH'ZUR, (Heb. *Pedahtsur'*, פְּדַחֲצוּר, *whom the Rock preserves*,) the father of Gamaliel, a prince of Manasseh, and appointed with others to assist Moses in numbering the people. Num. i, 10; ii, 20; vii, 54, 59; x, 23. B. C. 1490.

PEDA'IAH, or **PEDAÏ'AH**, (Heb. *Pedayah'*, פְּדַיָּה, *preserved of Jehovah*.)

1. The father of Zebudah, who was the wife of Josiah and mother of Jehoiakim. 2 Kings xxiii, 36. B. C. before 646.

2. The father of ZERUBBABEL, (q. v.,) by the widow of his brother Sathiel, (1 Chron. iii, 18,) in accordance with the Levirate law. B. C. before 536.

3. The father of Joel, which latter was the "ruler" of the western half-tribe of Manasseh. 1 Chron. xxvii, 20. B. C. about 1015.

4. An Israelite, of the family of Parosh, who assisted in rebuilding the walls of Jerusalem. Neh. iii, 25. B. C. 445.

5. Mentioned only in the genealogy of Sallu, as the son of Kolaiah and father of Joed, of the tribe of Benjamin. Neh. xi, 7. B. C. before 445.

6. A Levite whom Nehemiah appointed one of the treasurers, whose "office was to distribute unto their brethren," (Neh. xiii, 13;) and probably one of those who stood on Ezra's left hand when he read the law. Neh. viii, 4. B. C. 445.

PE'KAH, (Heb. *Pe'kach*, פֶּכָח, *open-eyed*,) the eighteenth king of Israel.

He is introduced into Scripture history as the son of Remaliah, and captain of King Pekaiah, whom he murdered and succeeded to the throne. 2 Kings xv, 25. B. C. 759. From the fact that fifty Gileadites were with him in the conspiracy it has been conjectured that he was a native of Gilead. "Under his predecessors Israel had been much weakened through the payment of enormous tribute to the Assyrians (see especially 2 Kings xv, 20) and by internal wars and conspiracies. Pekah steadily applied himself to the restoration of its power. For this purpose he sought for the support of a foreign alliance, and fixed his mind on the plunder of the sister kingdom of Judah. He must have made the treaty by which he proposed to share its spoil with Rezin, king of Damascus, when Jotham was still on the throne of Jerusalem, (2 Kings xv, 37;) but its execution was long delayed, probably in consequence of that prince's righteous and vigorous administration. 2 Chron. xxvii. When, however, his weak son Ahaz succeeded to the crown of David, the allies no longer hesitated, and formed the siege of Jerusalem. The history of the war is found in 2 Kings xvi and 2 Chron. xxviii. It is famous as the occasion of the great prophecies in Isaiah vii-ix."—Smith, *Dictionary*, s. v. Pekah was despoiled of at least half of his kingdom, and fell into the position of an Assyrian vassal. 2 Kings xv, 29. B. C. 740. About a year later Hoshea conspired against him and put him to death. Ver. 30. Of his character and reign it is recorded, "He did that which was evil in the sight of the Lord."

PEKAHI'AH, (Heb. *Pekachyah'*, פִּקְחִיָּה, *opening* [of the eyes] *by Jehovah*,) the seventeenth king of Israel, being the son and successor of Menahem. After a brief reign of scarcely two years a conspiracy was organized against him by Pekah, who, at the head of fifty Gileadites, attacked him in his palace, murdered him and his friends Argob and Arieah, and seized the throne. 2 Kings xv, 23–26. B. C. 761–759. His reign was an idolatrous one, he following in the sinful practices of Jeroboam.

PELAÏ'AH, (Heb. *Pelayah'*, פֶּלְאִיָּה, *distinguished by Jehovah*.)

1. A son of Elioenai, of the royal line of Judah. 1 Chron. iii, 24. B. C. after 400.

2. One of the Levites who assisted Ezra in expounding the law. Neh. viii, 7. B. C. 445. He afterward sealed the covenant with Nehemiah. Neh. x, 10.

PELALI'AH, (Heb. *Pelalyah'*, פֶּלְלִיָּה, *whom Jehovah judges*,) a priest, the son of Amzi and father of Jeroham. Neh. xi, 12. B. C. before 445.

PELATI'AH, (Heb. *Pelatyah'*, פֶּלְטִיָּה, and פֶּלְטִיָּהוּ, *whom Jehovah delivers*.)

1. A son of Hananiah, the descendant of Salathiel, of the family of David. 1 Chron. iii, 21. B. C. after 536.

2. A son of Ishi, and captain of one of the marauding bands of Simeonites who, in the reign of Hezekiah, made an expedition to Mount Seir and smote the Amalekites. 1 Chron. iv, 42. B. C. about 715.

3. One of the chief of the people who signed the covenant with Nehemiah. Neh. x, 22. B. C. 445.

4. Son of Benaiah, and one of the princes against whom Ezekiel was commanded to prophecy. The prophet saw him in a vision standing at the east gate of the temple; and the same vision revealed to him Pelatiah's sudden death. Ezek. xi, 1, 13. B. C. about 594.

PE'LEG, (Heb. same, פֶּלֶג, *division*,) the son of Eber, and fourth in descent from Shem. His brother's name was Joktan, and his son's Reu. Gen. x, 25; xi, 16–19; 1 Chron. i, 25. His name is said to have been given him because "in his days was the earth divided." Gen. x, 25; 1 Chron. i, 19. B. C. 2247–2008.

PE'LET, (Heb. same, פֶּלֶט, *deliverance*.)

1. A son of Jahdai, who seems to have been of the family of Caleb the Hezronite. 1 Chron. ii, 47. B. C. after 1451.

2. One of the sons of Azmaveth, one of David's Benjamite captains at Ziklag. 1 Chron. xii, 3. B. C. about 1058.

PE'LETH, (Heb. same, פֶּלֶת, *swiftness*.)

1. A Reubenite, and father of On, who joined in the conspiracy of Korah, Dathan, and Abiram. Num. xvi, 1. B. C. 1490.

2. Son of Jonathan, and a descendant of Jerahmeel through Onan. 1 Chron. ii, 33. B. C. perhaps 1451.

PENIN'NAH, (Heb. *Peninnah'*, פִּנְנָה, *coral*,) one of the wives of Elkanah, the father of Samuel. No mention is made of her save that she bore

children and behaved provokingly toward Hannah, the other wife. 1 Sam. i, 2-7. B. C. about 1171.

PENÜ'EL, (Heb. *Penuel*, פְּנוֹאֵל, *face of God*.)

1. A son of Hur, and grandson of Judah, and father (that is, founder) of Gedor. 1 Chron. iv, 4. B. C. after 1706.

2. The last-named of the eleven sons of Shashak, a chief man resident in Jerusalem. 1 Chron. viii, 25. B. C. perhaps about 1400.

PE'RESH, (Heb. same, פֶּרֶשׁ, *excrement*,) a son of Machir, the Manassite, by his wife Maachah. 1 Chron. vii, 16. B. C. about 1491.

PE'REZ, (1 Chron. xxvii, 3; Neh. xi, 4.) See PHAREZ.

PERIDA, (Neh. vii, 57.) See PERUDA.

PER'SIS, (Gr. Περσίς, *Persian*,) a Christian woman at Rome to whom Paul sent salutations. Rom. xvi, 12. A. D. 60, (55.)

PERU'DA, (Heb. *Peruda'*, פֶּרוּדָא, *kernel*; in Neh. vii, 57, the name is written *Perida'*, פֶּרִידָא,) the name of one of "Solomon's servants," whose descendants returned with Zerubbabel from Babylon. Ezra ii, 55. B. C. before 536.

PETER. 1. **Name and Family**. (Gr. Πέτρος, *a rock*.) Formerly Simon. Peter was the son of Jonas, (Matt. xvi, 17; John i, 42; xxi, 15, 16,) and probably a native of Bethsaida in Galilee. John i, 44.

2. **Personal History**. (1) **Occupation**. Peter and his brother Andrew were fishermen on the Sea of Tiberias, (Matt. iv, 18; Mark i, 16,) and partners of James and John. Luke v, 10. Although his occupation was a humble one, yet it was not incompatible with some degree of mental culture, and seems to have been quite remunerative. (2) **Meets Jesus**. With his brother Andrew, Peter was a disciple of John the Baptist; and when their teacher pointed out Jesus to Andrew as the Lamb of God, Andrew went to him and told him, "We have found the Messiah." He brought him to Jesus, who looked upon him and said, "Thou art *Simon the son of Jonas*; thou shalt be called *Cephas*." John i, 36-42. This interview resulted in no immediate change in Peter's external position. He returned to Capernaum and continued his usual avocation, waiting further instruction. (3) **Call**. This was received on the Sea of Galilee, where the four partners were engaged in fishing. The people were pressing upon Jesus to hear the word, and entering into Peter's boat, which at his request was thrust out a little from the land, he discoursed to the multitude. After this he wrought the miracle of the great draught of fishes, foreshadowing the success of the apostles as fishers of men. Peter and Andrew immediately accepted the call, and, leaving all, were soon after joined by James and John, who also received a call to follow the Master. Matt. iv, 18-22; Mark i, 16-20; Luke v, 1-11. A. D. 30, (27.) Immediately after this Jesus wrought the miracle of healing on Peter's wife's mother, (Matt. viii, 14, 15; Mark i, 29-31; Luke iv, 38-40,) and Peter for some time attended upon our Lord's ministry in Galilee, Decapolis, Petræa, and Judea, returning at intervals to his own city. During this period he was selected as one of the witnesses of the raising of Jairus's daughter. Mark v, 22, 37; Luke viii, 41, 51. (4) **Apostle**. "The special designation of Peter and his eleven fellow-disciples took place

some time afterward, when they were set apart as our Lord's immediate attendants. See Matt. x, 2-4; Mark iii, 13-19, the most detailed account; Luke vi, 13. They appear then first to have received formally the name of apostles, and from that time Simon bore publicly, and as it would seem almost exclusively, the name Peter, which had hitherto been used rather as a characteristic appellation than as a proper name." The following facts are recorded of Peter in the Gospels: 1. *Walks on the sea.* On one occasion the vessel, in which were a number of the disciples, was in the midst of the sea, tossed with waves. Jesus appeared walking on the sea, much to the alarm of the disciples, who said, "It is a spirit." Hearing his words of encouragement, Peter put the Master to the test by saying, "Lord, if it be thou, bid me come unto thee on the water." Jesus replied, "Come," and Peter, obeying, walked for a while on the surface of the sea, but losing his confidence because of the tempest, began to sink, and uttered the cry, "Lord, save me." The Master took him by the hand, and accompanied him to the ship. When safe in the vessel Peter fell down at his feet and declared, "Of a truth thou art the Son of God." Matt. xiv, 25-33. 2. We find him asking the meaning of our Lord's parable of the blind leading the blind. Matt. xv, 15. 3. *Confession.* In a conversation with his disciples as to men's declarations concerning himself, Jesus asks, "But whom say ye that I am?" Peter promptly replied, "Thou art the Christ, the Son of the living God." In his reply the Master made the declaration, so often commented upon, "Thou art Peter, and upon this rock I will build my church," etc. Matt. xvi, 13-19; Mark viii, 27-29; Luke ix, 18-20. See DIFFICULTIES. 4. *Rebukes Jesus.* Our Lord on one occasion began to inform his disciples of his coming sufferings and death, when "Peter took him and began to rebuke him, saying, Be it far from thee, Lord." But Jesus turned and said unto Peter, "Get thee behind me Satan," etc. Matt. xvi, 21-23; Mark viii, 31-33. "Our Lord seems to call Peter Satan. Not quite so. But he recognizes a Satan speaking in the words that Peter utters."—Whe- don, *Commentary, in loco.* 5. *Mount of Transfiguration.* Peter, with James and John, was a witness of our Lord's transfiguration, and in the ecstasy of the hour exclaimed, "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." Matt. xvii, 1, *sq.*; Mark ix, 2, *sq.*; Luke ix, 28, *sq.* 6. Mention is made of Peter's inquiry as to forgiveness, (Matt. xviii, 21;) declaration of having left all for Jesus' sake, (Matt. xix, 27; Mark x, 28; Luke xviii, 28;) asking the meaning of the parable of the overturning of the temple (Mark xiii, 3) and of the servant watching for his lord, (Luke xii, 41;) and calling the Master's attention to the withered fig-tree. Mark xi, 21. 7. *The last supper.* When Jesus would keep the passover he commissioned Peter and John to make proper preparation. Luke xxii, 8. All being ready for the supper, Jesus began to wash the disciples' feet; but when he came to Peter, he, in his presumptuous humility, declared, "Thou shalt never wash my feet," but upon the Master replying, "If I wash thee not, thou hast no part with me," Peter consented with the request that the washing might include both hands and head. John xiii, 2, *sq.* When our Lord declared that one of them would betray him, Peter beckoned to John that he should ask of whom he spake. John xiii, 24. Still later he stoutly asserted that under no circumstances would he ever leave his Master, to which Jesus replied by saying, "Simon, Simon, behold Satan hath desired

you, that he may sift you as wheat," and told him of his speedy denial. Matt. xxvi, 33; Mark xiv, 29; Luke xxii, 31; John xiii, 36. 8. *At Gethsemane.* Peter and the two sons of Zebedee accompanied Jesus to Gethsemane, (Matt. xxvi, 37, *sq.*; Mark xiv, 32,) and when Judas came, with his company, to apprehend the Lord, Peter drew his sword and cut off the right ear of Malchus, a servant of the high-priest, for which he was promptly rebuked. Matt. xxvi, 51; John xviii, 10. 9. *Denial.* When Jesus was apprehended Peter followed him at a distance to the palace of Caiaphas, "and went in, (John speaking to the portress in his behalf,) and sat with the servants to see the end." While in the court "a damsel (the portress) came unto him, saying, Thou also wast with Jesus of Galilee." Peter "denied before them all, saying, I know not what thou sayest." Matt. xxvi, 58, 69, 70; Mark xiv, 66-68; Luke xxii, 55-57; John xviii, 15-17. Peter's *second* denial occurred in the porch, to which he had withdrawn. Another maid declared to those who were standing about, "This fellow was also with Jesus of Nazareth." Peter, with an oath, denied even an acquaintance with Jesus. Matt. xxvi, 71, 72; Mark xiv, 69, 70; Luke xxii, 58, (where the accuser was a man;) John xviii, 25. His *third* denial was uttered after a while, Luke says *an hour*, and was in reply to some who charged him with being one of the disciples of Jesus, saying, "Thy speech betrayeth thee," Peter probably having made some remark in his Galilean dialect. He cursed and swore, and declared, "I know not the man." The crowing of the cock and the look of our Lord awakened Peter to a sense of his guilt, and he "went out and wept bitterly." Matt. xxvi, 73-75; Mark xiv, 70-72; Luke xxii, 59-62; John xviii, 26, 27. 10. *At the sepulcher.* On the morning of the resurrection the women, finding the stone removed from the door of the sepulcher, hastened to tell the disciples. Mary Magdalene outstripped the rest, and told Peter and John, who immediately ran toward the spot. John outran Peter, but did not enter the sepulcher. Peter, when he came up, went in and saw the linen clothes and the napkin laid carefully away, showing that there had been no violence or pillage. John now entered and believed that his Lord had risen, but Peter departed "wondering in himself at that which had come to pass." Luke xxiv, 10-12; John xx, 1-8. 11. *Restoration.* "We are told by Luke (chap. xxiv, 34) and by Paul that Christ appeared to him first among the apostles. It is observable, however, that on that occasion he is called by his original name, Simon, not Peter: the higher designation was not restored until he had been publicly reinstated, so to speak, by his Master. That reinstatement took place at the Sea of Galilee, (John xxi,) an event of the very highest import. Slower than John to recognize their Lord, Peter was the first to reach him: he brought the net to land. The thrice repeated question of Christ, referring doubtless to the three protestations and denials, was thrice met by answers full of love and faith. He then received the formal commission to feed Christ's sheep, rather as one who had forfeited his place, and could not resume it without such an authorization. Then followed the prediction of his martyrdom, in which he was to find the fulfillment of his request to be permitted to follow the Lord. With this event closes the first part of Peter's history."—Smith, *Dictionary*. (5) **Subsequent History.** After this Peter stands forth as the recognized leader of the apostles, although it is clear that he does not exercise or claim any authority apart from them, much less over them. It is he who points out to the disciples the neces-

sity of filling the place of Judas and the qualifications of an apostle. Acts i, 15, *sq.* 1. *Pentecost.* On the day of Pentecost Peter, as the spokesman of the apostles, preached that remarkable sermon which resulted in the conversion of about 3,000 souls. Acts ii, 14, *sq.* 2. *First miracle.* Peter and John went up to the temple to pray, and as they were about to enter, a lame man, who was lying at the entrance of the gate called Beautiful, accosted them, asking alms. Peter said to him, "Look on us. . . . Silver and gold have I none: but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." When the people ran together to Solomon's porch, Peter preached Jesus to them. For this the apostles were imprisoned, and the next day were brought before the Sanhedrin to answer the question "by what power or by what name they had done this?" Peter replied with boldness, and they were dismissed. Acts iii-iv, 23. 3. *Ananias and Sapphira.* In this miracle of judgment "Peter acted simply as an instrument, not pronouncing the sentence, but denouncing the sin, and that in the name of his fellow-apostles and of the Holy Ghost." Acts v, 1-11. 4. *In prison.* Many miracles of healing being performed by the apostles, they were thrust into prison; "but the angel of the Lord by night opened the prison doors," and commanded them to go to the temple and preach the words of life. They were brought before the high-priest and rebuked for their preaching, but Peter declared it to be their purpose "to obey God rather than men," and charged the rulers of the people with being guilty of the murder of Jesus. Angered at his words, they sought to slay the apostle, but were restrained by the wise counsel of Gamaliel. Acts v, 14, *sq.* 5. *In Samaria.* After Philip had preached a while in Samaria, Peter and John were sent down to confirm the converts; and while there Peter rebuked Simon the sorcerer, and showed him that, though professedly a believer, he was still "in the gall of bitterness, and in the bond of iniquity." Acts viii, 14-24. 6. *Meets Paul, etc.* About three years later (compare Acts ix, 26, and Gal. i, 17, 18) we have two accounts of the first meeting of Peter and Paul. This interview was followed by other events marking Peter's position—a general apostolical tour of visitation to the churches hitherto established, (Acts ix, 32,) in the course of which two great miracles were wrought on Eneas and Tabitha, and in connection with which the most signal transaction after the day of Pentecost is recorded, the *baptism of Cornelius.* Acts x, 1-48. His conduct gave great offense to his countrymen, (Acts xi, 2,) and it needed all his authority, corroborated by a special manifestation of the Holy Ghost, to induce his fellow-apostles to recognize the propriety of this great act. 7. *Miraculous deliverance.* A few years later, (A. D. 44,) Herod, having found that the murder of James pleased the Jews, arrested Peter and put him in prison. He was kept under the care of four quaternions, (bands of four soldiers,) who relieved one another on the watch. Two were stationed at the gate, while the other two were attached to Peter by chains. Notwithstanding these precautions, an angel delivered the apostle, who reported himself at the house of Mary,



ROMAN PRISONER CHAINED.

the mother of John Mark, where many of the Church were gathered praying for his safety. Acts xii, 2-17. His miraculous deliverance marks the close of this second great period of his ministry. The special work assigned to him was completed. From that time we have no continuous history of him. It is quite clear that he retained his rank as the chief apostle; equally so, that he neither exercised nor claimed any right to control their proceedings. He left Jerusalem, but it is not said where he went. Certainly not to Rome, where there are no traces of his presence before the latter part of his life. Some years later (A. D. 51) we find him in Jerusalem at the convention of apostles and elders, convened to consider the question whether converts should be circumcised. Peter took the lead in the discussion, contending that salvation came through grace, which was received through faith; and that all distinctions between believers were thereby removed. (chap. xv, 7, *sq.*) His argument was enforced by James, and the question was at once and finally settled. A painful collision occurred between Peter and Paul at Antioch. Peter had there eaten with Gentiles; but when certain from Jerusalem, sent by James, came, fearful of offending them, (representing as they did the circumcision,) he withdrew from all social intercourse with the Gentiles. Paul, apprehensive of disastrous consequences, and believing that Peter was infringing upon a great principle, says that he "withstood Peter to the face, because he was to be blamed." Gal. ii, 11-14. This controversy did not destroy their brotherly communion, which continued to the end of Peter's life. 2 Pet. iii, 15, 16.

(6) Close of History. Peter was probably employed for the most part in building up and completing the organization of Christian communities in Palestine and the adjoining districts. There is, however, strong reason to believe that he visited Corinth at an early period. The name of Peter as founder, or joint founder, is not associated with any local church save those of Corinth, Antioch, or Rome, by early ecclesiastical tradition. From 1 Pet. v, 13, 14, it is probable that Peter either visited or resided for some time at Babylon, and that Mark was with him there when he wrote that epistle. "It may be considered as a settled point that he did not visit Rome before the last year of his life. The evidence for his martyrdom there is complete, while there is a total absence of any contrary statement in the writings of the early fathers. Clement of Rome, writing before the end of the first century, speaks of it, but does not mention the *place*, that being, of course, well known to his readers. Ignatius, in the undoubtedly genuine epistle to the Romans, (chap. iv,) speaks of Peter in terms which imply a special connection with their church. In the second century Dionysius of Corinth, in the Epistle to Soter, bishop of Rome, (ap. Euseb., *H. E.*, ii, 25,) states, as a fact universally known and accounting for the intimate relations between Corinth and Rome, that Peter and Paul both taught in Italy, and suffered martyrdom about the same time. In short, the churches most nearly connected with Rome, and those least affected by its influence, which was as yet but inconsiderable in the East, concur in the statement that Peter was a joint founder of that church, and suffered death in that city. The time and manner of the apostle's martyrdom are less certain. The early writers imply, or distinctly state, that he suffered at or about the same time with Paul, and in the Neronian persecution. All agree that he was crucified. Origen says that at his own request he was crucified with his head downward."—Smith, *Dictionary*, s. v.

3. Character. Among the leading characteristics of Peter were: "Devotion to his Master's person, (John xiii, 37;) even leading him into extravagance, (John xiii, 9;) and an energetic disposition, which showed itself sometimes as boldness (Matt. xiv, 29) and temper. John xviii, 10. His temperament was choleric, and he easily passed from one extreme to another. John xiii, 8, 9."—(M'Clintock and Strong, *Cyclopædia*, s. v. "The contrast between the Peter of the gospels—impulsive, unsteadfast, slow of heart to understand the mysteries of the kingdom—and the same apostle as he meets us in the Acts, firm and courageous, ready to go to prison and to death, the preacher of the faith, the interpreter of Scripture, is one of the most convincing proofs of the power of Christ's resurrection and the mighty working of the pentecostal gift."—E. H. Plumptre, *Bible Educator*, vol. iv, p. 129.

DIFFICULTIES.—(1) **Peter's prominence as an Apostle.** By consulting Matt. xvii, 1; Mark ix, 1; xiv, 33, we learn that Peter was among the most beloved of Christ's disciples. Sometimes he speaks in the name of the twelve, (Matt. xix, 27; Luke xii, 41;) sometimes he answers when questions are addressed to them all, (Matt. xvi, 16; Mark viii, 29;) sometimes Jesus addresses him in place of them all. Matt. xxvi, 40. His eminence among the apostles depended partly on the fact that he was chosen among the first, and partly on his own peculiar traits. This position became more decided after the ascension of Jesus, and perhaps in consequence of the saying in John xxi, 15, *sq.* The early Church regarded him as the representative of the apostolic body—a very distinct theory from that which makes him their head or governor in Christ's stead. *Primus inter pares*, Peter held no distinct office, and certainly never claimed any powers which did not belong equally to all of his fellow-apostles. (M'Clintock and Strong's *Cyclopædia*, s. v.) (2) **The rock.** "Thou art Peter, and upon this rock I will build my church," etc. "The expression, *this rock* upon which *I will build my church*, has received very different interpretations . . . in various ages. The first is the construction given by the Church of Rome. . . . It affirms that the rock is Peter individually, that the commission constituted him supreme apostle, with authority, inherited from him by the bishops of Rome. But, 1. As may be shown, not Peter alone, but each apostle, was a *rock* and a recipient of the *keys*, and all were coequal in powers. 2. Were the authority conveyed to Peter alone and personally, it must still be shown that this personal prerogative was among the successional attributes conferred upon him. 3. That Peter was ever bishop of Rome is without historical foundation; and the pretense of a succession from him by the Romish bishop is a fable. . . . I understand that it is the apostle himself who is the rock; yet not as a man, nor as a private confessor of the Saviour's Messiahship, nor as Lord of the apostolic twelve, but as a specimen and representative of what all the twelve were."—*Whedon*.

PETHAHI'AH, (Heb. *Pethachyah'*, פֶּתַחְיָה, *freed by Jehovah*.)

1. A priest, head of the nineteenth course in the reign of David. 1 Chron. xxiv, 16. B. C. about 1015.

2. A Levite in the time of Ezra, who had married a foreign wife. Ezra x, 23. He is probably the same who is mentioned in Neh. ix, 5. B. C. about 445.

3. The son of Meshezabeel, and descendant of Zerah, who was counselor of King Artaxerxes in matters relating to the Jews. Neh. xi, 24. B. C. 445.

PETHU'EL, (Heb. *Pethuel'*, פֶּתוּאֵל, *man* [or *engraving*] of *God*,) the father of the prophet Joel. Joel i, 1. B. C. before 800.

PEUL'THAI, (Heb. *Peüllethay'*, פְּעֻלְתַּי, *my wages*,) the eighth-named son of Obed-edom, a Levite, and one of the porters of the tabernacle in the reign of David. 1 Chron. xxvi, 5. B. C. about 1015.

PHA'LEC, (Gr. Φαλέκ,) a Grecized form (Luke iii, 35) of the name of PELEG, (q. v.)

PHAL'LU, (Gen. xlv, 9.) See PALLU.

PHAL'TI, (Heb. *Palti'*, פִּלְטִי, *my deliverance*;) the son of Laish of Galilim, to whom Saul gave Michal in marriage after he had driven away David. 1 Sam. xxv, 44. B. C. about 1060. The only other reference to him is when Michal was restored to David, "And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go return. And he returned." 2 Sam. iii, 15, 16, where he is called Phaltiel. B. C. about 1048.

PHAL'TIEL, (Heb. *Paltiel'*, פִּלְטִיאֵל, *deliverance of God*;) the son-in-law of Saul, (2 Sam. iii, 15 ;) elsewhere called PHALTI, (q. v.)

PHANU'ËL, (Gr. Φανουήλ, probably for *Penuel*, *face of God*;) an Asherite, and father of Anna the prophetess. Luke ii, 36. B. C. about 80.

PHA'RAÖH, the common title of the kings of Egypt in the Bible. The name (Heb. *Paroh'*, פֶּרַעֲה) is derived from the Egyptian word *Piré*, or *Phré*, the *sun*. It "was probably given in the earliest times to the Egyptian kings as being the chief on earth, as the sun was the chief among the heavenly bodies, and afterward, when this luminary became the object of idolatrous worship, as the representation or incarnation of their sun-god Phra or Ré."—Wilkinson, *Ancient Egypt*, iv, 267. "'Son of the sun' was the title of every Pharaoh, and the usual comparison made by the priesthood of their monarchs when returning from a successful war was that his power was exalted in the world as the sun was in the heavens."—Wilkinson, i, 400 ; iv, 288. Of these Pharaohs there are several mentioned in the Bible.

1. The Pharaoh of Abraham. 1. *Identification*. By Smith (*Dictionary*, s. v.) this Pharaoh is identified with Salatis, the head of the fifteenth dynasty, and by Dr. Strong (M'Clintock and Strong's *Cyclopædia*, s. v.) with Binothris of the second (Thinitic) dynasty. 2. *History*. The first Pharaoh of Scripture is mentioned in connection with Abraham's visit to Egypt. The beauty of Sarai, Abraham's wife, was reported to Pharaoh, and he, believing the statement of the patriarch that she was his sister, took her to his house. "He entreated Abraham well for her sake," presenting him with cattle and slaves. God interfered and smote Pharaoh and his house with great plagues, which were accepted as punishment from Jehovah. The king restored Sarai to Abraham untouched, chided him for his untruth, and told him to depart, appointing an escort to conduct him out of the land, with his wife and possessions. Gen. xii, 15–20. B. C. about 1920, (2081.)

2. The Pharaoh of Joseph. 1. *Identification*. There is great difficulty in determining who this Pharaoh was. He is identified by Wilkinson with *Isirtesen I.*, one of the kings of his sixteenth dynasty of Tanites, and is decidedly of the opinion that he was not a shepherd king. (*Egypt*, i, 42, 43.) Bunsen prefers to identify him with *Osirtesen III.*, of the seventeenth dynasty of Memphites, and declares him to be the Sesostris of classical writers. Josephus says that he was a shepherd. Smith (*Dictionary*, s. v.) accepts the statement of Eusebius that the Pharaoh to whom Jacob went was the Shepherd Apophis, of the fifteenth dynasty, who, he says, appears to have ruled from the time of Joseph's appointment (or perhaps somewhat earlier)

until Jacob's death. Strong (M'Clintock and Strong's *Cyclopædia*, s. v.) does not think that this Pharaoh was one of the shepherd kings, and is inclined to identify him with one of the eighth (Memphitic) dynasty, whose names are unrecorded. 2. *Rule, etc.* The state of religion during the reign of this Pharaoh seems to have been less corrupt than at the time of Moses. Jehovah seems to have been recognized as God, although symbolic worship had been introduced. His government was doubtless absolute, (Gen. xli, 40-43,) and yet he seems to have been a wise and prudent monarch, anxious for the welfare of his people. His capital was near Goshen, (Gen. xlv, 10,) and the civilization and prosperity of Egypt during his reign was very great. (Wilkinson, i, 43.)

3. The Pharaoh of the persecution. 1. *Identification.* Wilkinson supposes him to have been *Amosis*, (or *Ames*,) the first of the eighteenth dynasty of Theban (or Diospolitan) kings. Lord Prudhoe argues that he was *Ramesis I.*: while according to Manetho the new king was *Tethmosis*, (Thothmes.) But all is now matter of conjecture. 2. *Reign.* During his reign the Israelites were sorely oppressed, the king fearing, doubtless, that in case of war they would make common cause with his enemies, and then remove from Egypt. The first measure adopted against them (Exod. i, 11) was to appoint task-masters over them, and by hard labor to break down their physical strength and prevent their increase. As this plan did not accomplish his purpose, Pharaoh proceeded to a bloody act of cruel despotism, namely, the destruction at birth of all the male children of the Israelites. This second plan proving a failure, the king commanded that every Hebrew boy that was born should be thrown into the river Nile. Exod. i, 15-22. It was his daughter who found and adopted Moses. Exod. ii, 5-10.

4. The Pharaoh of Moses's exile. This Pharaoh was probably another person than the preceding, as otherwise he must have reigned over forty years, which is an unusual length. When Moses was forty years of age he slew an Egyptian whom he saw beating a Hebrew, and when Pharaoh heard of it he sought to slay Moses. Exod. ii, 11-15. That this was not the same person is confirmed by intimation in Exod. iv, 19, which seems to tell us that the Pharaoh who sought Moses's life lived nearly to the time of his return to Egypt, which would make his reign over eighty years.

5. The Pharaoh of the Exodus. 1. *Identification.* It is impossible to identify this Pharaoh, and, therefore, nothing more can be done than to give the various opinions. Wilkinson supposes him to have been *Thothmes III.*, the fourth or fifth monarch of the eighteenth dynasty of the Theban or Diospolitan kings; Manetho, according to Africanus, makes him to have been *Amos*, the first of that line of kings; while Lord Prudhoe identifies him with *Pthamen*, the last of that dynasty. 2. *History.* When Moses and Aaron appeared before Pharaoh, asking him to let the Hebrews go into the desert and sacrifice unto Jehovah, he refused, and commanded his task-masters to exact the tale of bricks as before, and oblige the people to furnish their own straw. He hardened his heart to all the evidence, furnished by the plagues, of God's power and purpose to deliver Israel; and followed up his reluctant consent to their departure by an effort to bring them back by force of arms. Exod. v-xiv. His acts prove him to have been a man at once impious and superstitious, alternately rebelling and submitting. Whether he was drowned with his army in the Red Sea is not stated in the narrative, although another passage (Psa. cxxxvi, 15) appears to confirm it.

6. The father-in-law of Hadad. 1. *Identification.* Although we have chronological indications, and the name of this Pharaoh's wife, to aid in identifying him, yet unfortunately the history of Egypt at this time is so obscure that we have not clear information as to its kings. The probability is that the Pharaohs of the time of David and Solomon were Tanites; and, if we take the numbers of Eusebius, Osochor is probably the Pharaoh in question, while according to Africanus he would be Psusennes I. 2. *Scripture notice.* Some time during the reign of David, Hadad the Edomite, and David's bitter enemy, fled to Egypt, where he was received with distinction by Pharaoh, who gave him for wife the sister of Tahpenes, the queen. 1 Kings xi, 14-19. B. C. before 1015. He is probably different from

7. The father-in-law of Solomon. The daughter of this Pharaoh was married to Solomon not later than the eleventh year of his reign, when the temple was finished, having been commenced in the fourth year. 1 Kings vi, 1, 37, 38. Mention is made (1 Kings ix, 16) of an expedition led by him against the city of Gezer, which he gave to his daughter, the wife of Solomon. It is probable that she was a convert to the faith of Solomon, as at this period of his life he would hardly have married an idolatress.

8. The father-in-law of Mered. In 1 Chron. iv, 18, mention is made of a Pharaoh whose daughter Bithiah was married to Mered, an Israelite. The date of this marriage is uncertain, being fixed by some at the time of the exode, while others bring down this event to the times of or near those of David. "The most interesting feature connected with this transaction is the name, Bithiah, (daughter of Jehovah,) given to the daughter of Pharaoh. It exhibits the true faith of Israel as exerting its influence abroad, and gathering proselytes even in the royal house of idolatrous Egypt."

9. Pharaoh, the opponent of Sennacherib. This Pharaoh can only be the *Sethos* mentioned by Herodotus as the opponent of Sennacherib, and may be reasonably supposed to be the *Zet* of Manetho, the last king of the twenty-third dynasty. He reigned in the fourteenth year of Hezekiah, B. C. about 713, and was the contemporary of Tirhakah, king of Ethiopia, and of Sennacherib, king of Assyria. Isa. xxxvi, 6.

10. Pharaoh-Necho, (Heb. *Neko'*, נֶכֹּחַ, and *Nek'oh*, נֶכְחָה.) 1. *Identification.* This Pharaoh was of the Saïte twenty-sixth dynasty, of which Manetho makes him either the fifth ruler (Africanus) or the sixth, (Eusebius.) Herodotus calls him Nekôs, and assigns to him a reign of sixteen years, which is confirmed by the monuments. 2. *History.* Pharaoh-Necho was king of Egypt during the reigns of Josiah, Jehoahaz, and Jehoiakim, kings of Judah. 2 Kings xxiii, 29-34. B. C. 600-607, and probably for some time after. 2 Kings xxiv, 7. "He seems to have been an enterprising king, as he is related to have attempted to complete the canal connecting the Red Sea with the Nile, and to have sent an expedition of Phenicians to circumnavigate Africa, which was successfully accomplished. At the commencement of his reign (B. C. 610) he made war against the king of Assyria, and, being encountered on his way by Josiah, defeated and slew the king of Judah at Megiddo. 2 Kings xxiii, 29, 30; 2 Chron. xxxv, 20-24. Necho seems to have soon returned to Egypt; perhaps he was on his way thither when he deposed Jehoahaz. The army was probably posted at Carchemish, and was there defeated by Nebuchadnezzar in the fourth year of Necho, (B. C. 607,) that king not being, as it seems, then at its head. Jer. xlvi, 1, 2, 6, 10. This

battle led to the loss of all the Asiatic dominions of Egypt. 2 Kings xxiv, 7."—Smith, *Dictionary*, s. v.

11. Pharaoh-Hophra. 1. *Identification.* This Pharaoh is generally thought to be the *Apries* mentioned by Herodotus, and called *Vaphres* by Manetho. 2. *History.* The Scriptures introduce him as in intimate alliance with Zedekiah, whom he aided against Nebuchadnezzar. Jer. xlv, 30. Josephus (*Ant.*, x. 7, 3) states that Nebuchadnezzar, on hearing of the march of the Egyptians, broke up from before Jerusalem, met the Egyptians, conquered them in battle, drove them out of Syria, and then returned to the siege of Jerusalem. It is certain that Nebuchadnezzar laid siege to Jerusalem in the ninth year of Zedekiah, and took it in the eleventh year. Jer. xxxix, 1. It is probable (Jer. xxxvii, 7) that on hearing of Nebuchadnezzar's approach with his entire army, Pharaoh retired from the contest, and left Jerusalem to its fate. His overthrow was predicted by Jeremiah. Jer. xxxiii, 10; xlv, 30. No subsequent Pharaoh is mentioned in Scripture, but there are predictions doubtless referring to the misfortunes of later princes until the second Persian conquest, when the prophecy "There shall be no more a prince of the land of Egypt" (Exod. xxx, 13) was fulfilled.

PHA'RES, (Matt. i, 3; Luke iii, 33.) See PHAREZ.

PHA'REZ, (Heb. *Pe'retz*, פֶּרֶץ, *breach*,) a twin son (with Zarah) of Judah by Tamar, his daughter-in-law. Gen. xxxviii, 29; 1 Chron. ii, 4. B. C. about 1727. Little is known of his personal history, although his family is often mentioned. He and his brethren were numbered among the sons of Judah, (Gen. xlvi, 12,) and after the death of Er and Onan he is named as the second son. Num. xxvi, 20. His family was very numerous, as is shown in Ruth iv, 12: "Let thy house be like the house of Pharez, whom Tamar bare unto Judah." His descendants were notable in the time of David (1 Chron. xi, 11, etc.; xxvii, 2, 3) and after the captivity. 1 Chron. ix, 4; Neh. xi, 4-6. In several of these passages he is called PEREZ.

PHE'BE, (Gr. Φοίβη, *radiant*,) a deaconess of the Church at Cenchrea commended by Paul to the Church of Rome, who had been a recipient of her kindness. Rom. xvi, 1, 2. A. D. 60, (55.) She seems to have been on the eve of setting out for Rome on some important business, the nature of which is unknown.

PHI'COL, (Heb. *Pikol'*, פִּיכֹל, *mouth of all*, or *strength*,) chief captain of the army of Abimelech, the Philistine king of Gerar. Gen. xxi, 22, 32; xxvi, 26. B. C. about 1892.

PHILE'MON, (Gr. Φιλήμων, *affectionate*,) a member of the Church of Colossæ, who owed his conversion to the apostle Paul, for such is the interpretation generally assigned to the words σεαυτόν μοι προσοφείλεις. Philemon 19. To him Paul addressed his epistle in behalf of Onesimus. His character, as given in that letter, was one of great nobility. The apostle commends his faith and love, his benevolence and hospitality, his docile, sympathizing, and forgiving spirit. His house at Colossæ was shown in the time of Theodoret, and tradition represents him as bishop of that city, and as having suffered martyrdom.

PHILE'TUS, (Φίλητος, *beloved*,) an apostate Christian named in connection with Hymenæus (2 Tim. ii, 17) as holding false views regarding the

resurrection. The apostle does not state their opinions, concerning which there have been many dissertations. Dean Ellicott (*Commentary, in loco*) says: "The false asceticism which is so often tacitly alluded to and condemned in these epistles, led very probably to an undue contempt for the body, to false views of the nature of death, and thence to equally false views of the resurrection: death and resurrection were terms which had with these false teachers only a *spiritual* meaning and application; they allegorized the doctrine, and turned all into figure and metaphor." The names of Philetus and Hymenæus occur separately among those of Cæsar's household whose relics have been found in the Columbaria at Rome.

PHIL'IP. 1. 1. **Name and Family.** (Gr. Φίλιππος, *lover of horses*.) Philip was, we are told, of the city of Bethsaida, (John i, 44; xii, 21,) but of his family we have no information.

2. Personal History. Little is recorded of Philip in the Scriptures. (1) **Call.** He had probably gone with Andrew and Peter to hear the preaching of John the Baptist. They had, without doubt, spoken to him of Jesus as the long-expected Saviour, for on the next day after Andrew brought his brother Simon to Jesus, Philip unhesitatingly complied with the Master's request to follow him. John i, 41-43. He was thus the fourth of the apostles who attached themselves to the person of Jesus. (2) **Invites Nathanael.** The first act of Philip was to invite Nathanael to "come and see" Jesus, saying, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Chap. i, 45-47. (3) **Ordained Apostle.** When the twelve were specially set apart for their office, Philip was numbered among them. Matt. x, 3; Mark iii, 18; Luke vi, 14. (4) **Other Incidents.** When Jesus was about to feed the five thousand he asked Philip, "Whence shall we buy bread that these may eat?" And it is added, "This he said to prove him." John vi, 5-7. Bengel and others suppose that this was because the charge of providing food had been committed to Philip, while Chrysostom and Theodore of Mopsuestia rather suppose it was because this apostle was weak in faith. The answer of Philip agreed well enough with either supposition. (Kitto.) Certain Greeks, desiring to see Jesus, made application to Philip for an introduction. Philip, uncertain at first whether to comply with their request or not, consulted with Andrew, who went with him, and mentioned the circumstance to Jesus. John xii, 21, 22. The sacred history adds only the remark of Philip, "Lord, show us the Father, and it sufficeth us," (John xiv, 8,) and refers to his presence at Jerusalem with the Church after the ascension. Acts i, 13. The later traditions concerning this apostle are vague and uncertain; but there is nothing improbable in the statement that he preached the Gospel in Phrygia, and that he met his death at Hieropolis in Syria. (Kitto.)

3. Character. Philip seems to have been of a cool, calm, deliberative nature; not acting from impulse, but judgment, (John xii, 21;) to have been slow of faith, and not readily apprehending spiritual things. Chap. xiv, 8.

2. The evangelist. Of his family antecedents nothing is known. **Personal History.** (1) **As Deacon.** We first hear of Philip in his appointment as one of the seven deacons, his name following Stephen in the list. Acts vi, 5. They were appointed to superintend the daily ministration of food and alms, and so remove all suspicion of partiality. The persecution

that followed the death of Stephen stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take flight, and Philip was among them. (2) **Encounters Simon Magus.** Philip found his way to the city of Samaria, where Simon Magus practiced sorcery. The latter was held in great reverence because of the wonders he wrought. Philip performed many substantial miracles, and thus drew away from the sorcerer the attention of the people, who listened gladly to the preaching of the Gospel. Simon himself seems to have regarded Philip as in league with some superhuman being, and looking upon baptism as the initiatory rite through which he might obtain the same powers; he solicited and obtained baptism from the evangelist. Acts viii, 5-13. (3) **Teaches the Eunuch.** After Peter and John had come to Samaria to complete the work begun by Philip, he was directed by the angel of the Lord to proceed to Gaza. On the way he met the treasurer of Candace, queen of Ethiopia, who had come to Jerusalem to worship. The eunuch was reading Isa. liii, when Philip drew near to his chariot and asked him if he understood that which he read. Upon invitation Philip took a seat and expounded the Scripture, preaching Jesus, the result of which was the conversion and baptism of the eunuch. Upon the return from the water in which the baptism occurred "the Spirit of the Lord caught away Philip, that the eunuch saw him no more." Philip continued his work as a preacher at Azotus, (Ashdod,) and among the other cities that had formerly belonged to the Philistines, and, following the coast line, came to Cesarea. Acts viii, 26-40. (4) **Later Incidents.** For a number of years (estimated from fifteen to nineteen) we lose sight of the evangelist. The last glimpse we have of him in the New Testament is in the account of St. Paul's journey to Jerusalem. At his house the great apostle and his companions tarry for many days. The four daughters of Philip, "virgins which did prophesy," and Agabus, who prophesied of Paul's danger from the Jews, are mentioned in the narrative. Acts xxi, 8, *sq.* The traditions concerning Philip are conflicting and uncertain. The Greek martyrologies make him to have been bishop of Tralles, in Lydia; but the Latins make him end his days in Cesarea. (Kitto, Smith.)

PHIL'IP, HEROD, (Matt. xiv, 3, etc.) See HEROD, No. 3.

PHIL'IP, the tetrarch, (Luke iii, 1.) See HEROD, No. 4.

PHILOLOGUS, (Gr. *Φιλόλογος*, *fond of talk*,) a Christian at Rome to whom St. Paul sends his salutation. Rom. xvi, 15. Pseudo-Hippolytus makes him one of the seventy disciples, and bishop of Sinope. His name is found in the Columbarium "of the freedmen of Livia Augusta" at Rome, which shows that there was a Philologus connected with the imperial household at the time when it included many Julias.

PHIN'EHAS, (Heb. *Pinechas'*, פִּינְחָס, *mouth of brass*.)

1. A grandson of Aaron, and son of Eleazar by his wife, "one of the daughters of Putiel." Exod. vi, 25. B. C. about 1530. He first appears in Scripture history at the time of the licentious idolatry, where his zeal and action secured the cessation of the plague that was destroying the nation. Num. xxv, 7-11. B. C. 1452. For this he was rewarded by the special approbation of Jehovah, and by a promise that the priesthood should remain in his family forever. Vers. 10-13. He was appointed to accompany as priest the expedition by which the Midianites were destroyed. Chap. xxxi, 6.

Seven years later he also headed the party who were dispatched from Shiloh to remonstrate against the altar which the trans-Jordanic tribes were reported to have built near Jordan. Josh. xxii, 13-32. In the partition of the country he received an allotment of his own—a hill on Mount Ephraim which bore his name—Gibeath-Pinechas. Here his father was buried. Josh. xxiv, 33. Phinehas appears to have been the chief of the Korahites, (or Korhites.) 1 Chron. ix, 20. After the death of Eleazar he became high-priest, (the third of the series,) in which capacity he is introduced as giving the oracle to the nation during the whole struggle with the Benjamites on the matter of Gibeah. Judg. xx, 28. The verse which closes the Book of Joshua is ascribed to Phinehas, as the description of the death of Moses at the end of Deuteronomy is to Joshua. The tomb of Phinehas, a place of great resort to both Jews and Samaritans, is shown at *Awertah*, four miles south-east of *Nablus*.

Character. The narrative of the Pentateuch presents Phinehas as an ardent and devoted priest, while in one of the Psalms (cvi, 30, 31) he is commemorated in the identical phrase which is consecrated forever by its use in reference to the great act of faith of Abraham—"that was *counted to him for righteousness* unto all generations for evermore." Compare Gen. xv, 6; Rom. iv, 3.

2. Second son of Eli. 1 Sam. i, 3; ii, 34; iv, 4, 11, 17, 19; xiv, 3. Phinehas was killed with his brother by the Philistines when the ark was captured. B. C. 1171-1141.

3. A Levite of Ezra's time, (Ezra viii, 33,) unless the meaning be that Eleazar was of the family of the great Phinehas.

PHLE'GON, (Gr. *Φλέγων*, *burning*,) a Christian at Rome to whom Paul sent salutations. Rom. xvi, 14. A. D. 60, (55.) Pseudo-Hippolytus states that he was one of the seventy disciples and bishop of Marathon.

PHŒBE. See PHEBE.

PHU'RAH, (Heb. *Purah'*, פֶּרַח, *bough*,) the servant of Gideon, who went with him by night when he visited the camp of the Midianites. Judg. vii, 10, 11. B. C. 1249.

PHU'VAH, (Heb. *Puvvah'*, פִּיָּה, *mouth*,) one of the sons of Issachar. Gen. xvi, 13. B. C. about 1706. The name is given as "Pua" (Num. xxvi, 23) and "Puah." 1 Chron. vii, 1. His descendants were called Punites. Num. xxvi, 23.

PHYGEL'LUS, (Gr. *Φύγελλος*, perhaps *a fugitive*,) (2 Tim. i, 15,) a Christian connected with those in Asia of whom St. Paul speaks as turned away from himself. It is open to question whether their repudiation of the apostle was joined with a declension from the faith, and whether the open display of the feeling of Asia took place—at least so far as Phygellus and Hermogenes were concerned—at Rome. Phygellus may have forsaken (see 2 Tim. iv, 16) the apostle at some critical time when his support was expected; or he may have been a leader of some party of nominal Christians at Rome, such as the apostle describes at an earlier period (Phil. i, 15, 16) opposing him there. (Smith, *Dictionary*, s. v.)

PI'LATE, PONTIUS, the Roman procurator of Judea.

1. Name. Pilate's family name, *Pontius*, indicates that he was connected, by descent or adoption, with the *gens* of Pontii. His cognomen *Pilatus* may

have been derived from *pilatus*, armed with *pilum*, (or javelin,) or *pileatus*, the *pileus* (or cap) being the badge of manumitted slaves.

2. Personal History. (1) **Early History.** The early history of Pilate is unknown, save some unreliable traditions. A German legend relates that he was an illegitimate son of Tyrus, king of Mayence, who sent him to Rome as a hostage. There he committed a murder and was sent to Pontus, where he subdued the barbarous tribes, receiving in consequence the name of Pontius, and was sent to Judea. (2) **Procurator.** Pilate was appointed governor of Judea by Tiberius, (A. D. 26,) and immediately offended the Jews by removing the head-quarters of his army from Cesarea to Jerusalem. The soldiers, of course, took with them their standards, bearing the image of the emperor, into the holy city. The sight of these standards planted within sight of the temple greatly enraged the people, who declared themselves ready rather to submit to death than to this idolatrous innovation. Pilate yielded to their demands, and ordered the standards to be returned to Cesarea. (Josephus, *Ant.*, xviii, 3, 12; *War*, ii, 9, 2-4.) On two other occasions Pilate nearly drove the Jews to insurrection: the *first*, when he hung up golden shields, in his palace on Mount Zion, inscribed with the names of deities. These were only removed by an order from the emperor. The *second*, when he appropriated the revenue of the temple, arising from the redemption of vows, to the building of an aqueduct. To these acts must be added the slaughter of certain Galileans. Luke xiii, 1. (3) **His Connection with Jesus.** It was the custom for the procurators to reside at Jerusalem during the great feasts, to preserve order, and accordingly, at the time of our Lord's last passover, Pilate was occupying his official residence in Herod's palace; and to the gates of this palace Jesus, condemned on the charge of blasphemy, was brought early in the morning by the chief priests and officers of the Sanhedrin, who were unable to enter the residence of a Gentile, lest they should be defiled and unfit to eat the passover. John xviii, 28. Pilate therefore came out to learn their purpose, and demanded the nature of the charge. At first they seem to have expected that he would have carried out their wishes without further inquiry, and therefore merely described our Lord as a disturber of the public peace; but as a Roman procurator had too much respect for justice, or at least understood his business too well to consent to such a condemnation, they were obliged to devise a new charge, and therefore interpreted our Lord's claims in a political sense, accusing him of assuming the royal title, perverting the nation, and forbidding the payment of tribute to Rome. Luke xxiii, 3—an account plainly presupposed in John xviii, 33. It is plain that from this moment Pilate was distracted between two conflicting feelings: a fear of offending the Jews, and a conscious conviction that Jesus was innocent. Moreover, this last feeling was strengthened by his own hatred of the Jews, whose religious scruples had caused him frequent trouble, and by a growing respect for the calm dignity and meekness of the sufferer. First he examined our Lord privately, and asked him whether he was a king. At the close of the interview he came out to the Jews and declared the prisoner innocent. To this they replied that his teaching had stirred up all the people from Galilee to Jerusalem. The mention of Galilee suggested to Pilate a new way of escaping from his dilemma, by sending on the case to Herod Antipas; but Herod, though propitiated by this act of courtesy, declined to enter into the matter. So Pilate was compelled to come to a

decision, and first having assembled the chief priests and also the people, he announced to them that the accused had done nothing worthy of death; but at the same time, in hopes of pacifying the Sanhedrin, he proposed to scourge him before he released him. But as the accusers were resolved to have his blood, they rejected this concession, and therefore Pilate had recourse to a fresh expedient. It was the custom for the Roman governor to grant every year, in honor of the passover, pardon to one condemned criminal. Pilate therefore offered the people their choice between two, the murderer Barabbas, and the prophet whom a few days before they had hailed as the Messiah. To receive their decision he ascended the *βῆμα*, (*Bema*,) a portable tribunal placed on the *Gabbatha*, a tessellated pavement in front of the palace. As soon as he was seated he received a message from his wife, who had "suffered many things in a dream," urging him not to condemn the Just One. But he had no alternative, as the rabble, urged by the priests, chose Barabbas for pardon, and clamored for the death of Jesus; insurrection seemed imminent, and Pilate yielded. Before issuing the fatal order he washed his hands before the multitude, as a sign that he was innocent of the crime, in imitation probably of the ceremony enjoined in Deut. xxi. As it produced no effect, Pilate ordered his soldiers to inflict the scourging preparatory to execution; but the sight of unjust suffering so patiently borne seems again to have troubled his conscience, and prompted a new effort in favor of the victim. But the priests only renewed their clamors for his death, and, fearing that the political charge of treason might be considered insufficient, returned to their first accusation of blasphemy, and, quoting the law of Moses, (Lev. xxiv, 16,) which punished blasphemy with stoning, declared that he must die "because he made himself the Son of God." But this title augmented Pilate's superstitious fears, already aroused by his wife's dream, (John xix, 7;) he feared that Jesus might be one of the heroes or demigods of his own mythology; he took him again into the palace and inquired anxiously into his descent ("Whence art thou?") and his claims. The result of this interview was one last effort to save Jesus by a fresh appeal to the multitude; but now arose the formidable cry, "If thou let this man go, thou art not Cæsar's friend;" and Pilate, to whom political success was as the breath of life, again ascended the tribunal, and finally pronounced the desired condemnation. So ended Pilate's share in the greatest crime which has been committed since the world began.

(4) Later History. Scripture gives us no further information concerning Pilate, but we learn from Josephus that his anxiety to avoid giving offense to Cæsar did not save him from political disaster. The Samaritans were unquiet and rebellious. Pilate led his troops against them, and defeated them easily enough. The Samaritans complained to Vitellius, now president of Syria, and he sent Pilate to Rome to answer their accusations before the emperor. When he reached it he found Tiberius dead, and Caius (Caligula) on the throne. A. D. 36. Eusebius adds that soon afterward, "wearied with misfortunes," he killed himself. As to the scene of his death there are various traditions. One is that he was banished to Vienna Allobrogum, (Vienne on the Rhone,) where a singular monument—a pyramid on a quadrangular base, fifty-two feet high—is called Pontius Pilate's tomb. Another is that he sought to hide his sorrows on the mountain by the lake of Lucerne, now called Mount Pilatus; and there, after spending years in its recesses, in remorse and despair rather than penitence, plunged into the

dismal lake which occupies its summit. We learn from Justin Martyr, Tertullian, Eusebius, and others, that Pilate made an official report to Tiberius of our Lord's trial and condemnation; and in a homily ascribed to Chrysostom, though marked as spurious by his Benedictine editors, (*Hom. viii, in Pasch.*, vol. viii, p. 968, D,) certain *ὑπομνήματα* (*Acta*, or *Commentarii Pilati*) are spoken of as well-known documents in common circulation. The *Acta Pilati*, now extant in Greek, and two Latin epistles from him to the emperor, are certainly spurious.

3. Character. Pilate seems to have been a representative of the rich and corrupt Romans of his age; a worldly-minded statesman, not insensible to justice and mercy, and yet who lived exclusively in the life that now is. His desire was, doubtless, to save our Lord, but his own security and comfort would thereby have been interfered with. He was too selfish to suffer personal annoyance, and "the unrighteous condemnation of a good man was a trifle in comparison with the fear of the emperor's frown and the loss of place and power." Destitute of any fixed principles, and having no aim but office and influence, Pilate seems to have consulted only the law of convenience, and to have done right only when it did not interfere with his selfish aims and purposes. Thus he yielded to the clamor of the Jews and acted contrary to his sense of justice, for fear that they would accuse him to the emperor of disloyalty, and thus secure his deposition. (Smith, *Dictionary*, s. v.)

PIL'DASH, (Heb. *Pildash'*, פִּלְדָּשׁ, perhaps *flame of fire*,) one of the eight sons of Nahor, Abraham's brother, by his wife and niece, Milcah. Gen. xxii, 22. B. C. about 1872.

PIL'EHA, (Heb. *Pilcha'*, פִּלְחָא, *a slice*,) the chief of the people who signed the covenant with Nehemiah. Neh. x, 24. B. C. 445.

PIL'TAI, (Heb. *Piltay'*, פִּלְטַי, *my deliverances*,) the representative of the priestly house of Moadiah, or Maadiah, in the time of Joiakim, the son of Jeshua, and apparently one of the priests who returned with Zerubbabel to Jerusalem. Neh. xii, 17. B. C. 536.

PINON, (Heb. *Pinon'*, פִּינֹן,) one of the "dukes" (that is, head or founder of a tribe) of Edom. Gen. xxxvi, 41; 1 Chron. i, 52. B. C. about 1492.

PI'RAM, (Heb. *Piram'*, פִּרְאָם, *like a wild ass*, that is, *fleet*,) the Amorite king of Jarmuth who, with four confederate kings, made war against Gibeon, and were defeated by Joshua. They fled to the cave at Makkedah, from which they were brought at the close of the battle and pursuit and hanged. Their bodies were taken down and cast "into the cave wherein they had been hid." Josh. x, 3-27. B. C. 1451.

PIS'PAH, (Heb. *Pispah'*, פִּסְפָּה,) the second-named of the sons of Jether, of the tribe of Asher. 1 Chron. vii, 38.

PITHON, (Heb. *Pithon'*, פִּיתוֹן, perhaps *harmless*,) the eldest son of Micah, the grandson of Jonathan, the son of Saul. 1 Chron. viii, 35; ix, 41. B. C. after 1050.

POCHE'RETH, (Heb. *Poke'reth*, פִּכְרֶת, *ensnaring*.) The "children" of Pochereth were among the number of "Solomon's servants" who returned from the captivity with Zerubbabel. Ezra ii, 57; Neh. vii, 59. B. C. before 536.

PON'TIUS, (PILATE.) See PILATE.

POR'ATHA, (Heb. *Poratha'*, פּוֹרְתָא, perhaps *given by lot*.) one of the ten sons of Haman slain by the Jews in the palace at Shushan. Esth. ix, 8. B. C. about 509.

POR'CIUS, (FESTUS.) See FESTUS.

POT'IPHAR, (Heb. *Potiphar'*, פּוֹטִפַּר, contraction of פּוֹטִי פֶּרַע, POTIPHERAH, [q. v.,]) an Egyptian and an officer ("captain of the guard") of Pharaoh. When Joseph was taken to Egypt Potiphar purchased him of the Midianite merchants. So favorably impressed did he become of the ability and fidelity of Joseph, that he made him overseer over his house, and committed all his possessions to his care. Upon the accusation of his wife Potiphar cast Joseph into prison. Gen. xxxix, 1-20. B. C. 1729. After this we hear no more of Potiphar, unless, which is not likely, he was the chief of the executioners afterward mentioned.

POTIPH'ERAH, or **POTIPHE'RAH**, (Heb. *Poti-phe'ra*, פּוֹטִי פֶּרַע, corresponding to the Coptic *Pete-phrah*, *belonging to the sun*.) an Egyptian and priest of On, (Heliopolis,) whose daughter Asenath was married to Joseph. Gen. xli, 45, 50; xli, 20. B. C. about 1715.

PRIS'CA, (2 Tim. iv, 19.) See PRISCILLA.

PRISCIL'LA, (Gr. Πρίσκιλλα, diminutive form Latin *Prisca*, *ancient*.) the wife of AQUILA, (q. v.,) in connection with whom she is always mentioned. Acts xviii, 2, 18, 26; Rom. xvi, 3; 1 Cor. xvi, 19. She seems to have been in full accord with her husband in sustaining the "Church in their house," (1 Cor. xvi, 19,) in helping the apostle Paul, (Acts xviii, 18,) and in the theological teaching of Apollos. Ver. 26.

PROCH'ORUS, (Gr. Πρόχορος,) the third on the list of deacons following Stephen and Philip. Acts vi, 5. A. D. 33, (30.) This is the only mention made of him in the New Testament. There is a tradition that he was consecrated bishop of Nicomedia by St. Peter.

PU'Ä, another form (Num. xxvi, 23) of PHUVAH, (q. v.)

PU'ÄH, the name in the Authorized Version of two men and one woman.

1. (Heb. *Puvvah'*, פּוּבָּה, 1 Chron. vii, 1.) See PHUVAH.

2. (Heb. *Pu'äh*, פּוּעָה, probably *splendid*.) one of the two midwives to whom Pharaoh gave instructions to kill the Hebrew male children at their birth. Exod. i, 15. B. C. 1635. The two, Shiprah and Puah, are supposed to have been the chief and representatives of their profession.

3. (Heb. *Pu'äh*, פּוּאָה, perhaps *mouth*.) the father of Tola, who was of the tribe of Issachar and a judge of Israel. Judg. x, 1. B. C. before 1206.

PUB'LIUS, the "chief man," and probably governor of Melita, (or Malta,) who received and lodged Paul and his companions after their ship-

wreck. The apostle miraculously healed the father of Publius of a fever, and cured others who were brought to him. Acts xxviii, 7, 8. A. D. 62, (55.) The Roman martyrologies assert that he was the first bishop of the island, and afterward succeeded Dionysius as bishop of Athens. Jerome records a tradition that he was crowned with martyrdom.

PUDENS, a Christian at Rome who united with others in sending salutations to their friend Timothy. 2 Tim. iv, 21. A. D. 66, (64.) This is the only mention of him in Scripture. He is commemorated in the Byzantine Church on April 14, and in the Roman Church on May 19. He is included among the seventy disciples in the list given by Pseudo-Hippolytus. Papebroch, the Bollandist editor, while printing the legendary histories, distinguishes between two saints of this name, both Roman senators: one the host of St. Peter and friend of St. Paul, martyred under Nero; the other, the grandson of the former, living about A. D. 150. Earlier writers are disposed to believe in the existence of one Pudens only. Modern researches among the Columbaria at Rome appropriated to members of the imperial household have brought to light an inscription in which the name of Pudens occurs as that of a servant of Tiberius or Claudius. Although the identity of Paul's Pudens with any legendary or heathen namesake is not absolutely proved, yet it is probable that these facts add something to our knowledge of the friend of Paul and Timothy.

PUL, (Heb. same, פּוּל, *lofty*, hence *lord*,) the first Assyrian king mentioned in the Bible. He made an expedition against Menahem, king of Israel, who submitted to him, and paid 1,000 talents of silver that he might "be confirmed" in his kingdom. 2 Kings xv, 19, 20; 1 Chron. v, 26. B. C. 771.

PU'TIEL, (Heb. *Putiel*, פּוּטִיאֵל, *afflicted of God*,) the father of the wife of Eleazar the priest, and mother of Phinehas. Exod. vi, 25. B. C. about 1530.

QUAR'TUS, (*a fourth*,) a Christian of Corinth whose salutations Paul sent to the Church at Rome. Rom. xvi, 23. A. D. 60, (about 50.) There is the usual tradition that he was one of the seventy disciples; and it is also said that he ultimately became bishop of Berytus.

RA'AMAH, (Heb. *Ramah*', רַעְמָה, *a trembling*; poetically, *a horse's mane*,) the fourth son of Cush and grandson of Ham. Gen. x, 7; 1 Chron. i, 9. B. C. after 2347. The tribe of Raamah became afterward renowned as traders. Ezek. xxvii, 22. Of the settlement of Raamah on the shores of the Persian Gulf there are several indications. Traces of Dedan are very faint; but Raamah seem to be recovered in the *Regma* (Ρεγμα) of Ptol., vi, 7, and Ρηγμα of Steph. Byzant.

RAAMI'AH, (Heb. *Raamyah*', רַעְמִיָּה, *thunder of Jehovah*,) one of the leaders of the Jews who returned from captivity with Zerubbabel. Neh. vii, 7. B. C. about 445. In Ezra ii, 2, he is called Reelialah.

RAB'-MAG, (Heb. *Rab-mág*, רַב־מַג, *chief magician*, or *priest*,) a title ascribed (Jer. xxxix, 3, 13) to NERGAL-SHAREZER, (q. v.) which title he,

with certain other important personages, bears in the Babylonish inscriptions.

RAB'-SARIS, (Heb. same, רַב־סָרִיס, *chief eunuch*, and probably the name of an officer rather than of a person.)

1. One of the chief officers whom the king of Assyria sent up against Jerusalem in the time of Hezekiah. 2 Kings xviii, 17. B. C. 713.

2. The name or title of one of the princes of Babylon who was present at the capture of Jerusalem, (Jer. xxxix, 3,) and was one of those sent by Nebuchadnezzar to deliver Jeremiah out of prison. Ver. 13. B. C. 588.

RAB-SHA'KEH, (Heb. *Rabshakeh'*, רַב־שָׁקֵה, *chief cup-bearer*,) the name (or title) given to one of the three Assyrian generals sent against Jerusalem by Sennacherib. 2 Kings xviii, 17; Isa. xxxvi, 2; xxxvii, 4. B. C. 710. Rab-shakeh addressed himself not only to the officers of Hezekiah, but also to the men on the wall of the city, setting forth the hopelessness of their trusting to any power, human or divine, to deliver them out of the hands of his master, and dwelling upon the advantages of submission. 2 Kings xviii, 19-35. Receiving no promise of submission, Rab-shakeh returned to Sennacherib, whom he found warring against Libnah. Many have supposed, from the familiarity of Rab-shakeh with the Hebrew language, that he was a Jewish deserter or an apostate captive of Israel.

RA'CHAB, (Matt. i, 5.) See RAHAB.

RA'CHEL, (Heb. *Rachel'*, רָחֵל, *ewe, sheep*,) the younger daughter of Laban, and one of Jacob's wives.

1. Personal History. (1) **Meeting with Jacob.** When Jacob came to Haran he met some shepherds, who told him, in answer to his inquiries, that they knew Laban, and that Rachel was already coming to the well near by to water her father's sheep. He rolled the stone from the well's mouth, watered the sheep, greeted her with a kiss, and told Rachel who he was. Rachel then hastened to her father with the tidings of what had happened. Gen. xxix, 1-12. B. C. 1760. (2) **Jacob's Wife.** Laban received Jacob as his relative, and, after a month's service, an agreement was entered into between them that Jacob should serve Laban seven years for his daughter Rachel. The motive on the part of Jacob was, doubtless, that his relations with Esau made a protracted stay with Laban advisable; while Laban was probably influenced by his avarice. At the expiration of the period of service Jacob claimed his reward, but was deceived by Laban, who led his elder daughter, Leah, into the bride-chamber. Complaining of the deception, he was told to let Leah's marriage week pass over and then he should have Rachel, which promise was fulfilled. Gen. xxix, 13-30. Mention is made of her jealousy toward her sister on account of Leah having children while she herself was childless; of her removing and secreting the teraphim, or household gods, of her father. This incident indicates that she was not altogether free from the superstition and idolatry which prevailed in the land. She at length became the mother of children, Joseph (Gen. xxx, 24) and Benjamin, dying shortly after the latter's birth. Chap. xxxv, 18, 19. B. C. 1729. She "was buried in the way to Ephrath, which is Bethlehem." The site of her tomb is about two miles south of Jerusalem, and one mile north of Bethlehem.

2. Character. "From what is related to us concerning her character there does not seem much to claim any high degree of admiration and es-



RACHEL'S TOMB.

teem. The discontent and fretful impatience shown in her grief at being for a time childless, moved even her fond husband to anger. Gen. xxx, 1, 2. She appears, moreover, to have shared all the duplicity and falsehood of her family. See, for instance, Rachel's stealing her father's images, and the ready dexterity and presence of mind with which she concealed her theft. Gen. xxxi." In Jer. xxxi, 15, 16, the prophet refers to the exile of the ten tribes under Shalmaneser, king of Assyria, and the sorrow caused by their dispersion, (2 Kings xvii, 20,) under the symbol of Rachel, the maternal ancestor of the tribes of Ephraim and Manasseh, bewailing the fate of her children, which lamentation was a type or symbol of that which was fulfilled in Bethlehem when the infants were slaughtered by order of Herod. Matt. ii, 16-18.

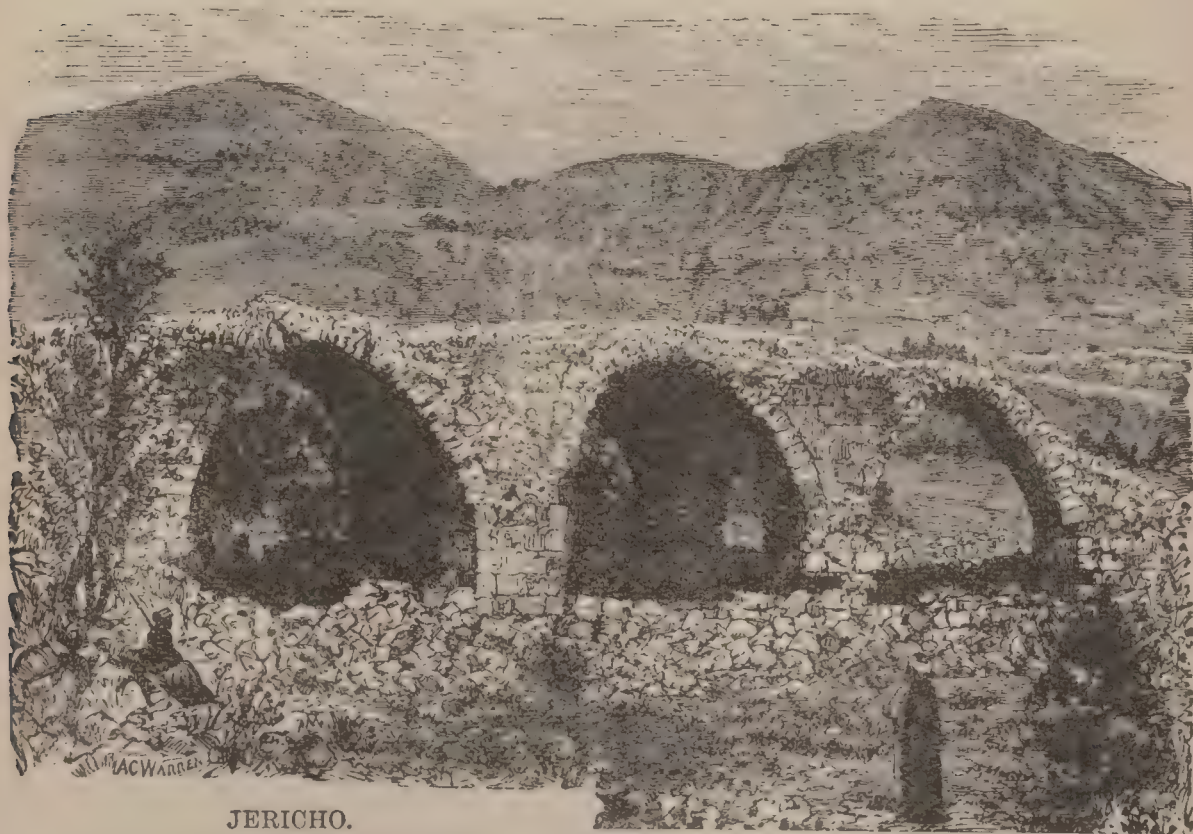
RAD'DAI, (Heb. *Radday'*, רַדִּי, *treading down*,) the fifth son of Jesse, and brother of King David. 1 Chron. ii, 14. B. C. about 1068.

RA'GAU, (Gr. *'Payaū*,) son of Phalec, and one of the ancestors of our Lord. Luke iii, 35. He is the same person with Reu, son of Peleg, the difference in the names arising from our translators having followed the Greek form, in which the Hebrew *ע* was frequently expressed by *γ*.

RAGU'EL, (Heb. *Reuel'*, רַעוּיָאֵל, *friend of God*,) the name given (Num. x, 29) to Jethro, the father-in-law of Moses. It has been supposed that one of the names represented an official title, but which one is uncertain.

RA'HAB, (Heb. *Rachab'*, רַחַב, *wide*;) a woman of Jericho at the time of Israel's entrance in Canaan.

1. Personal History. (1) **Entertains Spies.** Just before crossing the Jordan Joshua sent two men to spy out the land of Canaan as far as Jericho. In this city dwelt Rahab, "a harlot," in a house of her own, although she had a father, a mother, brothers, and sisters living in Jericho. From the presence of the flax upon the roof and a stock of scarlet (or crimson) thread in the house, it has been supposed that she was engaged in the manufacture of linen and the art of dyeing. She had heard of the wonderful progress of Israel, the passage of the Red Sea, and the overthrow of their enemies, and was convinced that Jehovah purposed to give the land of Canaan to the Israelites. The spies found in her one who was ready to befriend them. Fearful of their being discovered, she hid them among the flax stalks on the roof, and informed the officers sent in search of the spies that they had departed from her house before the closing of the city gates. The officers started in pursuit, and when it was night Rahab informed the spies of what had happened, and secured from them a pledge to spare her life and the lives of her kindred, on the condition that she should hang out a scarlet line at the window from which they had escaped, and that her family should remain under her roof. She then assisted them to escape by letting



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them down by a cord from her window, which overlooked the city wall. Josh. ii, 1-21. B. C. 1451. (2) **Rahab Spared.** At the taking of Jericho the spies, under the command of Joshua, took Rahab and her relatives out of her house, and removed them to a place of safety outside the camp of

Israel, (Josh. vi, 22, 23,) and thus made good their oath. The narrator adds, "And she dwelleth in Israel unto this day," not necessarily implying that she was alive at the time he wrote, but that the family of strangers of which she was reckoned the head continued to dwell among the children of Israel. As regards Rahab herself, we learn from Matt. i, 5, that she became the wife of Salmon, the son of Naasson, and the mother of Boaz, Jesse's grandfather. The suspicion naturally arises that Salmon may have been one of the spies whose life she saved, and that gratitude for so great a benefit led in his case to a more tender passion, and obliterated the memory of any past disgrace attaching to her name. But however this may be, it is certain, on the authority of Matthew, that Rahab became the mother of the line from which sprung David, and eventually Christ; for that the Rachab mentioned by Matthew is Rahab the harlot is as certain as that David in the genealogy is the same person as David in the books of Samuel.

2. Character. Both Jewish and Christian writers, for very obvious reasons, have been unwilling to admit the disreputable character of Rahab when introduced into Scripture history, and have chosen to interpret the word *זונה* (*harlot*) "hostess," as if from *זון*, "to nourish." "Dismissing, as

inconsistent with truth, the attempt to clear her character of stain by saying that she was only an innkeeper, and not a harlot, we may yet notice that it is very possible that to a woman of her country and religion such a calling may have implied a far less deviation from the standard of morality than it does with us, and moreover, that with a purer faith she seems to have entered upon a pure life. As a case of casuistry, her conduct in deceiving the king of Jericho's messengers with a false tale, and, above all, in taking part against her own countrymen, has been much discussed. With regard to the first, strict truth, either in Jew or heathen, was a virtue so utterly unknown before the promulgation of the Gospel that, as far as Rahab is concerned, the discussion is quite superfluous. With regard to her taking part against her own countrymen, it can only be justified, but is fully justified, by the circumstance that fidelity to her country would in her case have been infidelity to God, and that the higher duty to her Maker eclipsed the lower duty to her native land."—Smith, *Dictionary*, s. v. Her faith is commended in the Epistle to the Hebrews (xi, 31) and by James, (ii, 25.)

RA'HAM, (Heb. *Rach'am*, רַחַם, *belly*,) among the descendants of Caleb, the son of Hezron, Raham is mentioned (1 Chron. ii, 44) as the son of Shema and father of Jorkoam. B. C. after 1471. By some Jorkoam is regarded as a place of which Raham was the founder.

RA'HEL, a form in the Authorized Version (edition of 1611) for the name *Rachel*, but now omitted every-where excepting in Jer. xxxi, 15, where it is probably retained through the oversight of the editors.

RA'KEM, (1 Chron. vii, 16.) See REKEM, No. 1.

RAM, (Heb. the same, רָם, *high*.)

1. The son of Hezron, a descendant of Pharez of the tribe of Judah, born in Egypt after Jacob's migration, as his name does not appear in Gen. xlv, 4. He is mentioned first in Ruth, (iv, 19,) and appears in the genealogy in 1 Chronicles, (ii, 9, 10.) B. C. before 1491. He is called Aram in the ancestral lists of the New Testament. Matt. i, 3, 4; Luke iii, 33.

2. The first-born of Jerahmeel, and nephew of the preceding. 1 Chron. ii, 25, 27. B. C. after 1706. The names of his sons were Maaz, Janim, and Eker.

3. A son of Barachel the Buzite, is described as "of the kindred of Ram." Job xxxii, 2. Ewald identifies Ram with Aram, mentioned in Gen. xxii, 21, in connection with Huz and Buz.

RAMI'AH, (Heb. *Ramyah'*, רַמְיָה, set by Jehovah,) an Israelite of the sons of Parosh, who put away his Gentile wife after the captivity. Ezra x, 25. B. C. 456.

RA'MOTH, (Heb. *Ramoth'*, רַמּוֹת, heights,) another Israelite, of the sons of Bani, who divorced his Gentile wife after the captivity. Ezra x, 29. B. C. 456.

RA'PHA, or **RA'PHAH**, (Heb. *Rapha'*, רַפָּא, or *Raphah'*, רַפְּהָ, giant.)

1. The last-named of the sons of Benjamin, son of Jacob. 1 Chron. viii, 2, "Rapha." B. C. after 1706.

2. The son of Binea and father of Eleasah, the eighth in descent from Jonathan, the son of Saul. 1 Chron. viii, 37, "Raphah." B. C. after 1000. He is called *Rephaiah* in 1 Chron. ix, 43.

RA'PHU, (Heb. *Raphu'*, רַפּוּא, healed,) the father of Palti, which latter represented the tribe of Benjamin among those sent to spy out the promised land. Num. xiii, 9. B. C. 1490.

REAI'A, a Reubenite, son of Micah, and apparently prince of his tribe. 1 Chron. v, 5. B. C. before 720. The name is identical with

REAI'AH, (Heb. *Reayah'*, רֵאִיָּה, whom Jehovah cares for.)

1. A descendant of Shubal, the son of Judah. 1 Chron. iv, 2. In chap. ii, 52, he is called (apparently) *Haroeh*, (הַרְאֵה, the seer.)

2. The children of Reaiah were a family of Nethinim who returned from Babylon with Zerubbabel. Ezra ii, 47; Neh. vii, 50. B. C. before 536.

RE'BA, (Heb. same, רֵבַע, four,) one of the five Midianite kings slain by the Israelites in Moab. Num. xxxi, 8; Josh. xiii, 21. B. C. 1452.

REBEC'CA, (Ῥεβέκκα,) the Grecized form (Rom. ix, 10) of the name **REBEKAH**, (q. v.)

REBEK'AH. 1. **Name and Family**. (Heb. *Ribkah'*, רִבְקָה, a noose, aptly of a maiden who ensnares by her beauty.) The daughter of Bethuel, Abraham's brother. Gen. xxii, 23.

2. **Personal History**. (1) **Marriage**. In arranging for the marriage of his son Isaac Abraham intrusted the commission to his trusty servant, (generally supposed to be Eliezer,) and made him swear not to take a wife for him from the daughters of the Canaanites, but to bring one from his (Abraham's) native country and his kindred. He went, therefore, to the city of Nahor, and came to a halt by the well without the city at the time when the women came out to draw water. He then prayed to Jehovah, fixing upon a sign by the occurrence of which he might decide upon the maiden whom Jehovah had chosen to be the wife of Isaac. Rebekah did just what had

been fixed upon as a token, and Abraham's servant pressed his suit so earnestly that she and her family consented to her marriage, and she started for her future home the following day. Arriving in Canaan, she was received by Isaac and became his wife. Gen. xxiv, 1-67. B. C. 1857. (2) **Mother.** For nineteen years after marriage Rebekah remained childless; then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born. Gen. xxv, 21-26. B. C. 1837. Jacob was the favorite of his mother, (Gen. xxv, 28,) while Esau was a source of grief both to her and Isaac. Chap. xxvi, 35. (3) **In Philistia.** Driven by famine into the country of the Philistines, Isaac was fearful lest the beauty of his wife should be a source of danger to him, and therefore declared that she was his sister. Before long the deception was discovered, and Abimelech, the king, commanded that no one should molest her, on pain of death. Gen. xxvi, 1-11. B. C. about 1804. (4) **Suggests Deception.** Some time after this, B. C. about 1760, Rebekah suggested the deceit that Jacob practiced upon his father, assisted him in carrying it out, and prevented the consequences of Esau's anger by sending Jacob away to her own kindred. Chap. xxvii, 5-46. (5) **Death and Burial.** The Scriptures do not state when nor where the death of Rebekah took place, but it has been conjectured that it occurred while Jacob was absent in Padan-aram. The place of her burial, incidentally mentioned by Jacob on his death-bed, (chap. xlix, 31,) was in the field of Machpelah. Paul (Rom. ix, 10-12) refers to Rebekah as being made acquainted with the purpose of God regarding her children before they were born.

RE'CHAB, (Heb. *Rechab'*, רֶכָב, *a rider.*)

1. One of the two "sons of Rimmon the Beerothite" who slew Ish-bosheth, the son of Jonathan, in the hope of obtaining favor with David. But when the king heard of their crime he was so filled with abhorrence thereat that he caused them to be put to death. 2 Sam. iv, 2-12. B. C. about 1048.

2. The father of Jehonadab, (or Jonadab,) who assisted Jehu in destroying the worshipers of Baal. 2 Kings x, 15-28. B. C. 884. He was the ancestor of the Rechabites. Jer. xxxv, 6, 8, 14, 16, 19.

3. The father of Malchiah, which latter was ruler of part of Beth-hacerem, and repaired the "dung-gate" of Jerusalem after the captivity. Neh. iii, 14. B. C. 445.

RE'ELAI'AH, (Heb. *Re'elayah'*, רֵעֵלָיָה, *fervor of Jehovah,*) one of the "children of the province" who returned from Babylon with Zerubbabel. Ezra ii, 2. B. C. about 536. In Neh. vii, 7, his name is given as *Raamiah*.

RE'GEM, (Heb. same, רֵגֶם, *friend,*) the first-named of the sons of Jaldai, who appears to have been of the family of Caleb. 1 Chron. ii, 47. B. C. after 1491.

RE'GEM-ME'LECH, (Heb. *Re'gem Me'lek*, רֵגֶם מֶלֶךְ, *friend of the king,*) the name of a person sent with Sharezer to the house of God to pray before the Lord. Zech. vii, 2. B. C. 518. It is thought, however, that the "house of God" (Bethel) should be the subject of the sentence, which would then read, "Then Bethel (that is, the inhabitants of that place) sent Sharezer and Regem-melech and his men to entreat the face of Jehovah."—Keil and Delitzsch, *Commentary, in loco*.

REHABI'AH, (Heb. *Rechabyah'*, רַחַבְיָה, or *Rechabya'hu*, רַחַבְיָהוּ, *enlarged by Jehovah*,) the only son of Eliezer, the son of Moses. 1 Chron. xxiii, 17; xxiv, 21; xxvi, 25. B. C. after 1491.

RE'HOB, (Heb. *Rechob'*, רַחֹב, *a street*.)

1. The father of Hadadezer, king of Zobah, whom David smote at the Euphrates. 2 Sam. viii, 3, 12. B. C. before 1040.

2. A Levite who sealed the covenant with Nehemiah. Neh. x, 11. B. C. 445.

REHOBAM, (Heb. *Rechabam*, רַחַבְעָם, *enlarger of the people*.)

1. Family. The son of Solomon by the Ammonite princess, Naamah. 1 Kings xiv, 21, 31. He was born B. C. about 1015.

2. Personal History. (1) **Accession.** Rehoboam selected Shechem as the place of his coronation, probably as an act of concession to the Ephraimites, who were always dissatisfied with their inferior position in the confederation of the tribes. 1 Kings xii, 1; 2 Chron. x, 1. B. C. about 975. (2) **Insurrection.** The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counselors, and then the young men "that were grown up with him, and which stood before him." Rejecting the advice of the elders to conciliate the people at the beginning of his reign, he returned as his reply the frantic bravado of his contemporaries. Thereupon rose the formidable song of insurrection, heard once before when the tribes quarreled after David's return from the war with Absalom. Rehoboam sent Adoram to reduce the rebels to reason, but he was stoned to death by them; whereupon the king and his attendants fled to Jerusalem. On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin, in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah, (1 Kings xii, 1-24;) still during Rehoboam's life-time peaceful relations between Israel and Judah were never restored. 2 Chron. xii, 15; 1 Kings xiv, 30. (3) **Reign.** Rehoboam now occupied himself in strengthening the territories which remained to him by building a number of fortresses. 2 Chron. xi, 6-10. The pure worship of God was maintained in Judah. But Rehoboam did not check the introduction of heathen abominations into his capital; the lascivious worship of Ashtoreth was allowed to exist, "images" were set up, and the worst immoralities were tolerated. 1 Kings xiv, 22-24; 2 Chron. xii, 1. (4) **Egyptian Invasion.** In the fifth year of Rehoboam's reign the country was invaded by Egyptians and other African nations, under Shishak, numbering 1,200 chariots, 60,000 horse, and a vast multitude of infantry. The fortresses about Jerusalem and that city itself were taken, and Rehoboam purchased a peace by delivering up the temple treasures. After this great humiliation the moral condition of Judah seems to have improved (2 Chron. xii, 12) and the rest of Rehoboam's life to have been unmarked by any events of importance. He died B. C. 958, after a reign of seventeen years, having ascended the throne B. C. 975, at the age of forty-one. 1 Kings xiv, 21; 2 Chron. xii, 13. He had eighteen wives, sixty concubines, twenty-eight sons, and sixty daughters. Of all his wives Maachah was his favorite, and to her son Abijah he bequeathed his kingdom. 2 Chron. xi, 18-22.

RE'HUM, (Heb. *Rechum'*, רַחוּם, *compassionate*.)

1. One of the "children of the province" who returned from the captivity with Zerubbabel. Ezra ii, 2. B. C. about 536. In Neh. vii, 7, he is called *Nehum*.

2. An officer of the king of Persia, perhaps a lieutenant-governor of the province of Samaria, who united with Shimshai in writing a letter to Artaxerxes which influenced him against the Jews. Ezra iv, 8, 9, 17, 23. B. C. 522.

3. A Levite, son of Bani, who repaired part of the wall of Jerusalem under Nehemiah. Neh. iii, 17. B. C. 445.

4. One of the "chief of the people" who signed with Nehemiah the covenant to serve Jehovah. Neh. x, 25. B. C. 445.

5. One of the priests who accompanied Zerubbabel at the same time as the preceding. Neh. xii, 3.

RE'Ī, (Heb. *Rey'*, רַעִי, *friendly*,) one of David's friends who refused to espouse the cause of Adonijah. 1 Kings i, 8. B. C. 1015.

RE'KEM, (Heb. same, רֶקֶם, *variegation*.)

1. One of the five Midianite kings slain by the Israelites along with Balaam. Num. xxxi, 8; Josh. xiii, 21. B. C. 1452.

2. One of the sons of Hebron, and father of Shammai of the tribe of Judah. 1 Chron. ii, 43, 44. B. C. after 1451.

3. A descendant of Machir, the son of Manasseh, by his wife Maachah. 1 Chron. vii, 16. The name is sometimes given as *Rakem*.

REMALI'AH, (Heb. *Remalyáhu*, רִמְלִיָּהוּ, *protected* [or *adorned*] by *Jehovah*,) the father of Pekah, king of Israel. 2 Kings xv, 25, 27, 30, 32, 37; xvi, 1, 5; 2 Chron. xxviii, 6; Isa. vii, 1, 4, 5, 9; viii, 6. B. C. before 759.

RE'PHAËL, (Heb. *Rephaël'*, רִפְאֵל, *whom God heals*,) a son of the Levite Shemaiah of the house of Obed-edom, and one of the door-keepers of the house of God in the time of David. 1 Chron. xxvi, 7. B. C. about 1015.

RE'PHAH, (Heb. *Re'phach*, רִפַּח, *riches*,) a son of Beriah of the tribe of Ephraim, born probably after the entrance into Canaan. 1 Chron. vii, 25. B. C. after 1452.

REPHAÏ'AH, (Heb. *Rephayah'*, רִפְיָה, *healed by Jehovah*.)

1. The sons of Rephaiah, the sons of Arnon, etc., (1 Chron. iii, 21.) were, it is supposed, branches of the family of David whose descent or connection with Zerubbabel is for us unascertainable. Rephaiah is probably the same with RHESA, (q. v.) mentioned in Luke iii, 27.

2. A son of Ishi, and one of the chiefs of Simeon in the time of Hezekiah, who led the expedition of 500 men against the Amalekites of Mount Seir. 1 Chron. iv, 42. B. C. about 715.

3. One of the six sons of Tola, and head of a family in Issachar. 1 Chron. vii, 2. B. C. before 1491.

4. The son of Binea, and eighth in descent from Jonathan, the son of Saul. 1 Chron. ix, 43. B. C. long after 1000. He is called *Rapha* in chap. viii, 37.

5. The son of Hur, and the "ruler of the half part of Jerusalem." He repaired part of the wall of the city. Neh. iii, 9. B. C. 445.

RE'SHEPH, (Heb. same, רֶשֶׁפ, *flame*,) a son of Beriah of the tribe of Ephraim. 1 Chron. vii, 25. B. C. after 1452.

RE'Ü, (Heb. *Reü'*, רֵעִי, *friend*,) the son of Peleg and father of Serug, in the ancestry of Abraham. Gen. xi, 18-21; 1 Chron. i, 25. B. C. 2217. He lived 239 years. He is called *Ragau* in Luke iii, 35.

REU'BEN. 1. **Name and Family**. (Heb. *Reüben'*, see a son.) The first-born son of Jacob and Leah. Gen. xxix, 32. B. C. 1752.

2. **Personal History**. (1) **His Crime**. When Jacob dwelt in Edar Reuben committed an offense (Gen. xxxv, 22) which was too great for Jacob ever to forget, and of which he spoke with abhorrence even upon his dying bed. Gen. xlix, 4. (2) **Befriends Joseph**. When his brethren were planning for the destruction of Joseph in Dothan, Reuben, as the eldest son, interfered in his behalf. By his advice Joseph's life was spared—he was stripped of his distinguished garment and cast into a pit. In Reuben's absence Joseph was sold to the Ishmaelites. When Reuben returned, with the intention of rescuing his brother, he found that he had gone, and manifested great grief thereat. Gen. xxxvii, 21, 22, 29. (3) **In Egypt**. Reuben accompanied his brethren into Egypt in search of food, and accepted Joseph's harsh treatment of himself and brethren as a proper judgment upon them because of their sin. Gen. xlii, 22. He delivered Joseph's message to Jacob demanding Benjamin's presence in Egypt, and offered his two sons as pledges for his brother's safe return. Gen. xlii, 37. Upon the removal of Jacob into Egypt, Reuben had four sons—Hanoah, Phallu, Hezron, and Carmi. Gen. xlv, 9.

3. **Character**. "Reuben seems to have been of an ardent, impetuous, unbalanced, but not of an ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood-fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn."

4. **The Tribe of Reuben**. (1) **Numbers**. At the time of the migration into Egypt Reuben's sons were four, and from them sprang the chief families of the tribe. The census of Mount Sinai (Num. i, 20, 21; ii, 11) shows that the numbers of this tribe at the exodus was 46,500 men above twenty years of age, and fit for active warlike service, ranking seventh in population. At the later census, taken thirty-eight years after, and just before entering Canaan, its numbers had decreased to 43,730, which made it rank as ninth. Num. xxvi, 7. (2) **Position**. During the journey through the wilderness the position of Reuben was on the south side of the tabernacle. The "camp" which went under his name was formed of his own tribe, that of Simeon and of Gad. (3) **Inheritance**. The country allotted to this tribe was east of Jordan, extending on the south to the river Arnon, on the east to the desert of Arabia; on the west were the Dead Sea and the Jordan, and the northern border was probably marked by a line running eastward from the Jordan through *Wady Heshbân*. Josh. xiii, 17-21; Num. xxxii, 37, 38.

REÜ'EL, (Heb. *Reüel'*, רֵעִי אֱל, *friend of God*.)

1. The son of Esau by his wife Bashemath. Gen. xxxvi, 4, 10, 35. B. C.

about 1761. His four sons (Gen. xxxvi, 13; 1 Chron. i, 37) were chiefs ("dukes") of the Edomites. Gen. xxxvi, 17.

2. A priest of Midian and herdsman, who gave a hospitable reception to Moses when he fled from Egypt, and whose daughter Zipporah became the wife of Moses. Exod. ii, 18. Reuel is undoubtedly the same person as JETHRO, (q. v.), the first being probably his proper name and the latter a title or surname, indicating his rank.

3. The father of Eliasaph, the captain of the host of Gad at the time of the census at Sinai. Num. ii, 14. B. C. 1490. The parallel passages (chap. i, 14; vii, 42, 47; x, 20) give the name as *Deuel*.

4. The son of Ibnijah and father of Shephathiah, of the tribe of Benjamin. 1 Chron. ix, 8.

REÛ'MAH, (Heb. *Reûmah'*, רֵאומָה, *elevated*,) Nahor's concubine, and by him mother of Tebah and others. Gen. xxii, 24. B. C. about 1860.

REZI'A, (Heb. *Ritsyah'*, רִצְיָה, *delight*,) one of the sons of Ulla, of the tribe of Asher. 1 Chron. vii, 39. B. C. perhaps about 1451.

REZ'IN, (Heb. *Retsin'*, רִצִּין, meaning doubtful, perhaps *firm*, or *prince*.)

1. A king of Damascus who was contemporary with Pekah in Israel and with Jotham and Ahaz in Judah. Allying himself with Israel, he carried on constant war against Judah, attacking Jotham toward the close of his reign. 2 Kings xv, 37. B. C. 742. His chief war was with Ahaz, whose territories he invaded in company with Pekah. B. C. about 741. The combined army laid siege to Jerusalem, where Ahaz was, but "could not prevail against it." Isa. vii, 1; 2 Kings xvi, 5. Rezin, however, "recovered Elath to Syria." 2 Kings xvi, 6. Soon after this he was attacked, defeated, and slain by Tiglath-pileser II., king of Assyria. 2 Kings xvi, 9. Compare Tiglath-pileser's own inscriptions, where the defeat of Rezin and the destruction of Damascus are distinctly mentioned.

2. One of the families of the Nethinim. Ezra ii, 48; Neh. vii, 50.

RE'ZON, (Heb. *Rezon'*, רִזּוֹן, *prince*,) the son of Eliadah, a Syrian in the service of Hadadezer, king of Zobah. When David defeated Hadadezer (2 Sam. viii, 3) Rezon forsook his lord, and gathering a band about him, established himself as king of Damascus. 1 Kings xi, 23-25. The settlement of Rezon at Damascus could not have been till some time after the disastrous battle in which the power of Hadadezer was broken, for we are told that David at the same time defeated the army of Damascene Syrians who came to the relief of Hadadezer, and put garrisons in Damascus. B. C. after 1040. From his position at Damascus Rezon harassed the kingdom of Solomon during his whole reign.

RHE'SA, (Gr. *'Ρησά*,) a name given in the genealogy of Christ (Luke iii, 27) as the son of Zorobabel and father of Joanna. He is probably the same with REPHAIM, (q. v.)

RHO'DA, (Gr. *'Ρόδη*, *rose*,) the maiden who announced the arrival of Peter at the door of Mary's house after his release from the prison by the angel. Acts xii, 13, 14. A. D. 44.

RIB'AI, (Heb. *Ribay'*, רִיבִי, *for whom Jehovah pleads*,) a Benjamite of Gibeah whose son Ittai was one of David's mighty men. 2 Sam. xxiii, 29; 1 Chron. xi, 31. B. C. before 1018.

RIM'MON, (Heb. *Rimmon'*, רִמּוֹן, *pomegranate*,) a Benjamite of Beeroth whose sons, Baanah and Rechab, murdered Ish-bosheth. 2 Sam. iv, 2-9. B. C. about 1048.

RIN'NAH, (Heb. *Rinnah'*, רִנָּה, *a shout*,) a son of Shimon, of the tribe of Judah. 1 Chron. iv, 20. B. C. before 1450.

RI'PHATH, (Heb. *Riphath'*, רִיפָּח, perhaps *spoken*,) the second son of Gomer and grandson of Japheth. Gen. x, 3; 1 Chron. i, 6, (in which latter passage the name is given *Diphath*, by a clerical error.) B. C. after 2357.

RIZ'PAH, (Heb. *Ritspah'*, רִצְפָּה, *a live coal*,) a concubine of King Saul. Rizpah was a foreigner, the daughter (or descendant) of Aiah, a Hivite. She is first mentioned as the subject of an accusation leveled against Abner. 2 Sam. iii, 7. B. C. about 1053. We next hear of her in the tragic story narrated in 2 Sam. xxi, 8-11, the particulars of which are as follows: A famine, which lasted three successive years, induced David to seek the face of Jehovah, and to ask the cause of the judgment resting upon the land. The Lord replied, "Because of Saul, and because of his bloody house, because he hath slain the Gibeonites." David, therefore, sent for the Gibeonites to inquire of them as to the wrong which had been done them by Saul, and as to how he should make atonement therefor. They asked for the crucifixion at Gibeah of seven men of Saul's sons. David granted the request, because, according to the law, (Num. xxxv, 33,) blood-guiltiness, when resting upon the land, could only be expiated by the blood of the criminal, and gave up to the Gibeonites two sons of Rizpah, and five sons of Merab, the daughter of Saul. The victims were sacrificed "at the beginning of the barley harvest," about the middle of Nisan, (our April,) and hung in the full blaze of the summer sun till the fall of the periodical rain in October. During all this time, without any tent to protect her, and only a garment of sackcloth to rest upon, Rizpah watched the bodies, and "suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night." B. C. 1021.

ROH'GAH, (Heb. *Rohgah'*, רוּהָגָה, *outcry*,) the second son of Shamer, of the tribe of Asher, and fifth in descent from that patriarch. 1 Chron. vii, 34. B. C. about 1491.

ROMAM'TI-E'ZER, (Heb. same, רִמְמַתִּי עֶזֶר, *I have exalted his help*, or *heights of help*,) one of the sons of Heman the seer. In the arrangement of the temple service by David, Romamti-ezer was appointed chief of the twenty-fourth section, consisting of twelve persons of his family. 1 Chron. xxv, 4, 31. B. C. about 1015.

ROSH, (Heb. *Rôsh*, ראשׁ, *the head*.) In the genealogy of Gen. xlvi, 21, Rosh is reckoned among the sons of Benjamin, but the name does not occur elsewhere, and it is extremely probable that "Ehi and Rosh" (אֲחִירָאֵשׁ) is a corruption of "Ahiiram." Compare Num. xxvi, 38.

RU'FUS, (*red*.) brother of Alexander, and son of Simon the Cyrenian, whom the Jews compelled to bear the cross of Jesus when on his way to the crucifixion. Mark xv, 21. A. D. 33, (29.) Rufus is included by the apostle Paul (Rom. xvi, 13) among those in Rome to whom he sends salutations. A. D. 60., (55.) It is generally supposed that this Rufus is identical to the one mentioned by Mark, and yet, as this was a common name, they may be different individuals.

RUHA'MAH, or **RU'HAMAH**, (Heb. *Ruchamah'*, רַחֲמָה, *finding mercy*.) a figurative title of Israel (Hosea ii, 1) in which God promises reconciliation to his people on condition of their repenting and seeking him. "As the promises of grace to the obstinate Jews are transferred meanwhile to the believing Christians, Peter applied them to the Gentile proselytes, to whom he addresses his first epistle, telling them that in time past they were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy. 1 Pet. ii, 10. Paul also distinctly applies the prophecy, not to the Jews only, but to the Gentiles: 'And that he might make known the riches of his glory on the vessels of mercy, . . . even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.' Rom. ix, 23-25. The wording in Hosea (chap. i, 2) indicates the admission of the Gentiles into the participation of the promises made to the Jews. In the first instance, in the threats against Israel and Judah, it is a son, Lo-ammi, and a daughter, Lo-ruhamah. When the promises are given the plural number is used; then it is *brethren* and *sisters*: not Jew only, but Jew and Gentile."—M'Clintock and Strong, *Cyclopædia*, s. v.

RUTH, (Heb. *Rûth*, רוּת, a *female friend*.) a Moabitess, first the wife of Mahlon, and then of Boaz, and an ancestress of David and of Christ.

Personal History. (1) **Wife of Mahlon.** In the time of the Judges Elimelech, an inhabitant of Bethlehem in Judah, emigrated into the land of Moab with his wife Naomi, and his two sons, Mahlon and Chilion, because of a famine in the land. Ruth i, 1, 2. There he died, and his two sons married Moabitish women, named Orpah and Ruth, the latter becoming the wife of Mahlon. Chap. iv, 10. B. C. after 1322. (2) **Return to Bethlehem.** After the death of her two sons Naomi resolved to return to her own country and kindred, and Ruth determined to accompany her, notwithstanding her mother-in-law's entreaty that she would follow her sister-in-law and return to her own people and her God. Ruth answered her in beautiful and earnest words: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Chap. i, 16, 17. They arrived at Bethlehem just at the beginning of the barley harvest. (3) **Marries Boaz.** Ruth went out to glean for the purpose of procuring support for herself and mother-in-law, and in gleaning came by chance upon Boaz, a relative of Naomi. When he heard that she had come with Naomi from Moab, Boaz spoke kindly to her, and gave her permission not only to glean in the field and even among the sheaves, but to appease her hunger and thirst with the food and drink of his reapers. Chap. ii, 1-16. His kindness to her induced

Naomi to counsel Ruth to seek an opportunity for intimating to Boaz the claim she had upon him as the nearest kinsman of her deceased husband. Ruth followed this advice, and Boaz promised to fulfill her request provided the nearer redeemer who was still living would not perform this duty. Chap. iii, 1-13. As he was indisposed to do so, Boaz obtained from him a release, redeemed himself the patrimony of Elimelech, and took Ruth to be his wife. Chap. iv, 1-13. B. C. about 1312. In process of time she became the mother of Obed, the father of Jesse and grandfather of David. Vers. 13, 17; Matt. i, 5.

DIFFICULTIES.—The artifice that Naomi suggested and Ruth adopted to induce Boaz to act as her redeemer (chap. iii, 1, *sq.*) appears, according to our customs, to be objectionable from a moral point of view; judged, however, by the customs of that time it is not. Boaz, who was an honorable man, praised Ruth for having taken refuge with him instead of looking for a husband among younger men, and took no offense at the manner in which she had approached him and proposed to become his wife. The anxiety manifested by Ruth is explained by the desire to continue the family name, and to have the possessions of her father-in-law redeemed and restored to the family.

SAB'TA, (Heb. *Sabta'*, סַבְתָּא, meaning unknown,) the third son of Cush and grandson of Ham. Gen. x, 7; 1 Chron. i, 9. B. C. about 2218.

SAB'TAH, (Gen. x, 7.) See SABTA.

SAB'TECHA, (Heb. *Sabteka'*, סַבְתֶּכָּא, meaning unknown,) the fifth-named son of Cush, the son of Ham. Gen. x, 7; 1 Chron. i, 9. B. C. about 2218.

SAB'TECHAH, (Gen. x, 7.) See SABTECHA.

SA'CAR, (Heb. *Sacar'*, שָׂכָר, *wages.*)

1. A Haharite and father of Ahiam, one of David's mighty men. 1 Chron. xi, 35. B. C. before 1047. In 2 Sam. xxiii, 33, he is called *Sharar*.

2. The fourth son of Obed-edom. 1 Chron. xxvi, 4. B. C. about 1015.

SA'DOC, (Gr. form of Zadok,) an ancestor of Jesus Christ. Matt. i, 14. B. C. about 220.

SA'LA, (Gr. form of Salah,) the patriarch Salah, the father of Eber. Luke iii, 35.

SA'LAH, (Heb. *She'lach*, שֵׁלַח, something *sent* forth, as a *javelin* or *sprout*,) one of the patriarchs, and only named son of Arphaxad. Gen. x, 24; xi, 12-15; 1 Chron. i, 18, 24. In the last two references he is called *Shelah*. At thirty years of age he became the father of Eber, and lived to be 433 years old. B. C. 2311-1878.

SALA'THIEL, (Heb. *Shealtiel'*, שְׁאֵלְתִּיֵּאל, *asked of God*,) son of Jecho-nias, king of Judah, and father of Zorobabel, according to Matt. i, 12; but son of Neri and father of Zorobabel, according to Luke iii, 27; while the genealogy in 1 Chron. iii, 17-19, leaves it doubtful whether he is the son of Assir or Jechonias. Upon the incontrovertible principle that no genealogy would assign to the true son and heir of a king any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to

the throne, we may assert, with the utmost confidence, that St. Luke gives us the true state of the case when he informs us that Salathiel was the son of Neri, and a descendant of Nathan, the son of David. And from his insertion in the royal pedigree, both in 1 Chronicles and St. Matthew's Gospel, after the childless Jechonias, we infer, with no less confidence, that, on the failure of Solomon's line, he was the next heir to the throne of David. Keil (*Commentary, in loco*) supposes that Assir may have left only a daughter, who married a man belonging to a family of her paternal tribe, namely, Neri, and that from this marriage sprang Salathiel. Coming into the inheritance of his maternal grandfather he would be legally regarded as his legitimate son. The Authorized Version has Salathiel in 1 Chron. iii, 17, but every-where else in the Old Testament SHEALTIEL, (q. v.)

SAL'LAI, (Heb. *Sallay'*, שַׁלַּי, perhaps *built up*, as a *basket*.)

1. A leading Benjamite who, with 928 of his tribesmen, settled in Jerusalem on the return from the captivity. Neh. xi, 8. B. C. 445.

2. One of the chiefs of the priests who returned to Jerusalem with Zerubbabel. Neh. xii, 20. B. C. about 536. In ver. 7 he is called *Sallu*.

SAL'LU, the name of two Hebrews, spelled differently in the original.

1. (Heb. *Sallu'*, שַׁלּוּ, [שַׁלַּי, Neh. xi, 7,] *weighed*,) a son of Meshullam, a Benjamite dwelling in Jerusalem after the captivity. Neh. xi, 7; 1 Chron. ix, 7. B. C. about 445.

2. (Heb. שַׁלּוּ, *weighed*,) another form (Neh. xii, 7) of the name SALLAI, No. 2, (q. v.)

SAL'MA, (Heb. *Salma'*, שַׁלְמָא, a *garment*.)

1. Another form (1 Chron. ii, 11) for SALMON, (q. v.)

2. The second-named of the sons of Caleb and father (founder) of Bethlehem, (1 Chron. ii, 51,) and of the Netophathites. Ver. 54. B. C. probably about 1471.

SAL'MON, (Heb. *Salmon'*, שַׁלְמוֹן, *clothing*,) the son of Nashon and ancestor of Boaz. Ruth iv, 20, 21; 1 Chron. ii, 11, *Salma*; Matt. i, 4, 5; Luke iii, 32. B. C. probably about 1450.

SALO'MÈ, (Gr. Σαλώμη, from the Heb. שָׁלוֹם, *peaceful*.)

1. The daughter of Herodias by her first husband, Herod Philip. (Josephus, *Ant.*, xviii, 5, 4.) She is the "daughter of Herodias" mentioned in Matt. xiv, 6, as dancing before Herod Antipas and securing, at her mother's instigation, the death of John the Baptist. To do honor to the day and to the company Salome broke through the rule of strict seclusion from the other sex, and condescended, though a princess and the daughter of kings, to dance before Antipas and his guests. "The dancing then in vogue both in Rome and the provinces, from its popularity under Augustus, was very like that of our modern ballet. The dancer did not speak, but acted some story by gestures, movements, and attitudes, to the sound of music. Masks were used in all cases to conceal the features, but all other parts of the body, especially the hands and arms, were called into action, and a skillful pantomimist could express feelings, passions, and acts with surprising effect. The dress of the performer was planned to show the beauty of the figure

to the greatest advantage, though it varied with the characters represented." —Geikie, *Life of Christ*, p. 300. Salome was married in the first place to Philip, tetrarch of Trachonitis, her paternal uncle, who died childless; and, secondly, to her cousin Aristobulus, son of Herod, king of Chalcis, by whom she had three sons.

2. The wife of Zebedee, as appears by a comparison of Matt. xxvii, 56, with Mark xv, 40. Many modern critics are of the opinion that she was the sister of Mary the mother of Jesus alluded to in John xix, 25. Others make the expression "his mother's sister" refer to "Mary the wife of Cleophas" immediately following. We can hardly regard the point as settled, though the weight of modern criticism is decidedly in favor of the former view. The only events recorded of Salome are that she preferred a request on behalf of her two sons for seats of honor in the kingdom of heaven, (Matt. xx, 20,) that she attended at the crucifixion of Jesus, (Mark xv, 40,) and that she visited his sepulcher. Mark xvi, 1. She is mentioned by name only on the two later occasions.

SA'LU, (Heb. *Salu'*, סָלוּא, *weighed*,) the father of Zimri, which latter was slain by Phinehas for bringing a Midianitish woman into the camp of Israel. Num. xxv, 14. B. C. 1452.

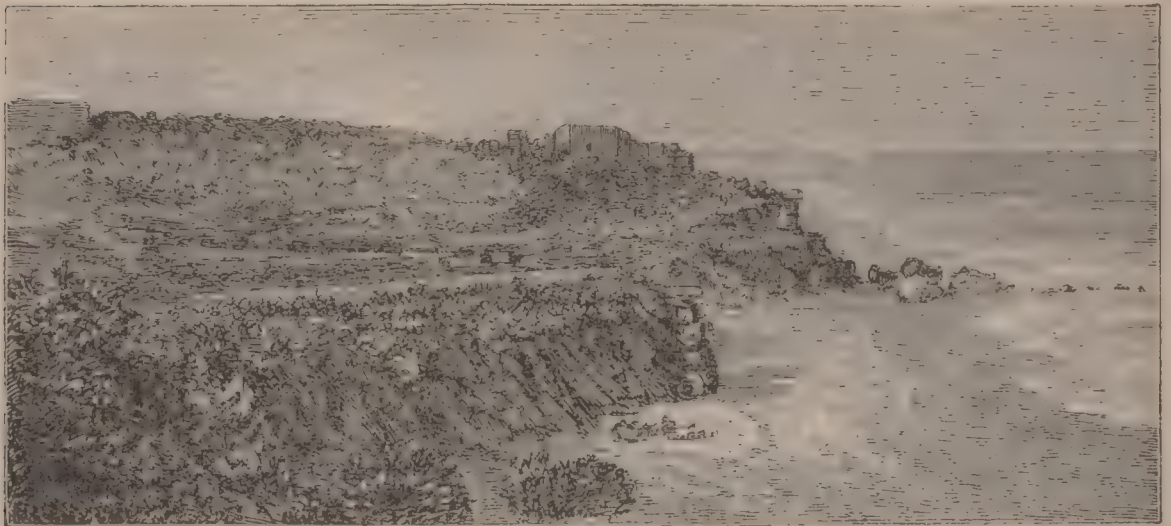
SAM'GAR-NE'BO, (Heb. *Samgar' Nebu'*, סַמְגַר־נְבוּ, *sword* [or *conqueror*] of *Nebo*, that is, the Chaldean *Mercury*,) one of the officers of Nebuchadnezzar's army present at the taking of Jerusalem. Jer. xxxix, 3. B. C. 588. As in ver. 13 the chief of the eunuchs is called *Nebu-shasban* it has been supposed that *Nebu-Sarsechim* is only another name of the same person, and that *Samgar* is only the name of his office.

SAM'LAH, (Heb. *Samlah'*, שַׁמְלָה, *a garment*,) one of the kings of Edom before the establishment of the Israelitish monarchy. Gen. xxxvi, 36, 37; 1 Chron. i, 47, 48. B. C. after 1451. He was the successor of Hadad, (Hadar,) and was of the city of Masrekah.

SAM'SON, the renowned judge and deliverer of Israel. **1. Name and Family.** (Heb. *Shimshon'*, שִׁמְשׁוֹן, *sun-like*.) Samson was the son of Manoah, of the tribe of Dan, whose birth was foretold to his parents by an angel of the Lord, accompanied with the announcement that he was to be a Nazarite from his nativity. Judg. xiii, 2-5, 24. B. C. 1161.

2 Personal History. Samson grew up under special influences of the Spirit of God, and at last was impelled to commence the conflict with the Philistines, which only terminated with his death. **(1) Marries a Philistine.** When he was about twenty years old Samson saw at Timnath a daughter of the Philistines who pleased him; and on his return asked his parents to take her for him as a wife. They were averse to such a marriage, but Samson persisted, being convinced that it would in some way aid him in visiting vengeance upon the Philistines. On his first visit to his future bride he slew a lion with his hands, and when he went to espouse her found the skeleton occupied by a swarm of bees. At the wedding-feast he proposed a riddle, conforming to the oriental custom of furnishing entertainment to the guests. Unable to solve it, they urged his wife to secure the answer from him and inform them. He yielded, but, seized with indignation, went

to Ashkelon, slew thirty Philistines, and gave the changes of garments to those who had shown the riddle. He returned to his father's house, and his wife was given to his companion. Judg. xiv, 1-20. B. C. 1141. (2) **His Revenge.** Samson soon after visited his wife, but was refused admission to her by her father. He interpreted the treatment which he had received from his father-in-law as the effect of the disposition generally of the Philistines toward the Israelites, and resolved to avenge his wrong upon the whole nation. He secured 300 foxes, (jackals,) and, by tying firebrands to their tails, set fire to the grain fields, vine and olive yards, of his enemies. Chap. xv, 1-5. The Philistines retorted by burning Samson's wife and father-in-law; and this provocation so aroused Samson that he smote them "hip and thigh," (that is, with a cruel and unsparing slaughter,) after which he went down and dwelt in the cleft of the rock Etam. Chap. xv, 6-8. (3) **Delivered up to the Philistines.** The Philistines came to avenge themselves, and encamped in Judah, and the Judæans, instead of recognizing Samson as a deliverer, went to Etam, to the number of 3,000, for the purpose of binding



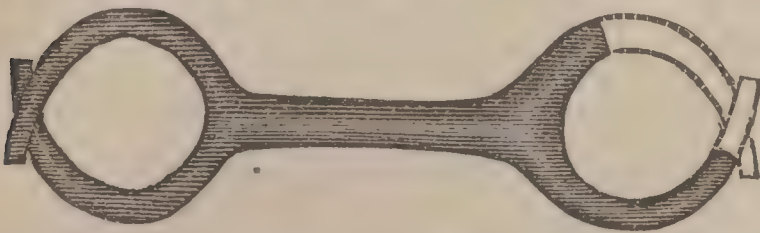
ASHKELON.

him and handing him over to their enemies. He consented on condition that they themselves would not kill him. They bound him with two new cords and brought him to Lehi, (לֶחִי, *a jaw*,) and in this apparently helpless condition delivered him to the Philistines. When he heard their shout of joy his preternatural strength suddenly put itself forth, and, snapping the cords asunder, he seized upon a fresh jawbone of an ass and smote therewith a thousand men. Casting away his weapon, he called the name of the place Ramath-lechi, (the jawbone height.) Weary and athirst, Samson, conscious that he was fighting for the cause of Jehovah, prayed unto the Lord, who caused a stream to flow from the rock, which Samson called En-hakkore, (that is, *the well of him that prayed*.) Samson drank and was revived again. Chap. xv, 9-20. (4) **At Gaza.** After this Samson went to the city of Gaza, and became intimate with a woman of loose character residing there. His presence being made known, the Gazites fastened the city gates, intending to kill him in the morning, when, as they supposed, he would leave the house. But at midnight Samson arose, and, breaking away bolts, bars, and

hinges, carried the gates to the top of a neighboring hill looking toward Hebron. Chap. xvi, 1-3. B. C. about 1120. (5) **Delilah.** After this Samson became infatuated with a woman of Sorek named Delilah, through whom the Philistine princes determined to get possession of his person. They supposed that his supernatural strength arose from an amulet that he wore, and offered to Delilah a tempting bribe if she would discover to them his secret. She entered into the agreement, and used all her arts and blandishments to persuade Samson to reveal it to her. He deceived her three times by false statements, but at last, teased into compliance, "he told her all his heart," and said, "If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man." Delilah, satisfied that Samson had spoken the truth this time, sent word to the Philistines, who came bringing the promised reward. Then she made him sleep, his head upon her lap, cut off his hair, and gave the preconcerted signal, "Philistines upon thee, Samson." Forsaken by Jehovah, he fell an easy prey to his enemies. (6) **Imprisonment and Death.** The Philistines put out Samson's eyes, and led him, bound with fetters of brass, to Gaza, where he was made to grind corn in the prison. As this was an employment which in the East usually devolves on women, to assign it to such a man as Samson was virtually to reduce him to the lowest state of degradation and shame. After a time the unshorn locks of Samson recovered their growth, the Philistines for some reason being inattentive thereto, and with it such a profound repentance seems to have wrought in his heart as virtually re-invested him with the character and the powers he had lost. His captivity was regarded by the Philis-



BLINDING A PRISONER, FROM AN ASSYRIAN MONUMENT.



ASSYRIAN FETTERS.

capture of their enemy, they brought Samson from the prison that he might make sport for them. Determined to use his recovered strength against his enemies, a large number of whom crowded the building. Samson persuaded the attendant to place him between the pillars upon which the roof rested. After a brief prayer he grasped the pillars, and, leaning forward with resistless force, brought down the building, causing his own and the death of 3,000 Philistines. His relatives came to Gaza, took away his body, and placed it in the burying-place of his father, between Zorah and Eshtaol. Chap. xvi, 21-30. B. C. 1120.

times as a great victory, and he seems to have been kept by them, like a wild beast, for show and insult. On the occasion of a sacrificial festival to Dagon, to whom they ascribed the

3. Character. The mention of Samson's name in the list (Heb. xi, 32) of ancient worthies "who had by faith obtained an excellent repute," warrants us in a favorable estimate of his character as a whole. And yet the inspired narrative records infirmities that must forever mar the luster of his heroic deeds. In Samson the Nazarite we see a man towering in supernatural strength through his firm faith in and confident reliance upon the gift of God committed to him. On the other hand we see in Samson an adventurous, fool-hardy, passionate, and willful man, dishonoring and frittering away the God-given power by making it subservient to his own lusts.

DIFFICULTIES.—Samson's strength. The superhuman strength of Samson did not really lie in his hair, but in the fact of his *relation* to God as a Nazarite, of which his unshorn hair was the *mark* or *sign*. As soon as he broke away from his Nazariteship by sacrificing his hair, which he wore in honor of the Lord, Jehovah departed from him, and with Jehovah went his strength. **Overthrow of Dagon's temple.** "So far as the fact itself is concerned, there is no ground for questioning the possibility of Samson's bringing down the whole building by pulling down two middle columns. . . . In all probability we have to picture this temple of Dagon as resembling the modern Turkish kiosks, namely, as consisting of a 'spacious hall, the roof of which rested in front upon four columns, two of them standing at the ends, and two close together in the center. Under this hall the leading men of the Philistines celebrated a sacrificial meal, while the people were assembled upon the top of the roof, which was surrounded by a balustrade.'"—Keil and Delitzsch, *Commentary, in loco*.

SAM'UËL. 1. Name and Family. (Heb. *Shemuël*, שְׁמוּאֵל, probably

heard [or *asked*] of God.) The son of ELKANAH, (q. v.,) a Levite of Ramathaim-zophim on the mountains of Ephraim, and Hannah, to whom he was born in response to her earnest prayer. 1 Sam. i, 1-20. B. C. 1171.

2. Personal History. (1) As a Child. When Hannah prayed for a son she vowed to dedicate him to the Lord as a Nazarite, (chap. i, 11,) and as soon as he was weaned brought him to Shiloh and made him over to Eli. Chap. i, 24-28. Thus Samuel served as a boy before the Lord, clothed with an ephod, and receiving every year from his mother a mantle reaching down to his feet, such as was worn only by high personages, or women, over the other dress. Chap. ii, 11, 18, 19. **(2) Call.** At the time when Samuel served the Lord before Eli, both as a boy and as a young man, "the word of the Lord was precious; there was no open vision." The word of the Lord was then issued to Samuel for the first time. While sleeping in his place, probably in the court of the tabernacle, where cells were built for the priests and Levites, Samuel heard his name called. Supposing it was Eli who had called him, he hastened to receive his commands, but Eli told him to lie down again as he had not called him. When, however, this was repeated a second and a third time, Eli perceived that the Lord had called Samuel, and instructed him how to act should he hear the voice again. The Lord made known to Samuel the doom of Eli's house, which he reluctantly made known the next morning to the aged priest. Other revelations followed, and their exact fulfillment secured to Samuel a reputation for trustworthiness that made Shiloh an oracle. Chap. iii, 1-21. **(3) Judge.** After the disastrous defeat of the Israelites by the Philistines (chap. iv, 1, *sq.*) Samuel does not appear again in history for a period of twenty years. During the most of this time the ark of the Lord had rested in Kirjath-jearim, and all the house of Israel lamented after the Lord. Chap. vii, 1, 2. Samuel, who had learned that loyalty to Jehovah was necessary to secure to Israel deliverance from its foes, issued a proclamation exposing the sin of idolatry,

and urging religious amendment. He summoned the tribes to assemble at Mizpeh, to spend a day in penitence and prayer. At this assembly Samuel seems to have been elected, or in some way recognized, as judge. Chap. vii, 3-6. (4) **Eben-ezer.** When the Philistines heard of the gathering at Mizpeh they made war upon the Israelites, who in their fear entreated Samuel not to cease to pray for their deliverance. The Philistines advanced while Samuel was engaged in sacrifice and prayer, but were thrown into confusion by a terrific thunder-storm sent by Jehovah. This was an unprecedented phenomenon in that climate at that season of the year. The enemies of Israel were defeated, and pursued to a place called Beth-car. As a memorial of the victory, Samuel placed a stone between Mizpeh and Shen, and named the place Eben-ezer, (*stone of help.*) Chap. vii, 7-12. (5) **Judicial Labors.** Samuel had now the entire government of the nation, and visited, in the discharge of his official duties, Beth-el, Gilgal, and Mizpeh. His own residence was in his native city, Ramah, (or Ramathaim,) where he judged Israel, and also built an altar to conduct the religious affairs of the nation. This was contrary to the letter of the law, but the prophets seem to have had power to dispense with ordinary usage; and, moreover, the tabernacle at Shiloh had lost what was most essential to it as a sanctuary since it had been despoiled of the ark by the Philistines. Chap. vii, 15-17. (6) **The Monarchy.** Samuel had appointed his sons as judges in his old age, and as they had perverted justice the elders of Israel entreated him to appoint them a king to judge them after the manner of all the nations. Chap. viii, 1-5. The proposed change of government displeased Samuel; nevertheless he laid the matter before Jehovah in prayer, and was instructed to accede to their request, though not without setting before them the perils and tyranny of a monarchical government. Chap. viii, 6-19. The people were sent to their homes, and Samuel proceeded to the election of a sovereign. Saul was pointed out by Jehovah as the man whom he was to set apart as king of Israel, and was anointed and saluted as monarch. Chap. viii, 19-x, 8. After Samuel had privately anointed Saul king he made provision for his recognition as such by the people. He summoned the people to Mizpeh, but before proceeding to the election itself charged the people with their sin in rejecting God by their demand for a king. He then caused the sacred lot to be taken, and the lot fell upon Saul, who was formally introduced to the people. Chap. x, 17-25. (7) **Renewal of the Monarchy.** There were certain worthless people ("children of Belial") who were opposed to Saul's elevation to the throne, but the victory of the Ammonites so influenced the people in his favor that Samuel convened the people at Gilgal "to renew the kingdom." This consisted, probably, of a ratification of the new constitution and the installation of the sovereign. This solemn service was concluded by the farewell address of Samuel, in which he handed over the office of judge to the king. The address was confirmed by the miraculous sign of a thunder-storm in answer to the prayer of Samuel. It was then wheat harvest, which occurs in Palestine between the middle of May and the middle of June, during which time it scarcely ever rains. Chap. xi, 14-xii, 25. (8) **Reproves Saul.** Although Saul had begun his reign Samuel continued to exercise his functions as prophet and judge. He judged Israel "all the days of his life," (1 Sam. vii, 15,) and from time to time crossed the path of the king. Saul was engaged in war against the Philistines, and having mustered his forces at Gilgal awaited the coming of

Samuel to sacrifice unto Jehovah. As Samuel did not appear at the time appointed, Saul, in his anxiety lest the people should lose heart and desert him, resolved to offer the sacrifice himself—a fearful violation of the national law. The offering of the sacrifice was hardly finished when Samuel arrived, and, rebuking Saul for his presumption, made known to him the short continuance of his kingdom. He then left him and went unto Gibeah of Benjamin. Chap. xiii, 1–15. **(9) Parts with Saul.** Later we find Samuel charging Saul with the extirpation of the Amalekites, who had attacked, in a most treacherous manner, the Israelites on their journey from Egypt to Sinai. Saul was instructed to smite man and beast with the ban, (that is, to put all to death;) but he not only left Agag, the king, alive, but spared the best of the cattle, and merely executed the ban upon such as were worthless. Samuel announced to him that his disobedience had secured for him the rejection by Jehovah. Saul entreated Samuel to remain and worship with him, but the latter refused and turned to depart. Saul endeavored to retain the prophet by force, and in the struggle the mantle of Samuel was torn, in which Samuel saw the omen of the rending away of the kingdom from Saul. Samuel yielded to the renewed entreaty of Saul that he would honor him by his presence before the elders and the people, and remained while Saul worshiped. After Saul had prayed Samuel directed him to bring Agag, king of the Amalekites, whom he slew before the altar of Jehovah, and then returned to his own home at Ramah. From that time they met no more, although Samuel did not cease to grieve for Saul. 1 Sam. xv, 1–35. **(10) Anoints David.** Since Saul had been rejected by God and the government was not to remain in his family, it was necessary, in order to prevent strife and confusion, that his successor should be appointed before the death of the king. Samuel was therefore instructed by the Lord to go to Bethlehem, and anoint David, the youngest son of Jesse, as the chosen one. The sacrificial meal over, Samuel returned to Ramah. Chap. xvi, 1–13. **(11) Befriends David.** When Saul, in his insane rage, endeavored to slay David, the latter fled to Samuel, and they two went and dwelt in Naioth. The king pursued David, but when he came to Naioth and saw Samuel and the prophets, the Spirit of the Lord came upon him also, and he was obliged to relinquish the attempt to seize him. Chap. xix, 18–24. **(12) Death.** In chap. xxv, 1, we have a very brief account of the death of Samuel and the great mourning made for him by the Israelites, who buried him in his own house. B. C. about 1060. The expression “his house” means the house in which he lived, with the court belonging to it, where Samuel was placed in a tomb erected especially for him. The place long pointed out as his tomb is the height, most conspicuous of all in the neighborhood of Jerusalem, immediately above the town of Gibeon, known to the Crusaders as “Montjoye,” as the spot from whence they first saw Jerusalem, now called *Neby Samwil*, “the prophet Samuel.”

3. Character. In studying the character of Samuel it is impossible not to be impressed with his *piety*. Dedicated to the service of God by his mother, that service never became an irksome routine. God was the center around which he, as well as heaven, turned. In all his difficulties he repaired to God for counsel. In all his acts and decisions he was guided by the word of Jehovah. His advice to the Israelites was the motto of his own life, “Turn not aside from following the Lord, but serve the Lord with all your heart.” Nor was his *patriotism* less apparent. His object was not

the possession of power, but the welfare of his people. Place, honor, and power were not sought by him; but he by them. And when the people, without respect to his gray hairs and long service, called upon him to resign his office; there was no feeble cry for pity, nor peevish reproach for their ingratitude. He challenges inspection of his character and official life; remonstrates with Israel on their choice as being an act of disloyalty, not against himself, but Jehovah; and warns them of the evils which would result from the establishment of a monarchy. And when Saul was selected as his successor, rising above the weaknesses of our nature, Samuel received him with the utmost courtesy, and treated him with even paternal kindness. There is no more magnanimous thing in history.

DIFFICULTIES.—(1) **Samuel's artifice**, 1 Sam. xvi, 2. The fear of Samuel on this occasion can only be explained on the supposition that Saul was already given up to the power of the evil spirit, so that the very worst might be dreaded if he discovered that Samuel had anointed another king. As to the artifice employed, "there was no untruth in this, for Samuel was really about to conduct a sacrificial festival, and was to invite Jesse's family to it, and then anoint the one whom Jehovah should point out to him as the chosen one. It was simply a concealment of the principal object of his mission from any who might make inquiry about it, because they themselves had not been invited."—Keil, *Commentary, in loco*. (2) **Samuel's ghost**. See art. SAUL. (3) Acts iii, 24: "All the prophets from Samuel, and those that follow after." Peter doubtless thus spoke because Samuel was the first of the regular succession of prophets. Moses, Miriam, and Deborah, perhaps Ebed, had been prophets, but it was only from Samuel that the continuous succession was unbroken. (M'Clintock and Strong's *Cyclopædia*, s. v.)

SANBAL'LAT, (Heb. *Sanballat*, סַנְבַּלַּט; the first syllable means, probably, *strength*, but the latter is of uncertain etymology,) a Moabite of Horonaim, as appears by his designation "Sanballat the Horonite." Neh. ii, 10, 19; xiii, 28. All that we know of him from Scripture is that he had apparently some civil or military command in Samaria, in the service of Artaxerxes, (Neh. iv, 2,) and that, from the moment of Nehemiah's arrival in Judea, he set himself to oppose every measure for the welfare of Jerusalem, and was a constant adversary to the Tirshatha. His companions in this hostility were Tobiah the Ammonite, and Geshem the Arabian. Neh. ii, 19; iv, 7. B. C. 445. The only other incident in his life is his alliance with the high-priest's family by the marriage of his daughter with one of the grandsons of Eliashib, (Neh. xiii, 28,) which, from the similar connection formed by Tobiah the Ammonite, (chap. xiii, 4,) appears to have been part of a settled policy concerted between Eliashib and the Samaritan faction. The expulsion from the priesthood of the guilty son of Joiada by Nehemiah must have still further widened the breach between him and Sanballat, and between the two parties in the Jewish state. Here, however, the scriptural narrative ends—owing, probably, to Nehemiah's return to Persia—and with it likewise our knowledge of Sanballat. (Smith, *Dictionary*, s. v.)

SAPH, (Heb. same, סַף, *a threshold*, or *dish*,) a Philistine giant, of the race of Rapha, slain by Sibbechai the Hushathite. 2 Sam. xxi, 18. B. C. about 1018. He is called *Sippai* in 1 Chron. xx, 4.

SAPPHI'RA, (Gr. Σαπφειρα, *sapphire*, or *beautiful*,) the wife of Ananias, and accomplice in the sin for which he died. About three hours after the death of her husband she entered the place, unconscious of what had taken place. Questioned by Peter as to the price obtained for the land they had sold, she repeated the lie of her husband, and exposed herself to the fate of

Ananias. Peter replied to her, "How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out." On hearing these words she fell dead at his feet. Acts v, 7-10.

DIFFICULTIES.—Severity of punishment. The offense of Ananias and Sapphira, according to the average standard of human morality, was not a very heinous one. They had devoted a large sum to charity, they had defrauded no one, but had simply retained their own and then denied the fact. The following considerations are offered in explanation by Whedon, (*Commentary, in loco*;) "1. The divine Spirit being present with unparalleled power in the Church, the sin, as Peter says, (vers. 3, 4,) is *directly against him*. 2. The reason for this selection was to present and record at this *beginning* of the Christian Church a representative and memorial instance of the just doom of the *hypocrite*. This couple were deliberate, positive, conceited, and intentionally *permanent hypocrites*. Their death was God's declaration to all future ages of the true deserts of all deliberate *hypocrites* in the Church of Christ."

SA'RA, a Grecized form (Heb. xi, 11; 1 Pet. iii, 6) of SARAH.

SA'RAH, the wife of the patriarch Abraham. **1. Name and Family.** The original name of Sarah was SARAI, (q. v.,) and was changed at the same time that Abram's name was changed to Abraham, namely, on the establishment of the covenant of circumcision. The Hebrew name of Sarah is *Sarâh*, שָׂרָה, *princess*. Of her birth and parentage we have no certain ac-

count in Scripture. In Gen. xx, 12, Abraham speaks of her as "my sister, the daughter of my father, but not the daughter of my mother," which would make her his half-sister; but the statement of Abraham is held by many to mean no more than that Haran, her father, was his half-brother, for the colloquial usage of the Hebrews in this matter makes it easy to understand that he might call a niece a sister. In that case Abraham was really her uncle as well as husband.

2. Personal History. As his wife, the history of Sarah is substantially that of Abraham. She came with him from Ur to Haran, (Gen. xi, 31,) from Haran to Canaan, (chap. xii, 5,) and accompanied him in all his wanderings. **(1) Taken by Pharaoh.** When Abraham went down into Egypt he arranged with Sarah that she should announce herself as his sister, fearing for his life on account of her beauty. Although she was then sixty-five years of age, so beautiful did she appear to the Egyptians that she was taken by Pharaoh; but, plagued by Jehovah, he returned her to Abraham with a reproof for his untruthfulness. Chap. xii, 10-20. **(2) Hagar.** Having no children of her own, Sarah gave to Abraham her Egyptian hand-maid, Hagar, who became the mother of Ishmael. Chap. xvi, 1-16. Later she demanded that Hagar and Ishmael should be cast out from all rivalry with herself and Isaac, (chap. xxi, 9, *sq.*,) a demand symbolically applied (Gal. iv, 22-31) to the displacement of the old covenant by the new. **(3) Abimelech.** After the destruction of Sodom Abraham removed to the south country, and remained for some time in Gerar. Here Abimelech, the Philistine king, took Sarah, whom Abraham had again announced to be his sister, into his harem, probably to ally himself with Abraham, the rich nomad prince. Warned by God in a dream, Abimelech restored Sarah to her husband. Gen. xx, 1-18. **(4) Birth of Isaac.** Jehovah fulfilled his promise to Sarah, and at the appointed time she gave birth to Isaac. Chap. xxi, 1-3. This was recognized at the time, and later by Paul, (Rom. iv, 19,) as a miracle, both Sarah and Abraham being advanced in years. **(5) Death.**

Thirty-seven years after the birth of Isaac, and when she had reached the age of 127, Sarah died at Hebron, and was buried in the cave of Machpelah. Gen. xxiii, 1-3. B. C. 1860. Isaiah is the only prophet who names Sarah. Chap. li, 2. Paul alludes to her hope of becoming a mother, (Rom. iv, 19,) and afterward cites the promise which she received, (Rom. ix, 9,) and Peter eulogizes her submission to her husband. 1 Pet. iii, 6.

SA'RAI, (Heb. *Saray'*, שָׂרַי, perhaps *contentious*,) the original name of Sarah, and always used in the history from Gen. xi, 29, to xvii, 15.

SA'RAPH, (Heb. *Saraph'*, שָׂרָף, *burning*,) one of the descendants of Shelah, the son of Judah, (1 Chron. iv, 22,) who seems to have lived about the time of the entrance of Israel into Canaan, as he is said to have had dominion in Moab. B. C. about 1451.

SAR'GON, (Heb. *Sargon'*, סַרְגֹּן, *prince of the sun*, or *firm king*,) "one of the greatest of the Assyrian kings. He is mentioned by name only once in Scripture. Isa. xx, 1. Vitringa, Offerhaus, Eichhorn, and Hupfeld identified him with Shalmaneser; Grotius, Lowth, and Keil with Sennacherib; Perizonius, Kalinsky, and Michaelis with Esarhaddon. The Assyrian inscriptions prove Sargon to have been distinct from the several monarchs named, and fix his place in the list between Shalmaneser and Sennacherib. He was certainly Sennacherib's father, and there is no reason to doubt that he was his immediate predecessor. He ascended the throne of Assyria, as we gather from his annals, in the same year that Merodach-baladan ascended the throne of Babylon, which, according to Ptolemy's Canon, was B. C. 721. He seems to have been a usurper, and was undoubtedly a great and successful warrior. In his annals, which cover a space of fifteen years, (from B. C. 721 to B. C. 706,) he gives an account of his warlike expeditions against Babylonia and Susiana on the south, Media on the east, Armenia and Cappadocia toward the north, Syria, Palestine, Arabia, and Egypt toward the west and the south-west. In this last direction he seems to have waged three wars—one in his second year, (B. C. 720,) for the possession of Gaza; another in his sixth year, (B. C. 715,) when Egypt itself was the object of attack; and a third in his ninth, (B. C. 712,) when the special subject of contention was Ashdod, which Sargon took by one of his generals. This is the event which causes the mention of Sargon's name in Scripture. The year of the attack, being B. C. 712, would fall into the reign of the first Ethiopian king, Sabaco I., who probably conquered Egypt in B. C. 714. It is not as a warrior only that Sargon deserves special mention among the Assyrian kings. He was also the builder of useful works, and of one of the most magnificent of the Assyrian palaces. He probably reigned nineteen years, from B. C. 721 to B. C. 702, when he left the throne to his son, the celebrated Sennacherib."—Smith, *Dictionary*, s. v.

SAR'SECHIM, (Heb. *Sarsekim'*, שַׂרְסְכִּים, probably *prince of the eunuchs*,) one of the generals of Nebuchadnezzar's army at the taking of Jerusalem. Jer. xxxix, 3. B. C. 588. He appears to have held the office of chief eunuch. In Jer. xxxix, 13, Nebushasban is called Rab-saris, "chief eunuch;" and the question arises whether Nebushasban and Sarsechim may not be names of the same person. In Gesenius's *Thesaurus* it is conjectured

that Sarsechim and Rab-saris may be identical, and both titles of the same office. (Smith, *Dictionary*, s. v.)

SA'RUCH, (Gr. *Σαρούχ*), the Greek form (Luke iii, 35) of the name of the patriarch **SERUG**, (q. v.)

SAUL, (Heb. *Shaül'*, שָׁאֻל, *asked for, desired*.)

1. An early king of the Edomites, successor of Samlah at "Rehoboth by the river." Gen. xxxvi, 37, 38. In 1 Chron. i, 48, he is called *Shaul*.

2. The first king of Israel. **1. Family.** Saul was the son of Kish, of the tribe of Benjamin, a powerful and wealthy chief, although the family to which he belonged was of little importance. 1 Sam. ix, 1, 21. The time and place of Saul's birth are not given.

2. Personal History. The Israelites had been since Joshua under the rule of judges raised up by God to meet emergencies that arose through the defection and idolatry of the people. "In those days there was no king in Israel: every man did that which was right in his own eyes." Judg. xxi, 25. The corrupt administration of Samuel's sons furnished the Hebrews an occasion for rejecting the theocracy. 1 Sam. viii. This, together with an invasion of the Ammonites and a love of novelty, conspired in prompting the demand for a king. Samuel, instructed by God, granted it, but told the people the evils that would follow. They still persisted in their demand, and Saul was introduced into history. The reign of Saul may be divided into two periods: I. The establishment and vigorous development of his regal supremacy. 1 Sam. viii-xv. II. The decline and overthrow of his monarchy. Chaps. xvi-xxxi. I. THE ESTABLISHMENT OF A MONARCHY is introduced by the negotiations of the elders of Israel with Samuel concerning the appointment of a king. Chap. viii. This is followed by (1) **Meeting of Saul with Samuel.** Having been sent by his father after some strayed asses, Saul went with his servant through the mountains of Ephraim, then through Shalisha and Shalim, and after that through the land of Benjamin, without finding the asses. Arrived at Zuph, he determined to return home, because he was afraid that his father would trouble himself about them, (Saul and the servant.) But his servant proposed that they should go and consult the man of God who was in the city near at hand, and learn from him what they should do. Samuel, having been forewarned by God, met Saul at the gate of the city, told him that he was the one for whom he looked, and invited him to the feast, assuring him that the asses were found. He awakened the expectation of Saul by the question, "And on whom is the desire of all Israel? Is it not on thee and on all thy father's house?" 1 Sam. ix, 20. (2) **Saul Anointed.** Early the next day they arose, and, the servant having been sent on before, "Samuel took a vial of oil and poured it upon Saul's head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" Chap. ix, 27; x, 1. To confirm the consecration, Samuel gave him three signs which should occur on his journey home: *first*, two men at the tomb of Rachel should meet him, and tell him of the finding of the asses, and the anxiety of Saul's father for him; *second*, three men should be met in the plain of Tabor, going with sacrifices to Beth-el, and they should give Saul two loaves from their offerings; *third*, at Gibeah he should meet a company of prophets, and he himself should prophesy. Chap. x, 2-13. (3) **Chosen King.** The mysterious interview with Samuel did not seem to suffice for the full acknowledgment

of Saul as king. Samuel, therefore, called a national assembly at Mizpeh, and there instructed the tribes to choose a king by lot. The result of the lot being regarded as a divine decision, Saul was accredited by this act in the sight of the whole nation as the king appointed by the Lord, and he himself more fully assured of the certainty of his own election on the part of God. Saul was hiding away, but was found, brought before the people, and introduced to them by Samuel, and received by them with the cry, "God save the king!" He returned to his home in Gibeah, followed by a band of men "whose hearts God had touched." But he already began to taste the bitterness of royalty, for there were some who said, "How shall this man save us?" Chap. x, 13-27. B. C. 1095. **(4) Victory over the Ammonites.** Nahash, the king of the Ammonites, laid siege to Jabesh in Gilead, and only consented to treat with its inhabitants on the condition that he should put out their right eyes. They asked for seven days in which to send among their brethren for help. They dispatched messengers to Gibeah, and, probably unaware of the election of Saul, stated their case to the people. Returning from the field, Saul learned the tidings from Jabesh, and the Spirit of the Lord came upon him. Deeply angered, he hewed in pieces a yoke of oxen and sent them through all Israel, calling the people to rally about him for the defense of their countrymen. They came together at Bezek to the number of 300,000. The next day Saul arranged the army into three divisions, who forced their way into the camp of the foe from three different sides, and routed them completely. Chap. xi, 1-11. **(5) Renewal of the Monarchy.** After the victory the people were so enthusiastic in favor of Saul that they demanded the death of those who had spoken against him as king. Saul refused to grant them their request, saying, "There shall not a man be put to death this day; for to-day the Lord hath wrought salvation in Israel." Samuel called the people to Gilgal, where the election of Saul was confirmed. Chap. xi, 12-15. **(6) Saul's first Transgression.** In the second year of his reign Saul set to work systematically to deliver Israel from their enemies. He gathered 3,000 select men, (the beginning of a standing army,) 2,000 being with himself, and the other 1,000 with Jonathan. Jonathan smote the garrison of the Philistines in Geba, which became the signal of war, Saul summoning the people to assemble in Gilgal. The Philistines gathered a great army, 30,000 chariots, 6,000 horsemen, and foot soldiers as the sand by the sea-shore, and encamped in Michmash. Saul waited seven days for Samuel's coming, but as he did not come the people began to disperse and leave Saul, who then resolved that he would offer the sacrifices without the presence of the prophet. Scarcely was the ceremony over when Samuel arrived and asked Saul what he had done. Saul pleaded the danger he was in, and his desire to secure the favor of Heaven; but the prophet rebuked him, and told him that his kingdom should not continue, that is, to his descendants. Chap. xiii, 1-14. **(7) Saul Deserted.** Saul did not even accomplish the object of his unreasonable sacrifice, namely, to prevent the dispersion of the people. When he mustered the people still with him there were only 600 men. Chap. xiii, 15. The Philistines overran the country, and the Israelites could not offer a successful resistance, for they were disarmed, and "there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears. Ver. 19. **(8) Saul's Oath.** Jonathan, with a few faithful followers, made an assault upon the Philistine garrison at Michmash, which

resulted in a panic in the camp, so that they slew one another. The spies of Saul at Gibeah saw the engagement, and the king called for the ark and high-priest to consult as to what he should do. The tumult in the camp of the Philistines increasing, he rushed to the pursuit, driving the foe down the pass of Bethaven as far as Aijalon. But by a rash denunciation he (a) impeded his success, (chap. xiv, 30;) (b) involved the people in a violation of the law, (vers. 32, 33;) and (c) unless prevented by the people, would have put Jonathan to death for tasting innocently of food. Saul returned from the pursuit of the Philistines. Chap. xiv, 1-46. (9) **Other Wars.** By this victory over the Philistines Saul first really secured the regal authority over the Israelites. He afterward gained victories over Moab, the Ammonites, Edom, the kings of Zobah, the Philistines again, and the Amalekites. Vers. 47, 48. Mention is now made of his family and of his commander-in-chief, Abner. Vers. 49, 50. B. C. 1087. (10) **Disobedience and Rejection.** Samuel, by divine commission, commanded Saul, as the king anointed by Jehovah through him, to destroy Amalek. He was to smite and ban every thing belonging to it, man and beast. Chap. xv, 3. Saul mustered the people at Telaim, 200,000 foot and 10,000 men of Judah. "And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt." But he disobeyed the divine injunction by taking Agag, the king, alive, and sparing all the best of the cattle and all that was valuable, destroying only that which was vile and refuse. Instead of pursuing the campaign and finishing the destruction of the fugitives, he returned to Gilgal. Samuel, informed by God of the king's disobedience, went to Saul, who informed him that he had fulfilled the divine command; but the bleating of the sheep and the lowing of the oxen revealed his crime. Saul pleaded that the people wished to offer sacrifice to the Lord in Gilgal. Samuel then reminded the king of the low estate from which God had brought him, of the superiority of *obedience* to sacrifice, and, although Saul acknowledged his sin, reiterated the sentence of rejection. As he turned to depart Saul seized the prophet's mantle with such despairing energy that it was rent, whereupon Samuel said that even so had Jehovah rent his kingdom from him and given it to another. Samuel then sent for Agag and hewed him in pieces before the Lord, and departed in grief from Saul to see him no more. Chap. xv. II. **SAUL'S DECLINE AND OVERTHROW.** Saul was not immediately deposed, but the consequences of his rejection were speedily brought to light. (1) **David's Introduction to Saul.** "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." When his attendants perceived the condition of the king, they advised him to have the evil spirit charmed away by music, and upon Saul consenting they recommended David, who was still residing with his father, although he had been anointed king by Samuel. David was sent for, and played upon his harp. "So Saul was refreshed, and was well, and the evil spirit departed from him." Chap. xvi, 14-23. B. C. about 1063. (2) **Saul's Conduct to David.** The overthrow of the Philistine giant (Goliath) by David, and his conduct when brought before Saul, won for him the love of Jonathan. The wisdom of his subsequent conduct made him acceptable to the men of war and the people, and secured for him the praise of the women who celebrated the overthrow of the Philistines. This aroused the jealousy and rage of Saul, who commenced a series of murderous attempts upon the life of David, whom he seems to have regarded as a

rival. He twice attempted to assassinate him with his own hand, (chap. xviii, 10, 11; xix, 10;) he sent him on dangerous military expeditions, (chap. xviii, 13-17;) he gave him Michal, his daughter, to wife, hoping that the dowry demanded (a hundred foreskins of the Philistines) would endanger David's life. Chap. xviii, 22-27. He seems to have been willing to make any sacrifice in order to effect his purpose against David, sending men even to Samuel at Ramah, whither David had fled, (chap. xix, 18, *sq.*;) attempting, as the text (chap. xx, 33) would seem to indicate, the life of his son Jonathan; slaying Ahimelech, the priest, (chap. xxii, 11-19,) under pretense of his being a partisan of David, and eighty-five other priests of the house of Eli, to whom nothing could be imputed, as well as the whole population of Nob. This crime of Saul put David in possession of the sacred lot, which Abiathar, the only surviving member of Eli's priestly family, brought with him, and by which he was enabled to obtain divine direction in his critical affairs. Chap. xxii, 20, 23; xxiii, 1, 2. Having compelled David to assume the position of an outlaw, Saul then took measures to apprehend and destroy him, (chap. xxiii, 9, *sq.*;) and, although spared by David when in the latter's power at Engedi, (chap. xxiv,) took Michal and gave her to Phalti for wife. Chap. xxv, 44. After David had again shown his respect for the Lord's anointed by sparing the king while asleep in his camp upon the hill of Hachilah, Saul acknowledged his fault, and said to David, "Blessed be thou, my son David; thou shalt both do great things, and also shalt still prevail." And he followed after David no more. Chap. xxvi. B. C. about 1060. (3) **Saul with the Witch at Endor.** Another invasion of Israel by the Philistines drove King Saul to despair, so that, in utter helplessness, he had recourse to ungodly means of inquiring into the future. He had "put away those that had familiar spirits, and the wizards, out of the land." Chap. xxviii, 3. But now Samuel was dead, and, receiving no oracle from God, Saul, desperate and infatuated, commanded his servants (ver. 7) to seek for a woman that had a familiar spirit. They directed him to the woman of Endor. Assured by Saul that no evil should happen her, she asked, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel." The woman began her conjuring arts, and "when she saw Samuel she cried aloud, Why hast thou deceived me? for thou art Saul. The king quieted her fear, and then asked her what she had seen. From her description Saul immediately recognized Samuel. Then followed a conversation in which Saul tells of his deep distress because of the Philistines, and Samuel replies that Jehovah had torn the kingdom out of his hand and given it to David, because he had disobeyed him in sparing the Amalekites. He foretold his defeat by the Philistines, and added that on the morrow Saul and his sons should be with him among the dead. Saul fell prostrate to the earth, faint with terror and exhaustion, for he had fasted all the day and night. Urged by the woman and his servants, he partook of food and returned to his camp. Chap. xxviii, 7-25. (4) **Death and Burial.** The two armies arrayed against each other soon came to an engagement in the plain of Jezreel, (chap. xxix, 1,) but the Israelites, being obliged to yield, fled up the mountains of Gilboa, and were pursued and slain there. Chap. xxxi, 1. The hottest pursuit was made after Saul and those who kept around him. His three sons, Jonathan, Abinadab, and Malchishua, were slain, and he himself was mortally wounded. He begged his armor-bearer to slay him, that he might not fall into the hands of the uncircumcised. On his refusal,

Saul fell upon his own sword and died. The day following, when the Philistines stripped the dead, they found Saul and his three sons, and having cut off their heads, sent them as trophies into their own land. They also fastened their bodies to the wall of Bethshan; but the men of Jabesh-gilead came, took down the bodies, burned them, and buried them under a tree in Jabesh. Chap. xxxi. B. C. about 1056. The news of Saul's death was speedily brought to David at Ziklag, who mourned deeply because thereof, and slew the Amalekite who claimed to have killed the king. 2 Sam. i, 1, sq. Besides the children already mentioned Saul left another son, Ishbosheth, who was shortly afterward proclaimed king by Abner, and two sons, Armoni and Mephibosheth, by his concubine Rizpah. 2 Sam.



SAUL'S LAST BATTLE.

xxi, 8. The length of Saul's reign was forty years. B. C. 1095-1056.

3. Character. There is not in sacred history a character more melancholy to contemplate than that of Saul. He was naturally humble and modest, though of strong passions. His natural rashness was controlled neither by a powerful understanding nor a scrupulous conscience, and the obligations of duty and ties of gratitude, always felt by him too slightly, were totally disregarded when ambition, envy, and jealousy had taken possession of his mind. He seems never to have accepted God unconditionally and trusted him implicitly, but, as the names of his children would indicate, wavered between the worship of God and the old heathenish superstition. Now he would be under the influence of prophetic inspiration, again the slave of his common pursuits. At one time pleading with the prophet to reveal to him the will of Jehovah, at another disobeying his commands. Now driving out of the land all having familiar spirits, only to consult afterward the witch of Endor. In him, also, is seen that moral anomaly or contradiction, which would be incredible did we not so often witness it, of an individual pursuing habitually a course which his better nature pronounces not only sinful but insane. 1 Sam. xxiv, 16-22.

DIFFICULTIES.—(1) **Armies, numbers, etc.** 1 Sam. xi, 8. Saul mustered at Bezek 300,000 men of Israel, and 30,000 of Judah. These numbers will not appear so large if we bear in mind that the allusion is not to a regular army, but that

Saul had summoned all the people to a general levy. In the distinction drawn between the children of Judah and the children of Israel we may already discern a trace of that separation of Judah from the rest of the tribes which eventually led to a formal secession on the part of the latter. 1 Sam. xiii, 5. Here we meet an instance of manifest error in the text. 30,000 war chariots bear no proportion to 6,000 horsemen, not only because the number of chariots is invariably smaller than that of the horsemen, (compare 2 Sam. x, 18; 1 Kings x, 26; 2 Chron. xii, 3,) but also because such a number of chariots is never met with in sacred or profane history. The number should be 3,000 or 1,000, and in the latter case the origin of

the number thirty must be attributed to the fact that the \aleph (Hebrew numeral for thirty) of the word יִשְׂרָאֵל , *Israel*, was written twice, and consequently the sec-

ond \aleph was taken for the numeral thirty. (Keil.) (2) **Sacrifice at Gilgal.** The

punishment of Saul for offering sacrifice appears a severe one, but we must remember that Samuel had instructed Saul, as a direct command from Jehovah, to await his arrival. Saul should not have doubted that God would have sent his prophet at the right time, and should have regarded any delay as a test of his faith. His conduct showed clearly enough that he thought he could make war without the counsel or assistance of God. (3) **Destruction of Amalekites.** (1 Sam. xv, 3.)

They who represent this sentence as unworthy of God should ask on what principle the execution of a criminal under human governments can be defended. If men judge that the welfare of society demands the destruction of one of their fellows, surely God, who can better judge what the interests of his government require, and has a more perfect right to dispose of men's lives, may cut off by the sword whom, without any imputation of injustice, he might destroy by disease or famine. (Kitto.) (4) **Saul's evil spirit.** The "evil spirit from the Lord," which came into Saul in the place of the "Spirit of the Lord," was not merely an inward feeling of depression at the rejection announced to him, which grew into melancholy, and occasionally broke out in passing fits of insanity, but a higher evil power which took possession of him, and not only deprived him of his peace of mind, but stirred up the feelings, ideas, imagination, and thoughts of his soul to such an extent that at times it drove him even to madness. This demon is called "an evil spirit (coming) from the Lord," because Jehovah had sent it as a punishment. (Keil.) (5) **Saul and the witch.** This incident introduces the whole subject of witchcraft, and cannot be discussed here. There are many explanations of this story offered, some of which we shall briefly mention. Keil (*Commentary*) suggests that she was not able to conjure up departed spirits, or if so, that the appearance of Samuel differed essentially from every thing that she had effected or experienced before; that her recognition of Saul after Samuel appeared may be easily explained if we assume that she had fallen into a state of *clairvoyance*. Some consider the whole affair gotten up by Saul's attendants, some one of them personating Samuel. "Others have given a *literal interpretation* of the story, and have maintained that Samuel really appeared to Saul. Others have given another interpretation, namely, that the whole account is the narrative of a miracle, a *divine representation* or *impression* partly upon the senses of Saul, and partly upon those of the woman."—*Kitto*.

SCE'VA, (Gr. *Skeuas'*, Σκευᾶς,) a Jew of Ephesus, described as a "high-priest," (Acts xix, 14–16.) either as having exercised the office at Jerusalem, or as being chief of one of the twenty-four classes. His seven sons attempted to exorcise spirits by using the name of Jesus, and on one occasion severe injury was inflicted by the demoniac on two of them, (as implied in the term *ἀμφοτέρων*, *both*, the true reading in ver. 16.)

SE'BA, (Heb. *Seba'*, סֶבָא,) the oldest son of Cush, and hence a country and people among the Cushites. Gen. x, 7; 1 Chron. i, 9. B. C. before 2218.

SECUN'DUS, a Thessalonian Christian, and one of the party who went with the apostle Paul from Corinth as far as Asia, probably to Troas or Miletus, on his return from his third missionary visit. Acts xx, 4. A. D. 60, (55.)

SE'GUB, (Heb. *Segub'*, שֶׁגֻּב, *elevated*.)

1. The youngest son of Hiel the Bethelite and rebuilder of Jericho. Segub died for his father's sin, (1 Kings xvi, 34,) according to Joshua's prediction, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Josh. vi, 26. B. C. about 910.

2. The son of Hezron (grandson of Judah) by the daughter of Machir, the "father" of Gilead. He was himself the father of Jair. 1 Chron. ii, 21, 22. B. C. after 1706.

SE'LED, (Heb. same, סֶלֶד, *exultation*,) a descendant of Jerahmeel, of the tribe of Judah. He was the elder of two sons of Nadab, and died childless. 1 Chron. ii, 30. B. C. after 1471.

SEM, (Gr. Σήμ,) the Grecized form (Luke iii, 36) of the name of SHEM, (q. v.)

SEMACHI'AH, (Heb. *Semakya'hu*, סֶמְכִיָּהוּ, *sustained of Jehovah*,) the last-named of the six sons of Shemaiah, the son of Obed-edom. 1 Chron. xxvi, 7. B. C. about 1015.

SEM'EI, (Gr. Σεμεί,) the son of Joseph and father of Mattathias in our Lord's genealogy, (Luke iii, 26,) probably SHEMAIAH, (q. v.)

SEN'AÄH, or **SENA'AH**, (Heb. *Senaah'*, סֶנְאָה, *thorny*.) The "children of Senaah" are enumerated among the "people of Israel" who returned from the captivity with Zerubbabel. Ezra ii, 35; Neh. vii, 38. In Neh. iii, 3, the name is given with the article, *has-Senaah*. See HASSENAH. The names in these lists are mostly those of towns; but Senaah does not occur elsewhere in the Bible as attached to a town. The Magdal-Senna, or "great Senna," of Eusebius and Jerome, seven miles north of Jericho, ("Senna,") however, is not inappropriate in position. Bertheau suggests that Senaah represents, not a single place, but a district; but there is nothing to corroborate this. (Smith, *Dictionary*, s. v.)

SENNACH'ERIB, or **SENNACHE'RIB**, (Heb. *Sancherib'*, סַנְחֶרִיב, in the cuneiform, *Sinachirib*, *Sin* [that is, the Moon] *increases brothers*,) a famous Assyrian monarch.

1. Personal History. Sennacherib was the son and successor of Sargon. He ascended the throne B. C. 702. **(1) Eastern Wars.** His first efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-baladan ventured on a battle, but was defeated and driven from the country. Sennacherib then made Belibus, an officer of his court, viceroy, and, quitting Babylonia, ravaged the lands of the Aramæan tribes on the Tigris and Euphrates, carrying off 200,000 captives. In the ensuing year he made war upon the independent tribes in Mount Zagros, and penetrated into Media, where he reduced a portion of the nation which had previously been independent. **(2) Western Wars.** In his third year (B. C. 700) he turned his arms toward the west, chastised Sidon, took tribute from Tyre, Aradus, and the other Phenician cities, as well as from Edom and Ashdod, besieged and captured Ascalon, made war

on Egypt, which was still dependent on Ethiopia, took Libnah and Lachish on the Egyptian frontier. (3) **Conquest of Judah.** Having probably concluded a convention with his chief enemy, he finally marched against Hezekiah, king of Judah. It was at this time that "Sennacherib came up against all the fenced cities of Judah, and took them." 2 Kings xviii, 13. There can be no doubt that the record which he has left of his campaign against "Hiskiah" in his third year is the war with Hezekiah so briefly touched in the four verses of this chapter. Vers. 13-16. In the following year (B. C. 699) Sennacherib invaded Babylonia for the second time. It was perhaps in this same year that Sennacherib made his second expedition into Palestine. Hezekiah had again revolted, and claimed the protection of Egypt. Instead, therefore, of besieging Jerusalem, the Assyrian king marched past it to the Egyptian frontier, attacked once more Lachish and Libnah, but apparently failed to take them, sent messengers from the former to Hezekiah, (2 Kings xviii, 17,) and on their return without his submission wrote him a threatening letter. 2 Kings xix, 14. Tirhaka was hastening to the aid of the Egyptians when an event occurred which relieved both Egypt and Judea from their danger. In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of divine power, 185,000 men! The camp immediately broke up—the king fled, but reached his capital in safety. The "Annals of Sennacherib" fully describe and agree with the Scripture account of this expedition. (See Rawlinson, *Historical Illustrations of Old Testament*, pp. 141, 142. (4) **Other Wars.** In his fifth year he led an expedition into Armenia and Media; after which, from his sixth to his eighth year, he was engaged in wars with Susiana and Babylonia. From this point his annals fail us. (5) **Reign.** Sennacherib reigned twenty-two years. The date of his accession is fixed by the Canon of Ptolemy to B. C. 702, the first year of Belibus, or Elibus. The date of his death is marked in the same document by the accession of Asaridanus (Esar-Haddon) to the throne of Babylon in B. C. 680. The monuments are in exact conformity with these dates, for the twenty-second year of Sennacherib has been found upon them, while they have not furnished any notice of a later year. It is impossible to reconcile these dates with the chronology of Hezekiah's reign, according to the numbers of the present Hebrew text.

2. Character. "Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the grand palace at Koyunjik. He also erected monuments in distant countries. Of the death of Sennacherib nothing is known beyond the brief statement of Scripture, that 'as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword, and escaped into the land of Armenia.' 2 Kings xix, 37; Isa. xxxvii, 38."—Smith, *Dictionary*, s. v.

SE'RAH, (Heb. *Se'rach*, שֶׁרַח, perhaps *overflow*; written Sarah in Num. xxvi, 46,) the daughter of Asher, the son of Jacob. Gen. xlvi, 17; Num. xxvi, 46; 1 Chron. vii, 30. B. C. about 1706. The mention of her name in a list of this kind, in which no others of her sex are named, and contrary to the usual practice of the Jews, seems to indicate something extraordinary in connection with her history or circumstances. The Jews have a tradition that she was very remarkable for piety and virtue, and was therefore privi-

leged to be the first person to tell Jacob that his son Joseph was still living; on which account she was translated to paradise, where, according to the ancient book Zohar, are four mansions, each presided over by an illustrious woman, namely, Sarah, daughter of Asher; the daughter of Pharaoh who brought up Moses; Jochebed, the mother of Moses; and Deborah, the prophetess. (M'Clintock and Strong's *Cyclopædia*, s. v.)

SERAĪ'AH, (Heb. *Serayah'*, שֶׂרַיָה, *warrior of Jehovah*.)

1. The scribe (or secretary) of David. 2 Sam. viii, 17. B. C. 1040. In other places the name is corrupted into "Sheva," (2 Sam. xx, 25;) "Shisha," (1 Kings iv, 3;) and "Shavsha." 1 Chron. xviii, 16.

2. The son of Azariah, and high-priest in the reign of Zedekiah. 2 Kings xxv, 18; 1 Chron. vi, 14; Ezra vii, 1. When Jerusalem was captured by the Chaldeans, B. C. 588, he was sent as prisoner to Nebuchadnezzar at Riblah, and there put to death. Jer. lii, 24-27.

3. An Israelite, the son of Tanhumeth the Netophathite, and one of those to whom Gedaliah advised submission to the Chaldeans. 2 Kings xxv, 23; Jer. xl, 8. B. C. 588.

4. The second son of Kenaz, and father of a Joab who was a head of a family of the tribe of Judah in the valley of Charashim. 1 Chron. iv, 13, 14. B. C. about 1444.

5. Son of Asiel and father of Josibiah, of the tribe of Simeon. 1 Chron. iv, 35. B. C. before 720.

6. A priest who returned from the captivity. Ezra ii, 2; Neh. xii, 1, 12. B. C. 536. He is perhaps the same who is mentioned (Neh. x, 2) as sealing the covenant with Nehemiah as "ruler of the house of God." Chap. xi, 11.

7. The son of Azriel, and one of the persons commanded by King Jehoiakim to apprehend Jeremiah and Baruch. Jer. xxxvi, 26. B. C. about 606.

8. The son of Neriah and brother of Baruch. Jer. li, 59, 61. He went with Zedekiah to Babylon in the fourth year of his reign, and is described as *sar mēnūchāh*, (literally, "prince of rest;" Authorized Version, "a quiet prince;" marg., "or, prince of Menuchah, or, chief chamberlain,") a title which is interpreted by Kimchi as that of the office of chamberlain. Perhaps he was an officer who took charge of the royal caravan on its march, and fixed the place where it should halt. Seraiah was sent on an embassy to Babylon, about four years before the fall of Jerusalem, and was commissioned by the prophet Jeremiah to take with him on his journey the roll in which he had written the doom of Babylon, and sink it in the midst of the Euphrates, as a token that Babylon would sink, never to rise again. Jer. li, 60-64. B. C. 595.

SE'RED, (Heb. same, סֶרֶד, *fear*;) the first-born of Zebulun, (Gen. xlv, 14,) and head of the family of the Sardites. Num. xxvi, 26. B. C. about 1706.

SER'GIUS PAUL'US, the Roman proconsul of Cyprus at the time when Paul with Barnabas visited that island on his first missionary tour. He is described as an intelligent ("prudent") man, and hence entertained Elymas, desiring to learn the truth. On becoming acquainted with Barnabas and Paul he was convinced of the truth and accepted the Gospel. Acts xiii, 7-12. A. D. 44.

SE'RUG, (Heb. *Serug'*, שֶׁרֻג, *branch*, or *strength*.) the son of Reu, father of Nahor, the grandfather of Abraham. Gen. xi, 20; 1 Chron. i, 26. When thirty years of age he begat Nahor, and lived 200 years afterward. B. C. 2185–1955. In Luke iii, 35, the name is Grecized into SARUCH, (q. v.) Bochart conjectures that the town of *Seruj*, a day's journey from Charrae in Mesopotamia, was named from this patriarch. Suidas and others ascribe to him the deification of dead benefactors of mankind. Epiphanius states that, though in his time idolatry took its rise, yet it was confined to pictures. He characterizes the religion of mankind up to Serug's days as Scythic. There is, of course, little or no historical value in any of these statements.

SETH, (Heb. *Shéth*, שֵׁת, *compensation*.) The signification of his name is "appointed" or "put" in the place of the murdered Abel; but Ewald thinks that another signification, which he prefers, is indicated in the text, namely, "seedling," or "germ," the third son of Adam, and father of Enos when he was 105 years old. He died at the age of 912. Gen. iv, 25, 26; v, 3–8; 1 Chron. i, 1; Luke iii, 38. B. C. 3874–2962.

SE'THUR, (Heb. *Sethur'*, סֶתוּר, *hidden*.) son of Michael, the representative of the tribe of Asher among the twelve spies sent by Moses to view the promised land. Num. xiii, 13. B. C. 1490.

SHA'ÄPH, (Heb. same, שֶׁעָפָה, *division* or *union*.)

1. The last-named of the sons of Jahdai of the tribe of Judah. 1 Chron. ii, 47. B. C. probably about 1470.

2. Third-named of the four sons of Caleb by Maachah, his concubine. He was the "father" (that is, founder) of Madmannah. 1 Chron. ii, 49. B. C. after 1471.

SHAASH'GAZ, (Heb. *Shaashgaz'*, שַׁעֲשִׁיזָן, perhaps *beauty's servant*.) the eunuch who had charge of the concubines in the court of Xerxes. Esther ii, 14. B. C. 518.

SHABBETHA'Ï, **SHAB'BETHAÏ**, or **SHABBETH'AÏ**, (Heb. *Shabbethai'*, שַׁבְּתַי, *Sabbath-born*.) a Levite who assisted in taking account of those who had married Gentile wives. Ezra x, 15. B. C. 457. He is probably the same with the one mentioned (Neh. viii, 7) as assisting in the instruction of the people in the law, and as one of the "chief of the Levites who had the oversight of the outward business of the house of God." Neh. xi, 16.

SHACHI'A, or **SHACH'IA**, (Heb. *Shokyah'*, שְׁכִיָּה, *accusation*, or *announcement*, according to the margin; but the text has *Shobyah'*, שְׁבִיָּה, *captivity*.) the sixth-named of the seven sons of Shoharaim by his wife Hodesh. 1 Chron. viii, 10. B. C. after 1450.

SHAD'RACH, (Heb. *Shadrak'*, שְׁדַרְךָ, meaning uncertain,) the Chaldee name given to Hananiah, the chief of the three Hebrew children. 1. **Captive.** He was one of the Jewish captives carried to Babylon by Nebuchadnezzar. B. C. 606. Being of goodly person and of superior understanding, he was selected, with his three companions, for the king's service, and was placed

under tuition in the language and learning of the Chaldeans as taught in the college of the magicians. Like Daniel he lived on pulse and water, and when the time of his probation was over he and his three companions, being found superior to all the other magicians, were advanced to stand before the king. Dan. i, 7, *sq.* (2) **Promotion.** When Nebuchadnezzar determined upon the slaughter of the magicians because they could not tell him his forgotten dream, Shadrach united with his companions in prayer to God to reveal the dream to Daniel, (chap. ii, 17, 18;) and, Daniel being successful, Shadrach shared in the promotion, being appointed to a high civil office. Ver. 49. B. C. 603. (3) **Fiery Furnace.** At the instigation of certain envious Chaldeans an ordinance was published that all persons should worship the golden image to be set up in the plain of Dura. For refusing to comply, Shadrach, with Meshach and Abed-nego, were cast into the fiery furnace; but their faith remained firm, and they escaped unhurt. The king acknowledged Jehovah to be God, and promoted his faithful servants. Dan. iii, 1-30. B. C. about 580. After their deliverance from the furnace we hear no more of Shadrach, Meshach, and Abed-nego in the Old Testament; neither are they spoken of in the New Testament, except in the pointed allusion to them in the Epistle to the Hebrews, as having "through faith quenched the violence of fire." Heb. xi, 34. But there are repeated allusions to them in the later apocryphal books, and the martyrs of the Maccabean period seem to have been much encouraged by their example. See 1 Macc. ii, 59, 60; 3 Macc. vi, 6; 4 Macc. xiii, 9; xvi, 3, 21; xviii, 12.

SHA'GE, (Heb. *Shage'*, שָׁגֵי, *erring*;) father of Jonathan the Hararite, one of David's guard. 1 Chron. xi, 34. B. C. about 1047. See SHAMMAH, 5.

SHAHARA'IM, (Heb. *Shachara'yim*, שַׁחֲרָיִם, *double dawn*, that is, morning and evening twilight,) a Benjamite who became the father of several children in the land of Moab. 1 Chron. viii, 8. Considerable confusion appears to have crept into the text, and various ways have been suggested of removing the difficulty. See M'Clintock and Strong's *Cyclopædia*, s. v.; Keil, *Commentary*, *in loco*.

SHAL'LUM, (Heb. *Shallum'*, שָׁלוּם, *retribution*.)

1. The sixteenth king of Israel. His father's name was Jabesh. Shalum conspired against Zechariah, son of Jeroboam II., killed him, and thus brought the dynasty of Jehu to a close, as was predicted. 2 Kings x, 30. B. C. 772. He reigned only a month, being in turn dethroned and slain by Menahem. 2 Kings xv, 10-15.

2. The son of Tikvah and husband of the prophetess Huldah. 2 Kings xxii, 14; 2 Chron. xxxiv, 22. B. C. 624. He was custodian of the priestly wardrobe, and was probably the same with Jeremiah's uncle. Jer. xxxii, 7.

3. Son of Sisamai and father of Jekamiah, and a descendant of Shesham of Judah. 1 Chron. ii, 40, 41.

4. The third son of Josiah, king of Judah, known in the books of Kings and Chronicles as Jehoahaz. 1 Chron. iii, 15; Jer. xxii, 11. See JEHOAHAZ.

5. Son of Shaul, the son of Simeon. 1 Chron. iv, 25. B. C. after 1706.

6. A high-priest, son of Zadok and father of Hilkiah, (1 Chron. vi, 12, 13,) and an ancestor of Ezra. Ezra vii, 2. B. C. after 950. He is the Meshullam of 1 Chron. ix, 11; Neh. xi, 11.

7. The youngest son of Naphtali, (1 Chron. vii, 13,) called *Shillem*. Gen. xlv, 24. B. C. about 1706.

8. A descendant of Kore, and chief of the porters of the sanctuary in the time of David. 1 Chron. ix, 17, 19, 31. B. C. about 1050. He seems to have been the same Shallum whose descendants returned from the exile. Ezra ii, 42; x, 24; Neh. vii, 45. With this Shallum we may identify Meshelemiah and Shelemiah, (1 Chron. xxvi, 1, 2, 9, 14,) and is perhaps the "father" of Maaseiah, mentioned in Jer. xxxv, 4.

9. The father of Jehizkiah, which latter was one of the chieftains of Ephraim who took part in returning the prisoners carried away from Judah. 2 Chron. xxviii, 12. B. C. before 741.

10. A Jew of the descendants of Bani who put away his idolatrous wife. Ezra x, 42. B. C. 456.

11. A Levitical porter who did the same. Ezra x, 24. B. C. 456.

12. The son of Halohesh, the "ruler of the half part of Jerusalem," who, with his daughters, assisted in building its walls. Neh. iii, 12. B. C. 445.

SHAL'LUN, (Heb. *Shallun'*, שָׁלוֹן, another form of Shallum, *retribution*,) "the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David." Neh. iii, 15. B. C. 445.

SHAL'MAI, (Heb. margin in Ezra *Shalmay'*, שָׁלְמַי, *my thanks*, text *Shamlay'*; in Neh. *Salmay'*, שָׁלְמַי, *my garments*.) The children of Shalmay (or *Shamlai*, as in the margin of Ezra ii, 46) were among the Nethinim who returned with Zerubbabel. Ezra ii, 46; Neh. vii, 48. B. C. about 536.

SHAL'MAN, (Heb. *Shalman'*, שָׁלְמָן, perhaps Persian, *fire-worshipper*,) an abbreviated form of Shalmaneser, king of Assyria. Hos. x, 14.

SHALMANE'SER, (Heb. same, שָׁלְמַנְאֶסֶר, perhaps *fire-worshipper*,) the Assyrian king who reigned immediately before Sargon, and probably immediately after Tiglath-pileser. He was the fourth Assyrian monarch of the same name. He can scarcely have ascended the throne earlier than B. C. 730, and may possibly not have done so till a few years later. It must have been soon after his accession that he led the forces of Assyria into Palestine, where Hoshea, the last king of Israel, had revolted against his authority. 2 Kings xvii, 3. No sooner was he come than Hoshea submitted, acknowledged himself a "servant" of the Great King, and consented to pay him a fixed tribute annually. He soon after concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B. C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to Samaria. The siege lasted to the third year, (B. C. 721,) when the Assyrian arms prevailed. 2 Kings xvii, 4-6; xviii, 9-11. It is uncertain whether Shalmaneser conducted the siege to its close, or whether he did not lose his crown to Sargon before the city was taken. (Smith, *Dictionary*, s. v.)

SHA'MA, (Heb. *Shama'*, שָׁמַע, *hearing, obedient*,) the eldest son of Hothan, and, with his brother Jehiel, a member of David's guard. 1 Chron. xi, 44. B. C. 1047.

SHAMARI'AH, (2 Chron. xi, 19.) See **SHEMARIAH**, 2.

SHA'MED, properly *Shemer*, (Heb. *She'mer*, שָׁמֵר, *keeper*,) the third-named son of Elpaal, and builder of Ono and Lod. He was a Benjamite. 1 Chron. viii, 12. B. C. after 1451.

SHA'MER, (Heb. *She'mer*, שָׁמֵר, *keeper*.)

1. The son of Mahli and father of Bani of the tribe of Levi. 1 Chron. vi, 46. B. C. perhaps about 1490.

2. The second son of Heber, an Asherite, (1 Chron. vii, 32, where he is called *Shomer*,) and father of Ahi and others. Ver. 34. B. C. perhaps before 1490.

SHAM'GAR, (Heb. *Shamgar'*, שָׁמְגָר, perhaps *sword*,) the third judge of Israel. Nothing is recorded about the descent of Shamgar, save that he was the son of Anath. He may have been of the tribe of Naphtali, since Beth-anath is in that tribe. Judg. i, 33. In the days of Shamgar Israel was in a most depressed condition, and the whole nation was cowed. At this conjuncture Shamgar was raised up to be a deliverer. With no arms in his hand but an ox-goad, (Judg. iii, 31; compare 1 Sam. xiii, 21,) he made a desperate assault upon the Philistines, and slew 600 of them. Judg. iii, 31. B. C. probably a little before 1316. He does not seem to have secured for the Israelites any permanent victory over the Philistines, nor is an account given of the length of his services. Moreover, he is not called a judge, but is probably so reckoned because he answered the description as given in chap. ii, 16.

SHAM'HUTH, (Heb. *Shamhuth'*, שָׁמְחֻת, probably *desolation*,) the fifth captain for the fifth month in David's arrangement of his army. 1 Chron. xxvii, 8. B. C. about 1015. From a comparison of the lists in 1 Chron. xi, xxvii, it would seem that Shamhuth is the same as *Shammoth* the Harorite.

SHAM'MA, (Heb. *Shamma'*, שָׁמָא, *astonishment, or desolation*,) the eighth-named of the eleven sons of Zophah, an Asherite. 1 Chron. vii, 37. B. C. after 1490.

SHAM'MAH, (Heb. *Shammah'*, שָׁמָה, *astonishment, or desolation*.)

1. The third-named of the sons of Reuel, the son of Esau, (Gen. xxxvi, 13; 1 Chron. i, 37,) and head of one of the families. Gen. xxxvi, 17. B. C. about 1715.

2. The third son of Jesse, David's father, and one of the brothers not chosen by Jehovah to be anointed king. 1 Sam. xvi, 9. B. C. about 1063. With his two elder brothers he joined the Hebrew army. Chap. xvii, 13. He is elsewhere, by a slight change in the name, called *Shimea*, (1 Chron. xx, 7;) *Shimeah*, (2 Sam. xiii, 3, 32;) *Shimma*. 1 Chron. ii, 13.

3. The son of Agee the Hararite, and one of the three captains of David's champions. B. C. 1048. The exploit by which he obtained this high dis-

tion was the invaluable assistance he rendered to David against the Philistines. By a comparison of the two accounts (2 Sam. xxiii, 11, 12; 1 Chron. xi, 13, 14) it seems that David had joined battle with the Philistines at Pas-dammim. Shammah took his stand in the middle of a cultivated field, where the Philistines were in great numbers, and wrested it from the foe. According to Kitto, (*Cyclopædia*, s. v.) Shammah also shared in the dangers of forcing a way through the Philistine host to gratify David's thirst for the waters of Bethlehem, (2 Sam. xxiii, 13–17;) but Keil and Delitzsch (*Commentary, in loco*) think that this deed was performed by three of the thirty heroes whose names are not given.

DIFFICULTIES.—**Lentil, and barley field.** The scene of Shammah's exploit is said in Samuel to be a field of lentils, (עֲרִשִּׁים,) and in 1 Chron. a field of barley, (שְׁעוּרִים.) It is more likely that it was a field of barley, and that by a very slight change and transposition of letters one word was substituted for the other. The reason that Shammah is not mentioned in 1 Chron. is that "Three lines have dropped out from the text in consequence of the eye of the copyist having wandered from וַיֵּאֲסֹפוּ פְּלִשְׁתִּים נֶאֱסָפוּ, ver. 9, to וַיֵּאֲסֹפוּ פְּלִשְׁתִּים, ver. 11."—Keil and Delitzsch, *Commentary, in loco*.

4. "Shammah the Harodite" was another of David's mighty men. 2 Sam. xxiii, 25. He is called "*Shammoth* the Harorite" in 1 Chron. xi, 27, and "*Shamhuth* the Izrahite" in chap. xxvii, 8. In the latter passage he is mentioned as the leader of the fifth division of David's army. B. C. about 1015.

5. In the list of mighty men in 2 Sam. xxiii, 32, 33, we find "Jonathan, Shammah the Hararite;" while in the corresponding verse of 1 Chron. xi, 34, it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamha, the Hararite." (Smith, *Dictionary*.)

SHAM'MAI, or **SHAM'MAÏ**, (Heb. *Shammay'*, שָׁמַי, *desolate*.)

1. The elder son of Onam, of the tribe of Judah. 1 Chron. ii, 28. B. C. about 1450.

2. The son of Rekem and father of Maon, of the tribe of Judah. 1 Chron. ii, 44, 45. B. C. after 1471.

3. Named, apparently, as the sixth child of Ezra, of the tribe of Judah. 1 Chron. iv, 17. B. C. after 1471. Bertheau suggests, however, that the last clause of ver. 18 be inserted in ver. 17 after the name Jalon. If this suggestion is accepted, then Shammai would be the son of Mered by his Egyptian wife, Bilhiah.

SHAM'MOTH, (Heb. *Shammoth'*, שָׁמוֹת, *desolations*,) "the Harorite," one of David's guard, (2 Chron. xi, 27;) apparently the same with "Shammah the Harodite" (2 Sam. xxiii, 25) and "Shamhuth." 1 Chron. xxvii, 8.

SHAMMU'Ä, (Heb. same, שָׁמוּעַ, *renowned*.)

1. The son of Zaccur, and the man who represented the tribe of Reuben among the twelve spies. Num. xiii, 4. B. C. 1490.

2. One of the sons of David (by his wife Bathsheba, 1 Chron. iii, 5) born

in Jerusalem. 1 Chron. xiv, 4. B. C. about 1045. In the Authorized Version of 2 Sam. v, 14, the same Hebrew name is Anglicized, "*Shammuah*," and in 2 Chron. iii, 5, he is called *Shimea*.

3. A Levite, the father of Abda. Neh. xi, 17. B. C. before 445. The same as *Shemaiah*, the father of Obadiah. 1 Chron. ix, 16.

4. The representative of the priestly family of Bilgah, or Bilgai, in the days of Joiakim. Neh. xii, 18. B. C. about 500.

SHAMMU'AH, son of David, (2 Sam. v, 14 ;) elsewhere called *Shammua* and *Shimea*.

SHAM'SHERAI, or **SHAMSHERA'Ī**, (Heb. *Shamsheray'*, שְׁמִשְׁרַי, probably sunny,) the first-named of the six sons of Jeroham, resident at Jerusalem. 1 Chron. viii, 26. B. C. about 1400.

SHA'PHAM, (Heb. *Shapham'*, שַׁפָּם, bold, or vigorous,) the chief second in authority among the Gadites in the days of Jotham. 1 Chron. v, 12. B. C. about 750.

SHA'PHAN, (Heb. *Shaphan'*, שַׁפָּן, coney,) the scribe or secretary of King Josiah.

1. Family. He was the son of Azaliah, (2 Kings xxii, 3; 2 Chron. xxxiv, 8,) father of Ahikam, (2 Kings xxii, 12; 2 Chron. xxxiv, 20,) Elashah, (Jer. xxix, 3,) and Gemariah, (Jer. xxxvi, 10-12,) and grandfather of Gedaliah, (Jer. xxxix, 14; xl, 5, 9, 11; xli, 2; xliii, 6.) Michaiiah, (Jer. xxxvi, 11,) and probably of Jaazaniah. Ezek. viii, 11. There seems to be no sufficient reason for supposing that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons.

2. Personal History. The history of Shaphan brings out some points with regard to the office of scribe which he held. He appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the king to Hilkiah to take an account of the money which had been collected by the Levites for the repair of the temple and to pay the workmen. 2 Kings xxii, 4; 2 Chron. xxxiv, 9; compare 2 Kings xii, 10. B. C. about 624. Ewald calls him Minister of Finance. (*Gesch.*, iii, 697.) It was on this occasion that Hilkiah communicated his discovery of a copy of the law, which he had probably found while making preparations for the repair of the temple. Shaphan was intrusted to deliver it to the king, who was so deeply moved upon hearing it read that he sent Shaphan, with the high-priest and others, to consult Huldah the prophetess. Shaphan was then apparently an old man, for his son Ahikam must have been in a position of importance, and his grandson Gedaliah was already born. Be this as it may, Shaphan disappears from the scene, and probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe. Jer. xxxvi, 12. (Smith, *Dictionary*, s. v.)

SHA'PHAT, (Heb. *Shaphat'*, שַׁפָּט, judge.)

1. The son of Hori, and the spy chosen from the tribe of Simeon to assist in exploring the promised land. Num. xiii, 5. B. C. 1490.

2. The father of the prophet Elisha. 1 Kings xix, 16, 19; 2 Kings iii, 11; vi, 31. B. C. before 900.

3. One of the six sons of Shemaiah in the royal line of Judah, after the captivity. 1 Chron. iii, 22. B. C. perhaps about 350.

4. One of the chiefs of the Gadites in Bashan in the time of Jotham. 1 Chron. v, 12. B. C. about 750.

5. The son of Adlai, who was over David's oxen in the valleys. 1 Chron. xxvii, 29. B. C. about 1015.

SHA'RAI, SHAR'AÏ, or SHARA'Ï, (Heb. *Sharay'*, שָׂרַי, perhaps *released by Jehovah*,) one of the "sons" of Bani who put away his Gentile wife. Ezra x, 40. B. C. 456.

SHA'RAR, (Heb. *Sharar'*, שָׂרַר, *strong*,) the father of Ahiam the Hararite. 2 Sam. xxiii, 33. B. C. before 1047. In 1 Chron. xi, 35, he is called *Sacar*, which Kennicott thinks the true reading.

SHARE'ZER, (Heb. *Share'tser*, שָׂרְאֶצֶר, *prince of fire*.)

1. A son of Sennacherib, who, with his brother Adrammelech, murdered their father while he was worshiping in the temple of the god Nisroch. 2 Kings xix, 37; Isa. xxxvii, 38. B. C. 709.

2. In Zech. vii, 2, Anglicized **SHEREZER**, (q. v.)

SHA'SHAI, SHASH'AÏ, or SHASHA'Ï, (Heb. *Shashay'*, שָׁשַׁי, *whitish*, or *noble*,) one of the "sons" of Bani who put away his Gentile wife after the exile. Ezra x, 40. B. C. 456.

SHA'SHAK, (Heb. *Shashak'*, שָׁשַׁק, *longing*,) son of Beriah, a Benjamite. 1 Chron. viii, 14. He was the father of Ishpan and others. Vers. 22-25. B. C. after 1450.

SHA'ÛL, (Heb. *Shaül'*, שָׁאֻל, *asked*.)

1. The son of Simeon by a Canaanitish woman. Gen. xlv, 10; Exod. vi, 15; Num. xxvi, 13; 1 Chron. iv, 24. B. C. 1706.

2. 1 Chron. i, 48, 49. In Gen. xxxvi, 37, he is less accurately called **SAUL**, (q. v.)

3. Son of Uzziah, a Kohathite. 1 Chron. vi, 24.

SHAV'SHA, (Heb. *Shavsha'*, שָׁשָׂא, *nobility*,) the secretary of King David, (1 Chron. xviii, 16,) and apparently the same with **SERAIAH**, (q. v.)

SHE'ÄL, (Heb. *Sheül'*, שָׁאֵל, *asking*,) one of the sons of Bani who put away his foreign wife. Ezra x, 29. B. C. 456.

SHEÄL'TIEL, (Heb. *Sheältiel'*, שָׁאֵל־תִּיַּאֵל, *asked of God*,) father of Zerubbabel. Ezra iii, 2, 8; v, 2; Neh. xii, 1; Hag. i, 1, 12, 14; ii, 2, 23. See **SALATHIEL**.

SHEARI'AH, (Heb. *Shearyah'*, שְׂעָרִיָּה, *whom Jehovah prizes*,) the fourth of Azel's six sons, and one of the descendants of Saul. 1 Chron. viii, 38; ix, 44. B. C. long after 1000.

SHEÄR-JA'SHUB, (Heb. *Sheär' Yashub'*, שְׂאֵר־יָשׁוּב, *a remnant shall return*,) the son of Isaiah who accompanied his father when he went to deliver to King Ahaz the prophecy contained in Isa. vii, (see ver. 3.) B. C. about 742. The name, like that of Maher-shalal-hash-baz, probably had a mystical significance.

SHE'BA, (Heb. *Sheba'*, שְׁבָא, Nos. 1, 2, 3; *She'ba*, שְׁבַע, an oath, or seven, Nos. 4 and 5.

1. A son of Raamah, son of Cush. Gen. x, 7; 1 Chron. i, 9. B. C. after 2347. He is supposed to have settled somewhere on the shores of the Persian Gulf.

2. A son of Joktan, son of the patriarch Eber. Gen. x, 28; 1 Chron. i, 22. B. C. some time after 2247. The Joktanites were among the early colonists of southern Arabia, and the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan.

3. The elder son of Jokshan, son of Keturah. Gen. xxv, 3; 1 Chron. i, 32. B. C. after 1853. "He evidently settled somewhere in Arabia, probably on the eastern shore of the Arabian Gulf, where his posterity appear to have become incorporated with the earlier Sabæans of the Joktanic branch." —M'Clintock and Strong's *Cyclopædia*, s. v.

4. "The son of Bichri, a Benjamite from the mountains of Ephraim, (2 Sam. xx, 1-22,) the last chief of the Absalom insurrection. He is described as a 'man of Belial.' But he must have been a person of some consequence from the immense effect produced by his appearance. It was, in fact, all but an anticipation of the revolt of Jeroboam. The occasion seized by Sheba was the emulation between the northern and southern tribes on David's return. 2 Sam. xx, 1, 2. The king might well say, 'Sheba the son of Bichri shall do us more harm than did Absalom.' Ver. 6. Sheba traversed the whole of Palestine, apparently rousing the population, Joab following in full pursuit. It seems to have been his intention to establish himself in the fortress of Abel-Beth-maachah, famous for the prudence of its inhabitants. 2 Sam. xx, 18. That prudence was put to the test on the present occasion. Joab's terms were—the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall, and the insurrection ended." B. C. about 1022.—Smith, *Dictionary*, s. v.

5. One of the Gadite chieftains resident in Bashan in the reign of Jeroboam II. 1 Chron. v, 13. B. C. about 784.

SHEBANI'AH, (Heb. *Shebanyah'*, שְׁבַנְיָה, brought up by Jehovah.)

1. One of the priests who blew the trumpet before the ark of the Lord when it was removed from the house of Obed-edom to Jerusalem. 1 Chron. xv, 24. B. C. about 1042.

2. One of the Levites who stood upon the "stairs" and offered the prayer of confession and thanksgiving, (Neh. ix, 4, 5,) and joined in the sacred covenant with Nehemiah. Chap. x, 10. B. C. 445.

3. Another Levite who signed the covenant. Neh. x, 12.

4. A priest who also sealed the covenant. Neh. x, 4. His son is prominently mentioned in chap. xii, 14, and he is probably the same with *Shechaniah*. Ver. 3.

SHE'BER, (Heb. same, שֶׁבַר, breaking,) a son of Caleb by his concubine Maachah. 1 Chron. ii, 48. B. C. about 1471.

SHEB'NA, (Heb. *Shebna'*, שְׁבַנָּא, and *Shebnah'*, שְׁבַנְהָ, vigor,) a person occupying a high position in Hezekiah's court, officially described as "over

the house." The office he held was that of minister of the household, and included the superintendence of all the domestic affairs of the sovereign. Isa. xxii, 15. B. C. about 712. He subsequently held the subordinate position of secretary, (chap. xxxvi, 3; xxxvii, 2; 2 Kings xix, 2,) his former post having been given to Eliakim. In his post of eminence Shebna had helped to support a spirit of self-security and forgetfulness of God; and Isaiah was sent to pronounce against him the prophecy of his fall. Chap. xxii, 15, sq.

SHEBU'ËL, or **SHEB'UËL**, (Heb. *Shebuël'*, שְׁבוּאֵל, *captive of God*.)

1. A descendant of Gershom, (1 Chron. xxiii, 16; xxvi, 24,) who was ruler of the treasures of the house of God; called also *Shubael*. 1 Chron. xxiv, 20. B. C. 1015. He is the last descendant of Moses of whom there is any trace.

2. One of the fourteen sons of Heman the minstrel, (1 Chron. xxv, 4,) called also *Shubael*. 1 Chron. xxv, 20. B. C. about 1015.

SHECANI'AH, (1 Chron. xxiv, 11; 2 Chron. xxxi, 15,) another form for *Shechaniah*. See Nos. 2 and 3.

SHECHANI'AH, (Heb. *Shekanyah'*, שְׁכַנְיָה, *intimate with Jehovah*.)

1. Apparently the son of Obadiah, and presumably a descendant of David. 1 Chron. iii, 21, 22. Keil (*Commentary, in loco*) thinks that the list from ver. 21 to the end of the chapter is a genealogical fragment inserted into the text at some later time.

2. The tenth in order of the priests who were appointed by lot in the reign of David. 1 Chron. xxiv, 11, "Shecaniah." B. C. 1015.

3. One of the priests appointed by Hezekiah to distribute tithes among their brethren. 2 Chron. xxxi, 15. B. C. 726. The name is given in the Authorized Version "Shecaniah."

4. One of the "sons" of Pharosh, and ancestor of the Zechariah who, with 150 males, accompanied Ezra from the exile. Ezra viii, 3. B. C. before 457.

5. Another Israelite, and progenitor of Jahaziel, who with 300 males went up with Ezra from Babylon to Jerusalem. Ezra viii, 5. B. C. before 457.

6. The son of Jehiel, of the "sons of Elam," and one of the Jews who proposed to Ezra the repudiation of the Gentile wives. Ezra x, 2. B. C. 457.

7. The father of Shemaiah, who was "keeper of the east gate," and assisted in repairing the wall of Jerusalem under Nehemiah. Neh. iii, 29. B. C. before 445.

8. The son of Arah and father-in-law of Tobiah, the Ammonite who opposed Nehemiah. Neh. vi, 18. B. C. 445.

9. One of the "priests and Levites" (probably the former) who returned with Zerubbabel from Babylon. Neh. xii, 3. B. C. about 536.

SHE'CHEM, Heb. *Shekem'*, שֶׁכֶם, *a shoulder*.)

1. The son of Hamor, the Hivite prince at Shechem. Gen. xxxiii, 19. Charmed with the beauty of Dinah, Jacob's daughter, Shechem took her with him and seduced her. This wrong was terribly avenged by the girl's brothers, Simeon and Levi. Gen. xxxiv, 1-31; Josh. xxiv, 32; Judg. ix, 28; Acts vii, 16; in the last passage been called *Sychem*. B. C. about 1732.

2. A man of Manasseh, of the family of Gilead, and head of the family of Shechemites. Num. xxvi, 31. B. C. about 1452. His family is mentioned in Josh. xvii, 2.

3. A son of Shemidah, a Gileadite. 1 Chron. vii, 19.

SHED'EÜR, (Heb. *Shedeür'*, שְׂדֵיאוּר, *darting*, or *darter*, of *light*,) the father of Elizur, chief of the tribe of Reuben at the time of the exodus. Num. i, 5; ii, 10; vii, 30, 35; x, 18. B. C. before 1490.

SHEHARI'AH, (Heb. *Shecharyah'*, שְׁחַרְיָה, *sought by Jehovah*, or *dawning of Jehovah*,) the second of the six sons of Jeroham, Benjamites residing in Jerusalem at the captivity. 1 Chron. viii, 26. B. C. 588.

SHE'LAH, (Heb. *Shelah'*, שְׁלָה, *petition*, or *peace*.)

1. The youngest son of Judah by the daughter of Shuah. Gen. xxxviii, 5, 11, 14, 26; xli, 12; Num. xxvi, 20; 1 Chron. ii, 3; iv, 21. B. C. after 1727. His descendants (1 Chron. iv, 21-23) were called *Shelanites*.

2. The son of Arphaxad. 1 Chron. i, 18. See **SALAH**.

SHELEMI'AH, (Heb. *Shelemyah'*, שְׁלֵמְיָה, *repaid of Jehovah*.)

1. The porter of the east entrance to the tabernacle, his son Zechariah having the northern gate. 1 Chron. xxvi, 14. B. C. about 1015. He is called *Meshelemiah* in 1 Chron. ix, 21; xxvi, 1, 2; *Meshullam* in Neh. xii, 25; and *Shallum* in 1 Chron. ix, 17, 31.

2. One of the sons of Bani in the time of Ezra. Ezra x, 39. B. C. 456.

3. Another of the sons of Bani in the time of Ezra. Ezra x, 41. B. C. 456.

4. The father of Hananiah, which latter repaired part of the walls of Jerusalem. Neh. iii, 30. B. C. 445. He is probably the apothecary, or manufacturer of incense, mentioned in ver. 8.

5. A priest appointed by Nehemiah to serve as a treasurer of the Levitical tithes. Neh. xiii, 13. B. C. 445.

6. The grandfather of Jehudi, who was sent by the princes to invite Baruch to read Jeremiah's roll to them. Jer. xxxvi, 14. B. C. about 606.

7. Son of Abdeel, one of those who received the orders of Jehoiakim to take Baruch and Jeremiah. Jer. xxxvi, 26.

8. The father of Jehucal, or Jucal, in the time of Zedekiah. Jer. xxxvii, 3. B. C. about 599.

9. The father of Irijah, the captain of the ward who arrested Jeremiah. Jer. xxxvii, 13. B. C. before 589.

SHE'LEPH, (Heb. same, שְׁלֵף, *a drawing forth*,) the second of the thirteen sons of Joktan. Gen. x, 26; 1 Chron. i, 20. B. C. about 2247. The tribe which sprang from him has been satisfactorily identified, and is found in the district of *Sulaf*.

SHE'LESH, (Heb. same, שְׁלֵשׁ, *triad*, or *might*,) a son of Helem and great-grandson of Asher. 1 Chron. vii, 35. B. C. perhaps about 1444.

SHEL'OMI, or **SHELO'MI**, (Heb. *Shelomi'*, שְׁלֹמִי, *pacific*,) the father of Ahihud, which latter represented the tribe of Asher among the commissioners appointed to divide the promised land. Num. xxxiv, 27. B. C. 1452.

SHEL'OMITH, or **SHELO'MITH**, (Heb. *Shelomith'*, שְׁלֹמִית, or שְׁלוֹמִית, *peaceful*.)

1. The daughter of Dibri, of the tribe of Dan, and mother of the man who was stoned for blasphemy. Lev. xxiv, 11. B. C. 1490.

2. The daughter of Zerubbabel. 1 Chron. iii, 19. B. C. perhaps after 536.

3. First-named of the three sons of Shimei, chief of the Gershonites in the time of David. 1 Chron. xxiii, 9. B. C. about 1015. In ver. 10 his name should probably take that of "Shimei."

4. A Levite, chief of the Izharites in the time of David. 1 Chron. xxiii, 18. B. C. about 1015. In chap. xxiv, 22, he is called *Shelomoth*.

5. A Levite, and descendant of Eliezer, the son of Moses, who in the reign of David was one of the temple treasurers. 1 Chron. xxvi, 25, 26, 28. B. C. about 1015.

6. The last child of Rehoboam by his wife Maachah. 2 Chron. xi, 20. B. C. about 970.

7. According to the present text the sons of Shelomith, with the son of Josiphiah at their head, returned from Babylon with Ezra. Ezra viii, 10. There appears, however, to be an omission, and the true reading is probably "Of the sons of Bani, Shelomith the son of Josiphiah."

SHEL'OMOTH, or **SHELO'MOTH**, (1 Chron. xxiv, 22.) See **SHELOMITH**, No. 4.

SHELU'MIEL, (Heb. *Shelumiël'*, שְׁלֻמִיאֵל, *friend of God*,) the son of Zurishaddai, and prince of the tribe of Simeon at the time of the exodus. Num. i, 6; ii, 12; vii, 36, 41; x, 19. B. C. 1490.

SHEM, (Heb. same, שֵׁם, *name*,) one of the three sons of Noah, born when his father was 500 years of age. Gen. v, 32. B. C. 2448. At the age of 98 years he entered the ark, being married but childless, (vii, 7,) and two years after the flood (that is, the beginning of the flood) he became the father of Arphaxad, other children being born still later. Chap. xi, 10, 11; x, 22. He assisted Japheth in covering the nakedness of his father when it was made known by Ham. In the prophecy of Noah which is connected with this incident (chap. ix, 23-37) the first blessing falls on Shem. His death at the age of 600 years is recorded in chap. xi, 11. B. C. 1846. "The portion of the earth occupied by the descendants of Shem (Gen. x, 21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. It includes Syria, (Aram,) Chaldea, (Arphaxad,) parts of Assyria, (Asshur,) of Persia, (Elam,) and of the Arabian peninsula, (Joktan.) The servitude of Canaan under Shem, predicted by Noah, (Gen. ix, 26,) was fulfilled primarily in the subjugation of the people of Palestine. Josh. xxiii, 4; 2 Chron. viii, 7, 8."

DIFFICULTY.—The expression "Unto Shem . . . the brother of Japheth the elder," etc., has caused much discussion as to the relative ages of Japheth and Shem. Many prominent authorities support the seniority of Shem, while a large number argue in favor of Japheth. For an extended discussion of the question see M'Clintock and Strong's *Cyclopædia*, s. v.

SHE'MA, (Heb. *She'ma*, שֵׁמָע; *She'ma*, שְׁמָע, 1 Chron. ii, 43, *rumor*.)

1. The last-named son of Hebron and father of Raham, of the tribe of Judah. 1 Chron. ii, 43, 44. B. C. about 1471.

2. The son of Joel and father of Azaz, of the tribe of Reuben. 1 Chron. v, 8. He is probably the same with Shemaiah of ver. 4.

3. One of the sons of the Benjamite Elpaal, and one of those who drove out the inhabitants of Gath. 1 Chron. viii, 13. B. C. after 1450.

4. One of those who stood at Ezra's right hand when he read the law to the people. Neh. viii, 4. B. C. about 445.

SHEM'AÄH, (Heb. with the art. *hash-Shem'aäh*, הַשְּׁמַעָה, *the rumor*,) a Benjamite of Gibeah, and father of Ahiezer and Joash, who joined David at Ziklag. 1 Chron. xii, 3. B. C. about 1058.

SHEMAÏ'AH, (Heb. *Shemayah'*, שְׁמַעְיָה, or *Shemaya'hu*, שְׁמַעְיָהּ, *heard of Jehovah*.)

1. A prophet in the reign of Rehoboam. When the king had assembled 180,000 men of Benjamin and Judah to reconquer the northern kingdom after its revolt, Shemaiah was commissioned to charge them to return to their homes, and not to war against their brethren. 1 Kings xii, 22; 2 Chron. xi, 2. B. C. 975. His second and last appearance upon the stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak, king of Egypt. 2 Chron. xii, 5, 7. He wrote a chronicle containing the events of Rehoboam's reign. 2 Chron. xii, 15.

2. The son of Shechaniah, among the descendants of Zerubbabel. 1 Chron. iii, 22. He was keeper of the east gate of the city, and assisted Nehemiah in restoring the wall. Neh. iii, 29. B. C. 445. He is probably the same with Semei. Luke iii, 26.

3. Ancestor of Ziza, a prince of the tribe of Simeon. 1 Chron. iv, 37. B. C. before 726. Perhaps the same as Shimei. Vers. 26, 27.

4. The son of Joel, a Reubenite and father of Gog. 1 Chron. v, 4. He is probably the same as *Shema*. Ver. 8.

5. Son of Hasshub, a Merarite Levite who lived in Jerusalem after the captivity. 1 Chron. ix, 14. He was one of those who had "the oversight of the outward business of the house of God." Neh. xi, 16. B. C. 445.

6. The son of Galal and father of the Levite Obadiah (or Abda) who "dwelt in the villages of the Netophathites" after the captivity. 1 Chron. ix, 16. B. C. before 445. In Neh. xi, 17, he is called *Shammua*.

7. Son of Elizaphan, and chief of his house (of 200 men) in the reign of David. He took part in the removal of the ark from Obed-edom. 1 Chron. xv, 8, 11. B. C. about 1042.

8. A son of Nethaneel, and a Levite scribe who, in the time of David, registered the division of the priests into twenty-four orders. 1 Chron. xxiv, 6. B. C. 1015.

9. The eldest son of Obed-edom the Gittite, and a gate-keeper of the temple. 1 Chron. xxvi, 4, 6, 7. B. C. about 1015.

10. One of the Levites sent by Jehoshaphat to teach the people of the cities of Judah. 2 Chron. xvii, 8. B. C. 912.

11. A descendant of Jeduthun the singer, who assisted in the purification of the temple in the reign of Hezekiah. 2 Chron. xxix, 14. B. C. 726. He is perhaps the same as the Shemaiah who distributed tithes among his brethren. Chap. xxxi, 15.

12. A Levite in the reign of Josiah, who, with others, made large contributions of sacrifices for the passover. 2 Chron. xxxv, 9. B. C. 623.

13. One of the sons of Adonikam, who, with his two brothers, brought sixty males from Babylon with Ezra. Ezra viii, 13. B. C. about 457.

14. One of the "heads" whom Ezra sent for to his camp by the river of Ahava, for the purpose of obtaining Levites and ministers for the temple from "the place Casiphia." Ezra viii, 16. B. C. about 457.

15. A priest of the family of Harim, who put away his foreign wife at Ezra's bidding. Ezra x, 21. B. C. 456.

16. A layman of Israel, son of another Harim, who also had married a foreigner. Ezra x, 31. B. C. 456.

17. Son of Delaiah, the son of Mehetabeel, a prophet in the time of Nehemiah who, bribed by Tobiah and Sanballat, pretended fear, and proposed to Nehemiah that they should seek safety in the temple. Neh. vi, 10, *sq.* B. C. 445.

18. The head of a priestly house, who returned with Zerubbabel from Babylon. Neh. xii, 6, 18. B. C. 536. If the same, he lived to sign the covenant with Nehemiah. Chap. x, 8. B. C. 445. The Shemajah, son of Mattaniah and father of Jonathan, mentioned in chap. xii, 35, is perhaps the same.

19. One of the princes of Judah at the time of the dedication of the wall of Jerusalem. Neh. xii, 34. B. C. 445.

20. One of the musicians who took part in the dedication of the new wall of Jerusalem. Neh. xii, 36. B. C. 445.

21. One of the priestly trumpeters on the same occasion. Neh. xii, 42.

22. The father of the prophet Urijah of Kirjath-jearim. Jer. xxvi, 20. B. C. before 609.

23. Shemaiah the Nehelamite, a false prophet in the time of Jeremiah. Jer. xxix, 24-32.

24. The father of Delaiah, one of the princes who heard Baruch's roll. Jer. xxxvi, 12. B. C. before 607.

SHEMARI'AH, (Heb. *Shemaryah'*, שְׁמַרְיָה, *kept of Jehovah.*)

1. One of the Benjamite warriors who came to David at Ziklag. 1 Chron. xii, 5. B. C. about 1058.

2. The second son of Rehoboam by his wife Abihail. 2 Chron. xi, 19; Authorized Version, "Shamariah." B. C. about 973.

3. One of the family of Harim, a layman of Israel, who put away his foreign wife in the time of Ezra. Ezra x, 32. B. C. 456.

4. Another of the family of Bani under the same circumstances. Ezra x, 41.

SHEME'BER, or **SHEM'EBER**, (Heb. same, שְׁמַאֲבֵר, *lofty flight*, or *splendor of heroism*,) king of Zeboïm, and ally of the king of Sodom when he was attacked by the north-eastern invaders under Chedorlaomer. Gen. xiv, 2. B. C. about 1913.

SHE'MER, (Heb. same, שֹׁמֵר, *kept*, as *lees* of wine,) the owner of the hill on which the city of Samaria was built. 1 Kings xvi, 24. King Omri bought it for two talents of silver, and named it Shomeron, after Shemer. 1 Kings xvi, 24. B. C. between 925 and 918.

SHEMI'DA, or **SHEM'IDA**, (Heb. *Shemida'*, שְׁמִידָע, *fame of wisdom*,) one of the six sons of Gilead, and founder of the family Shemidaïtes of the

tribe of Manasseh. Num. xxvi, 32; Josh. xvii, 2. His three sons are mentioned in 1 Chron. vii, 19, where the name is given as "Shemidah."

SHEMI'DAH, (1 Chron. vii, 19.) See SHEMIDA.

SHEMIR'AMOTH, (Heb. *Shemiramoth'*, שְׁמִירָמוֹת, *name most high*.)

1. A Levite musician of the second degree in the choir founded by David, (1 Chron. xv, 18,) playing "with psalteries on Alamoth." Ver. 20. B. C. about 1042.

2. One of the Levites sent by Jehoshaphat to teach the law to the inhabitants of Judah. 2 Chron. xvii, 8. B. C. 912.

SHEMU'ËL, (Heb. *Shemuël'*, שְׁמוּאֵל, *heard of God*.)

1. Son of Ammihud, appointed from the tribe of Simeon to divide the land of Canaan. Num. xxxiv, 20. B. C. 1452.

2. Samuel the prophet. 1 Chron. vi, 33.

3. A descendant of Tola, and one of the chiefs of the tribe of Issachar. 1 Chron. vii, 2.

SHENA'ZAR, or **SHEN'AZAR**, (Heb. *Shenatstsar'*, שְׁנַאֲצָר, *fiery tooth*, or *splendid leader*,) one of the sons of Jeconiah and brother of Salathiel. 1 Chron. iii, 18. B. C. after 606.

SHEPHATHI'AH, (1 Chron. ix, 8,) more properly SHEPHATIAH, No. 2.

SHEPHATI'AH, (Heb. *Shephatyah'*, שְׁפַטְיָה, *judged of Jehovah*.)

1. The fifth of the six sons born to David in Hebron. His mother's name was Abital. 2 Sam. iii, 4; 1 Chron. iii, 3. B. C. about 1050.

2. Son of Reuel and father of Meshullam, a Benjamite chieftain dwelling in Jerusalem after the captivity. 1 Chron. ix, 8. B. C. before 536.

3. The Haruphite, or Hariphite, one of the Benjamite warriors who joined David in his retreat at Ziklag. 1 Chron. xii, 5. B. C. about 1058.

4. Son of Maachah and prince of the Simeonites in the time of David. 1 Chron. xxvii, 16. B. C. about 1015.

5. The last-named of the six sons of Jehoshaphat, king of Judah, all of whom were richly endowed by their father. 2 Chron. xxi, 2, 3. B. C. 889.

6. The family of Shephatiah, 372 in number, returned with Zerubbabel. Ezra ii, 4; Neh. vii, 9. A second detachment of eighty, with Zebadiah at their head, came up with Ezra. Ezra viii, 8. B. C. before 536.

7. The family of another Shephatiah were among the children of Solomon's servants who came up with Zerubbabel. Ezra ii, 57; Neh. vii, 59. B. C. before 536.

8. A descendant of Perez, or Pharez, the son of Judah and ancestor of Athaiah. Neh. xi, 4. B. C. long before 536.

9. The son of Mattan, one of the princes of Judah who counseled Zedekiah to put Jeremiah in the dungeon. Jer. xxxviii, 1. B. C. 589.

SHE'PHI, (Heb. *Shephi'*, שְׁפִי, *bareness*,) the fourth of the five sons of Shobal, the son of Seir of Edom, (1 Chron. i, 40,) called in the parallel passage (Gen. xxxvi, 23) Shepho, (Heb. *Shepho*, שְׁפֹ, same meaning.) B. C. about 1853.

SHE'PHO, (Gen. xxxvi, 23.) See SHEPHI.

SHEPHU'PHAN, (Heb. *Shephuphan'*, שֶׁפּוּפָן, *serpent*,) one of the sons of Bela, the first-born of Benjamin. 1 Chron. viii, 5. His name is also written *Shephupham* (Authorized Version, "Shupham," Num. xxvi, 39) and *Muphim*. Gen. xlv, 21.

SHE'RAH, Heb. *Sheërah'*, שְׂאֵרָה, *kinswoman*,) daughter of Ephraim (1 Chron. vii, 24) and foundress of the two Beth-horons, and of *Uzzen-Sherah*. B. C. probably about 1450. This Ephraim was probably a descendant of the patriarch, and lived after Israel took possession of Canaan. (Keil, *Commentary, in loco*.)

SHEREBIAH, (Heb. *Sherebyah'*, שְׂרֵבְיָה, *heat*,) a Levite of the family of Mahli, the son of Merari, who, with eighteen of his brethren, joined Ezra at the river Ahava. Ezra viii, 18, 24. When Ezra read the law to the people Sherebiah was among the Levites who assisted him. Neh. viii, 7. B. C. about 445. He took part in the psalm of confession and thanksgiving which was sung at the solemn fast after the Feast of Tabernacles, (Neh. ix, 4, 5,) and signed the covenant with Nehemiah. Neh. x, 12. He is again mentioned as among the chief of the Levites who belonged to the choir. Neh. xii, 8, 24.

SHER'ESH, (Heb. same, שְׂרֵשׁ, *root*,) son of Machir the Manassite by his wife Maachah. 1 Chron. vii, 16.

SHERE'ZER, (for derivation see SHAREZER,) a messenger sent, with Regem-melech, in the fourth year of Darius, to inquire at the temple regarding a day of humiliation in the fifth month. Zech. vii, 2. B. C. 518.

SHESHA'I, (Heb. *Sheshay'*, שֶׁשַׁי, *whitish*,) one of the three sons of Anak who dwelt in Hebron, (Num. xiii, 22,) and were driven thence and slain by Caleb at the head of the children of Judah. Josh. xv, 14; Judg. i, 10. B. C. 1444,

SHE'SHAN, (Heb. *Sheshan'*, שֶׁשָׁן, *lily*,) a son of Ishi, in the posterity of Jerahmeel, of the tribe of Judah. Having no sons, he gave his daughter, probably Ahlai, to his Egyptian slave, Jarha, through which union the line was perpetuated. 1 Chron. ii, 31, 34, 35. B. C. about 1471.

SHESHBAZ'ZAR, (Heb. *Sheshbatstsar'*, שֶׁשֶׁבַצַּר, from Persian for *worshiper of fire*,) the Chaldean or Persian name given, apparently, to Zerubbabel. Ezra i, 8, 11; v, 14, 16. That Sheshbazzar means Zerubbabel is evident from, 1. His being called the "prince (הַנָּשִׂיא) of Judah," a term marking him as head of the tribe in the Jewish sense; 2. His being characterized as "governor" (פָּחָה) appointed by Cyrus, both which Zerubbabel was; and yet more distinctly by the assertion (Ezra v, 16) that "Sheshbazzar laid the foundation of the house of God which is in Jerusalem" compared with the promise to Zerubbabel, (Zech. iv, 9,) "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it." —Smith, *Dictionary, s. v.*

SHETH, (Heb. same, שֵׁת.)

1. The patriarch Seth. 1 Chron. i, 1,

2. In the Authorized Version of Num. xxiv, 17, the Heb. *Sheth* is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of "the sons of Sheth," "the sons of tumult," the wild warriors of Moab. (Compare Jer. xlviii, 45.)

SHE'THAR, (Heb. *Shethar'*, שֶׁתָּר, from Persian, *a star*,) one of the seven princes of Persia and Media who had access to the king's presence, and were the first men in the kingdom, in the third year of Xerxes. Esth. i, 14.

SHE'THAR-BOZ'NAI, (Chald. *Shethar' Bozenay'*, שֶׁתָּר בֹּזְנַי, Persian, *star of splendor*,) a Persian officer of rank, having a command in the province "on this side the river" under Tatnai, the satrap, in the reign of Darius Hystaspis. Ezra v, 3, 6; vi, 6, 13. He joined with Tatnai and the Apharsachites in trying to obstruct the progress of the temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in Ezra v. As regards the name *Shethar-boznai*, it seems to be certainly Persian. The first element of it appears as the name *Shethar*, one of the seven Persian princes in Esth. i, 14. (Smith.)

SHE'VA, (Heb. text, *Sheya'*, שֵׁיָא; margin, *Sheva'*, שֵׁוָא.)

1. The scribe or royal secretary of David. 2 Sam. xx, 25. He is called elsewhere *Seraiah*, (2 Sam. viii, 17,) *Shisha*, (1 Kings iv, 3,) and *Shavsha*. 1 Chron. xviii, 16.

2. Son of Caleb ben-Hezron by his concubine Maachah. 1 Chron. ii, 49.

SHIL'HI, (Heb. *Shilchi'*, שִׁלְחִי, perhaps *armed*,) the father of Azubah, the mother of King Jehoshaphat. 1 Kings xxii, 42; 2 Chron. xx, 31. B. C. about 949.

SHIL'LEM, (Heb. *Shillem'*, שִׁלֵּם, *recompense*,) a son of Naphtali, (Gen. xlvi, 24; Num. xxvi, 49,) elsewhere (1 Chron. vii, 13) called *SHALLUM*, (q. v.)

SHIL'SHAH, (Heb. *Shilshah'*, שִׁלְשָׁה, *triad*,) son of Zophah of the tribe of Asher. 1 Chron. vii, 37. B. C. before 1015.

SHIM'EÄ, (Heb. *Shima'*, שִׁמְעָא, *rumor, fame*.)

1. Son of David by Bathsheba, (1 Chron. iii, 5;) called in 2 Sam. v, 14; 1 Chron. xiv, 4, *SHAMMUA*, (q. v.)

2. A Merarite Levite, son of Uzza and father of Haggiah. 1 Chron. vi, 30. B. C. before 1043.

3. A Gershonite Levite, ancestor of Asaph the minstrel. 1 Chron. vi, 39. B. C. about 1200.

4. The brother of David, (1 Chron. xx, 7;) elsewhere called *Shammah*, *Shimma*, and *Shimeah*.

SHIM'EAH, (Heb. *Shimah'*, שִׁמְעָה, *triad*.)

1. Brother of David and father of Jonathan and Jonadab, (2 Sam. xxi, 21;) called also *Shammah*, (1 Sam. xvi, 9,) *Shimea*, (1 Chron. xx, 7,) and *Shimma*. 1 Chron. ii, 13.

2. A descendant of Jehiel, the father or founder of Gibeon. 1 Chron. viii, 32. B. C. perhaps 536. He is called (1 Chron. ix, 38) *Shimeam*.

SHIM'EAM, (Heb. *Shimam'*, שִׁמְעָם, *their fame*;) the descendant of Jehiel, (1 Chron. ix, 38,) called in chap. viii, 32, SHIMEAH, (q. v.)

SHIM'EATH, (Heb. *Shimath'*, שִׁמְעָה, fem. of *Shimeah*;) an Ammonitess, mother of Jozachar or Zabad, one of the murderers of King Joash. 2 Kings xii, 21; 2 Chron. xxiv, 26. B. C. before 839.

SHIM'EI, (Heb. *Shimi'*, שִׁמְעִי, *my fame*, or *renowned*.)

1. Son of Gershom, the son of Levi, (Num. iii, 18; 1 Chron. vi, 17, 29; xxiii, 7, 9, 10; Zech. xii, 13;) called *Shimi* in Exod. vi, 17. In 1 Chron. vi, 29, according to the present text, he is called the son of Libni, and both are reckoned as sons of Merari, but there is reason to suppose that there is something omitted in this verse, as he is every-where else represented to be Libni's brother. Dr. Strong (*Cyclopædia*) conjectures that Shelomith should be read instead of Shimei in 1 Chron. xxiii, 10. Keil (*Commentary, in loco*) thinks the Shimei of vers. 7 and 9 to be another than the one in ver. 9.

2. **1. Family.** The son of Gera, a Benjamite of the house of Saul, and resident, during David's reign, of Bahurim, on the other side of the Mount of Olives. 2 Sam. xvi, 5.

2. History. (1) **Curses David.** When David, in his flight from Absalom, had come to Bahurim, Shimei ran out of the place cursing the king and pelting him and his servants with stones. Abishai wanted to put an end to this cursing, and requested permission to "take off his head;" but was forbidden by the king, who said, "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." The royal party passed on, Shimei following them and casting stones and dirt as long as they were in sight. 2 Sam. xvi, 5-13. B. C. 1023. (2) **Spared.** The next we learn of Shimei is his suing for pardon at the hands of the king. Just as David was crossing the Jordan in the ferry boat (2 Sam. xix, 18) the first person to welcome him was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence, and, notwithstanding the desire of Abishai that he should be put to death, his life was spared. 2 Sam. xix, 16-23. (3) **Executed.** But the king's suspicions were not set at rest by this submission; and on his death-bed he recalls the whole scene to the recollection of his son Solomon. Solomon gave Shimei notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. He was to build a house in Jerusalem. 1 Kings ii, 36, 37. For three years the engagement was kept. At the end of that time, for the purpose of capturing two slaves who had escaped to Gath, he went out on his ass, and made his journey successfully. On his return the king took him at his word, and he was slain by Benaiah. Chap. ii, 38-46. B. C. 1011.

3. One of the adherents of Solomon at the time of Adonijah's usurpation. 1 Kings i, 8. B. C. 1015. Unless he is the same as Shimei the son of Elah, (1 Kings iv, 18,) Solomon's commissariat officer, or with Shimeah, or Shammah, David's brother, it is impossible to identify him.

4. Son of Elah, and Solomon's commissariat officer in Benjamin. 1 Kings iv, 18. B. C. 1014.

5. Son of Pedaiiah and brother of Zerubbabel. 1 Chron. iii, 19. B. C. 536.

6. A Simeonite, son of Zacchur. Special mention is made of his numerous family. 1 Chron. iv, 26, 27. B. C. perhaps before 1491.

7. A Reubenite, son of Gog and father of Micah. 1 Chron. v, 4.
8. A Gershonite Levite, son of Jahath. 1 Chron. vi, 42.
9. Son of Jeduthun, and chief of the tenth division of the singers in David's reign. 1 Chron. xxv, 17. B. C. about 1015.
10. The Ramathite who was over David's vineyards. 1 Chron. xxvii, 27. B. C. about 1015.
11. A Levite of the sons of Heman, who took part in the purification of the temple under Hezekiah. 2 Chron. xxix, 14. B. C. 726.
12. The Levite who, with his brother Cononiah, had charge of the offerings in the reign of Hezekiah. 2 Chron. xxxi, 12, 13. B. C. 726. Perhaps the same as the preceding.
13. A Levite in the time of Ezra who had married a foreign wife. Ezra x, 23. B. C. 456.
14. One of the family of Hashum, who put away his foreign wife at Ezra's command. Ezra x, 33.
15. A son of Bani, who had also married a foreign wife and put her away. Ezra x, 38.
16. Son of Kish, a Benjamite, and ancestor of Mordecai. Esth. ii, 5. B. C. before 518.

SHIM'EON, (see SIMEON,) a layman of Israel, of the family of Harim, who had married a foreign wife, and divorced her in the time of Ezra. Ezra x, 31.

SHIM'HI, a Benjamite, apparently the same as Shema, the son of Elpaal. 1 Chron. viii, 21.

SHIM'I, (Exod. vi, 17.) See SHIMEI, No. 1.

SHIM'MA, (1 Chron. ii, 13.) See SHIMEAH, No. 1.

SHI'MON, (Heb. *Shimon'*, שִׁמְעוֹן, *desert*.) The four sons of Shimon are enumerated in an obscure genealogy of the tribe of Judah. 1 Chron. iv, 20. B. C. after 1451.

SHIM'RATH, (Heb. *Shimrath'*, שִׁמְרָת, *guard*,) a Benjamite, the ninth-named of the sons of Shimhi. 1 Chron. viii, 21. B. C. after 1451.

SHIM'RI, (Heb. *Shimri'*, שִׁמְרִי, *watchful*.)

1. Son of Shemaiah and head of a Simeonite family. 1 Chron. iv, 37. B. C. probably after 1451.

2. The father of Jediahel, one of David's guard. 1 Chron. xi, 45. B. C. before 1047.

3. The son of Elizaphan, and one of the Levites who aided in the purification of the temple under Hezekiah. 2 Chron. xxix, 13. B. C. 726.

SHIM'RITH, (Heb. *Shimrith'*, שִׁמְרִית, fem. of *Shimri*,) a Moabitess, mother of Jehozabad, one of the assassins of King Joash. 2 Chron. xxiv, 26. In 2 Kings xii, 21, she is called SHOMER, (q. v.)

SHIM'ROM, (1 Chron. vii, 1.) See SHIMRON.

SHIM'RON, (Heb. *Shimron'*, שִׁמְרוֹן, *watch-post*,) the fourth son of Issachar, according to the lists of Genesis (xlvi, 13) and Numbers, (xxvi, 24,) and the head of the family of the *Shimronites*. B. C. 1706. In 1 Chron. vii, 1, later editions give "Shimrom."

SHIM'SHAI, (Heb. *Simshay'*, שִׁמְשַׁי, *sunny*,) the scribe or secretary of Rehun, who was a kind of satrap of the conquered province of Judea and of the colony of Samaria, supported by the Persian court. Ezra iv, 8, 9, 17, 23. He was apparently an Aramean, for the letter which he wrote to Artaxerxes was in Syriac, (Ezra iv, 7,) and the form of his name is in favor of this supposition. (Smith, *Dictionary*, s. v.)

SHIN'AB, (Heb. *Shinab'*, שִׁנְאָב, *father's tooth*,) the king of Admah in the time of Abraham. Gen. xiv, 2. B. C. about 1913.

SHIPH'I, (Heb. *Shiphi'*, שִׁפְעִי, *abundant*,) a Simeonite, father of Ziza, a prince of the tribe in the time of Hezekiah. 1 Chron. iv, 37. B. C. before 726.

SHIPH'RAH, (Heb. *Shiphrah'*, שִׁפְרָה, *brightness*,) the name of one of the two midwives of the Hebrews who disobeyed the command of Pharaoh to kill the male children. Exod. i, 15-21.

SHIPH'TAN, (Heb. *Shiphtan'*, שִׁפְטָן, *judicial*,) father of Kemuel, a prince of the tribe of Ephraim, and one of the commissioners to divide Canaan. Num. xxxiv, 24. B. C. 1452.

SHI'SHA, (Heb. *Shisha'*, שִׁישָׁא, *father of Elihoreph and Ahiah*, the royal secretaries in the reign of Solomon. 1 Kings iv, 3. B. C. before 1014. He is apparently the same as *Shavsha*, who held the same position under David.

SHI'SHAK, (Heb. *Shishak'*, שִׁישַׁק, *once שִׁישַׁק*,) king of Egypt, the Sheshenk I. of the monuments, first sovereign of the Bubastite twenty-second dynasty.

History. (1) **The origin** of the royal line of which Sheshenk I. was the head is extremely obscure. Lepsius gives a genealogy of Sheshenk I. from the tablet of Harp-sen from the Serapeum which, if correct, decides the question. In this Sheshenk I. is the son of a chief Namuret, whose ancestors, excepting his mother, who is called "royal mother," are all untitled persons, and, all but the princess, bear foreign, apparently Shemitic, names.

(2) **Reign.** Sheshenk I., on his accession, must have found the state weakened by internal strife and deprived of much of its foreign influence. Sheshenk took as the title of his standard, "He who attains royalty by uniting the two regions, [of Egypt.]" He himself probably married the heiress of the Rameses family, while his son and successor, Usarken, appears to have taken to wife the daughter, and perhaps heiress, of the Tanite twenty-first dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk, at the beginning of his reign, to receive the fugitive Jeroboam. 1 Kings xi, 40.

(3) **Invades Judah.** The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon. It was not until the division of the tribes that, probably at the instigation of Jeroboam, he attacked Rehoboam. "In the fifth year of King Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord, with twelve hundred chariots, and threescore thousand horsemen: and the

people [were] without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem." 2 Chron. xii, 2-4. Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary. Ver. 5, 9-12, especially 8. The narrative in Kings mentions only the invasion and the exaction. 1 Kings xiv, 25, 26. Shishak has left a record of this expedition, sculptured on the wall of the great temple of El-Karnak. It is a list of the countries, cities, and tribes conquered or ruled by him, or tributary to him. In this list Champollion recognized a name which he translated incorrectly "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. The Pharaohs of the empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia. (Smith, *Dictionary*, s. v.)

SHIT'RAĪ, (Heb. *Shitray'*, שִׁטְרַי, *decisive*,) the Sharonite who had charge of David's herds that fed in Sharon. 1 Chron. xxvii, 29. B. C. about 1015.

SHI'ZA, (Heb. *Shiza'*, שִׁיזָא, *splendor*,) the father of Adina, one of David's Reubenite warriors. 1 Chron. xi, 42. B. C. before 1047.

SHO'BAB, (Heb. *Shobab'*, שׁוֹבָב, *rebellious*.)

1. Second-named of the sons born to David in Jerusalem. 2 Sam. v, 14; 1 Chron. iii, 5; xiv, 4. B. C. about 1043.

2. Apparently the son of Caleb, the son of Hezron, by his wife Azubah. 1 Chron. ii, 18. B. C. about 1471.

SHO'BACH, (Heb. *Shobak'*, שׁוֹבַךְ, *expansion*,) the general of Hadarezer, king of the Syrians of Zoba, who was defeated by David in person at Helam. Shobach was wounded, and died on the field. 2 Sam. x, 15-18. In 1 Chron. xix, 16, 18, he is called *Shophach*. B. C. 1036.

SHO'BAI, (Heb. *Shobay'*, שׁוֹבֵי, *taking captive*.) The children of Shobai were a family of the door-keepers of the temple who returned with Zerubabel. Ezra ii, 42; Neh. vii, 45. B. C. before 536.

SHO'BAL, (Heb. *Shobal'*, שׁוֹבָל, *flowing*, or a *shoot*.)

1. The second son of Seir the Horite, (Gen. xxxvi, 20; 1 Chron. i, 38,) and one of the "dukes" or phylarchs of the Horites. Gen. xxxvi, 29. B. C. about 1840.

2. One of the three sons of Hur, the son of Caleb. 1 Chron. ii, 50. He became the founder ("father") of Kirjath-jearim. B. C. about 1471. The passage should probably be rendered, "These are the sons (that is descendants) of Caleb through his son Hur," etc. See Keil. (*Commentary*, *in loco*.) In 1 Chron. iv, 1, 2, Shobal appears with Hur among the sons of Judah. He is possibly the same as the preceding.

SHO'BEK, (Heb. *Shobek'*, שׁוֹבֵךְ, *forsaking*,) one of the heads of the people who sealed the covenant with Nehemiah. Neh. x, 24. B. C. 445.

SHO'BI, (Heb. *Shobi'*, שְׁבִי, *taking captive*,) son of Nahash of Rabbah of the children of Ammon. He was one of the first to meet David at Mahanaim on his flight from Absalom, and supply him with bedding, cooking utensils, and food. 2 Sam. xvii, 27. B. C. 1023.

SHO'HAM, (Heb. same, שְׁהָם,) *onyx*, a Merarite Levite, son of Jaaziah, employed about the ark by David. 1 Chron. xxiv, 27. B. C. 1015.

SHO'MER, (Heb. *Shomer'*, שׁוֹמֵר, *keeper*.)

1. Second-named of the three sons of Heber, an Asherite, (1 Chron. vii, 32,) called in ver. 34 SHAMER, (q. v.)

2. The father of Jehozabad, who slew King Joash, (2 Kings xii, 21;) in the parallel passage in 2 Chron. xxiv, 26, the name is converted into the feminine form Shimrith, who is further described as a Moabitess. "This variation may have originated in the dubious gender of the preceding name Shimeath, which is also made feminine by the chronicler. Others suppose that in Kings the father is named, and in Chronicles the mother."—M'Clinck and Strong's *Cyclopædia*, s. v.

SHO'PHACH, (Heb. *Shophak'*, שׁוֹפָךְ, probably a variation of *Shobak*,) the general of Hadarezer, (1 Chron. xix, 16, 18,) called in 2 Sam. x, 16, SHOBACH, (q. v.)

SHU'A.

1. (Heb. *Shu'ä*, שׁוּעַ, a *cry* for help, *wealth*, or an *oath*,) a Canaanite of Adullam, whose daughter was the wife of Judah and the mother of his first three children. Gen. xxxviii, 2, 12; in both passages the Authorized Version has incorrectly "Shuah." 1 Chron. ii, 3. B. C. about 1727.

2. (Heb. *Shuä'*, שׁוּעָא, same as No. 1,) the daughter of Heber, the grandson of Asher. 1 Chron. vii, 32.

SHU'AH.

1. (Heb. *Shu'äch*, שׁוּחַ, *pit*,) the last-named of the six sons of Abraham by Keturah. Gen. xxv, 2; 1 Chron. i, 32. B. C. after 1853.

2. The father of Judah's Canaanitish wife. 1 Chron. ii, 3. See SHUA, No. 1.

3. (Heb. *Shuchah'*, שׁוּחָה, a *pit*,) a brother (some MSS. have *son*) of Che-lub, among the descendants of Judah. 1 Chron. iv, 11.

SHU'AL, (Heb. *Shuäl'*, שׁוּעַל, *fox*, *jackal*,) third-named of the eleven sons of Zophah. 1 Chron. vii, 36.

SHU'BAEL, (Heb. *Shubaël'*, שׁוּבְאֵל = Shebuel,) two Levites. 1 Chron. xxiv, 20; xxv, 20; called elsewhere SHEBUEL, (q. v.)

SHU'HAM, (Heb. *Shucham'*, שׁוּחָם, *pit-digger*, or *humility*,) the son of Dan, (Num. xxvi, 42;) elsewhere (Gen. xlvi, 23) called HUSHIM, (q. v.)

SHU'NI, (Heb. *Shuni'*, שׁוּנִי, *quiet*, or *fortunate*,) son of Gad, and founder of the family of the Shunites. Gen. xlvi, 16; Num. xxvi, 15. B. C. 1706.

SHU'PHAM, (Heb. *Shephupham'*, שִׁפּוּפָם, probably *an adder*,) given in Num. xxvi, 39, as a "son" of Benjamin and head of the family of Shuphamites. He is doubtless the same person elsewhere (1 Chron. viii, 5) called SHEPHUPHAN, (q. v.) He was, if the same person, a son of Bela, the son of Benjamin, and was reckoned among Benjamin's sons, because, like them, he founded an independent family. (Keil and Delitzsch, *Commentary, in loco*.)

SHUP'PIM, (Heb. *Shuppim'*, שֻׁפִּים, or שִׁפִּים, probably *serpents*.)

1. In the genealogy of Benjamin "Shuppim and Huppim, the children of Ir," are reckoned in 1 Chron. vii, 12. Ir is the same as Iri, the son of Bela, the son of Benjamin, so that Shuppim was the great-grandson of Benjamin. To avoid the difficulty of supposing that Benjamin had a great-grandson at the time he went down into Egypt, Lord Hervey conjectures that Shuppim or Shephuphan was a son of Benjamin, whose family was reckoned with that of Ir or Iri. This is unnecessary, as the date is that of Jacob's death.

2. A Levite who, together with Hosah, had charge of the temple gate Shallecheth. 1 Chron. xxvi, 16. B. C. about 1015. Keil (*Commentary, in loco*) thinks that the word has come into the text by a repetition of the two last syllables of the preceding word.

SHU'THELAH, (Heb. *Shuthe'lach*, שִׁתְלָח, perhaps *noise of breaking*.)

1. First-named of the three sons of Ephraim. Num. xxvi, 35, 36. B. C. after 1689. His descendants to a second Shuthelah are given in 1 Chron. vii, 20, 21.

2. The sixth in descent from the preceding, being the son of Zabad and father of Ezer and Elead. 1 Chron. vii, 21. B. C. probably after 1451.

SI'A, (Heb. *Sia'*, סִיעָא, *congregation*,) one of the chief of the Nethinim, whose "children" returned with Zerubbabel. Neh. vii, 47. B. C. before 536. In Ezra ii, 44, the name is given as *Siaha*.

SI'AH, (Heb. *Siaha'*, סִיעָה, *congregation*,) a chief Nethinim. Ezra ii, 44. In Neh. vii, 47, he is called **SIA**, (q. v.)

SIB'BECAI, or **SIBBECHA'Ī**, (Heb. *Sibbekay'*, סִבְכִּי, *thicket of Jehovah*, or *weaver*;) "the Hushathite," probably so called from his birthplace. 1 Chron. xi, 29. He belonged to the prominent family of Judah, the Zarhites, and was captain of the 24,000 men of David's army serving in the eighth month. Sibbecai's great exploit, which gave him a place among the mighty men of David's army, was his combat with Saph, or Sippia, the Philistine giant, in the battle at Gezer, or Gob. 2 Sam. xxi, 18; 1 Chron. xx, 4. B. C. about 1018.

SI'DON, (Gen. x, 15.) See **ZIDON**.

SI'HON, (Heb. *Sichon'*, סִיחֹן, or frequently סִיחִן, *warrior*, or *bold*;) the king of the Amorites who refused to the Israelites permission to pass through his territory when nearing the promised land. Shortly before the time of Israel's arrival he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Arnon. Num. xxi, 26-29. When the Israelite host appears he does not hesitate or temporize, like Balak, but at once gathers his people together and attacks them. Ver. 21.

But the battle was his last. He and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror. B. C. 1452.

SILAS, one of the leaders of the Church in Jerusalem.

1. Name and Family. Of his immediate family no account is given, but his name, derived from the Latin *silva*, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen. Acts xvi, 37. He is probably the same as *Sylvanus* mentioned in Paul's epistles.

2. History. (1) **At Antioch.** Silas was appointed a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem. Acts xv, 22, 32. After accomplishing this mission he remained in Antioch, or soon returned from Jerusalem. Ver. 33, 40.

(2) **Paul's Companion.** Selected by Paul as the companion of his second missionary journey, (Acts xv, 40,) he was scourged and imprisoned with Paul at Philippi. At Berea he was left behind with Timothy, while Paul proceeded to Athens, (Acts xvii, 14,) and we hear nothing more of his movements until he rejoined the apostle at Corinth. Acts xviii, 5. His presence at Corinth is several times noticed. 2 Cor. i, 19; 1 Thess. i, 1; 2 Thess. i, 1. He probably returned to Jerusalem with Paul, where he remained, ceasing any longer to be his companion. Whether he was the *Sylvanus* who conveyed Peter's First Epistle to Asia Minor (1 Pet. v, 12) is doubtful; the probabilities are in favor of the identity. A tradition of very slight authority represents Silas to have become bishop of Corinth. A. D. 52-60.

SILVA'NUS, (Gr. *Σιλουανός*, *of the grove*,) a companion of the apostle Paul in his journey through Asia Minor and Greece, (2 Cor. i, 19; 1 Thess. i, 1; 2 Thess. i, 1; 1 Pet. v, 12,) given in the book of Acts as **SILAS**, (q. v.)

SIM'EON. 1. **1. Name and Family.** (Heb. *Shimón*, שִׁמְעוֹן, *a hearkening*.) The second son of Jacob by Leah. Gen. xxix, 33. B. C. 1751.

2. Personal History. (1) **Massacre of the Shechemites.** In connection with Levi, Simeon undertook to avenge the seduction of their sister **DINAH**, (q. v.,) but performing such acts of wanton cruelty and injustice upon the Shechemites that Jacob was fearful of the surrounding people. In obedience, therefore, he removed southward to Bethel. Gen. xxxiv; xxxv, 1.

(2) **In Egypt.** He was selected as hostage for the appearance of Benjamin, (Gen. xlii, 24, 36,) but was subsequently released. Gen. xliii, 23. B. C. 1707.

3. Character. Judging from Jacob's dying words (Gen. xlix, 5-7) and from Jewish traditions, he was artful, fierce, and cruel.

4. The Tribe of Simeon. At the migration into Egypt, Simeon had six sons. At the exodus, the tribe numbered 59,300 warriors, (Num. i, 23,) ranking third. When the second census was taken the numbers had decreased to 22,200, and ranked lowest of the tribes. Num. xxvi, 14. The assignment of Simeon in the promised land was "within the inheritance of the children of Judah." Josh. xix, 1-9; 1 Chron. iv, 28-33. This territory, which contained eighteen or nineteen cities, with their villages spread around the venerable well of Beersheba, was possessed by the help of Judah. Judg. i, 3, 17.

2. An Israelite who divorced his Gentile wife. Ezra x, 31. See **SHIMEON**.

3. A just and devout Israelite, endowed with the gift of prophecy, and who, having received divine intimation that his death would not take place

till he had seen the Messiah, entered the temple, and there recognizing the Holy Child, took him in his arms and gave thanks for the privilege of seeing Jesus. Luke ii, 25-35. B. C. 4, (6.) All attempts to identify him with other Simeons have failed.

4. The son of Judah and father of Levi in the genealogy of our Lord. Luke iii, 30. He is perhaps the same with Maaseiah, the son of Adaiah. 2 Chron. xxiii, 1.

5. The proper name of Niger, one of the teachers and prophets in the Church at Antioch, (Acts xiii, 1,) in which passage only he is mentioned. This name shows that he was a Jew by birth, taking that of Niger as more convenient in his intercourse with foreigners.

6. A form (Acts xv, 14) of the name of *Simon* Peter.

SÍMON, (Gr. Σίμων, perhaps a contraction of the Hebrew *Shimeon*=**SIMEON**.)

1. One of the apostles, usually called **SIMON PETER**, (q. v.)

2. **SIMON THE CANAANITE**, one of the twelve apostles, (Matt. x, 4; Mark iii, 18,) otherwise described as Simon Zelotes. Luke vi, 15; Acts i, 13. The latter term, Ζηλωτής, which is peculiar to Luke, is the Greek equivalent for the Chaldean term (ܙܠܘܬܝܐ, *zealous*) preserved by Matthew and Mark. Each of

these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. He is not to be identified with Simon the brother of Jesus.

3. A brother of the apostles James and Jude, and a kinsman of Jesus. Matt. xiii, 55; Mark vi, 3. He is by many thought to be the same with Simon the Canaanite, but for this there is no evidence. The prevailing opinion is that he is identical with the Symeon who became bishop of Jerusalem after the death of James, but Eusebius makes them two persons.

4. **SIMON THE LEPER**. A resident at Bethany, distinguished as "the leper." It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to his death and burial. Matt. xxvi, 6, etc.; Mark xiv, 3, etc.; John xii, 1, etc.

5. **SIMON OF CYRENE**. A Hellenistic Jew, born at Cyrene, on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus, either as an attendant at the feast (Acts ii, 10) or as one of the numerous settlers at Jerusalem from that place. Acts vi, 9. Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, he was pressed into the service to bear the cross (Matt. xxvii, 32; Mark xv, 21; Luke xxiii, 26) when Jesus himself was unable to bear it any longer. Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians, (Rom. xvi, 13,) for whom he more specially wrote. The Basilidian Gnostics believed that Simon suffered in lieu of Jesus. (Smith, *Dictionary*, s. v.)

6. The Pharisee in whose house a penitent woman washed the feet of Jesus with her tears, and anointed them with ointment. Luke vii, 40, 43, 44.

7. The father of Judas Iscariot. John vi, 71; xii, 4; xiii, 2, 26.

8. The Samaritan magician living in the age of the apostles, and usually designated in latter history as Simon Magus. According to Justin Martyr (*Apol.*, i, 26) he was born at Gitton, a village of Samaria, identified with the modern *Kuryet Jit*, near *Nabulus*. (1) **Early Life**. He was probably educated at Alexandria, and there became acquainted with the eclectic ten-

ets of the Gnostic school. Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius. (2) **A Disciple.** He is first introduced to us in the Bible as practicing magical arts in a city of Samaria, perhaps Sychar, (Acts viii, 5; compare John iv, 5,) and with such success that he was pronounced to be "the power of God which is called great." Acts viii, 10. The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his hands. (3) **Rebuked.** Subsequently he witnessed the effect produced by the imposition of hands, as practiced by the apostles Peter and John, and, being desirous of acquiring a similar power, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror but not penitence. Acts viii, 9-24. From his endeavor to obtain spiritual functions by a bribe is derived the word *simony*. There are many stories concerning his subsequent career which are, without doubt, fabulous; and the supposed statue to him is believed, from a tablet found in 1574 on the Insula Tiberina, to have been erected to the Sabine god, *Semo Sancus*. (See Farrar's *St. Paul*, i, 260.)

9. THE TANNER, a Christian convert with whom Peter lodged while at Joppa. His house was by the sea-side, as the trade of a tanner was considered unclean by the Jews and not allowed to be carried on inside their towns. Acts ix, 43; x, 6, 17, 32.

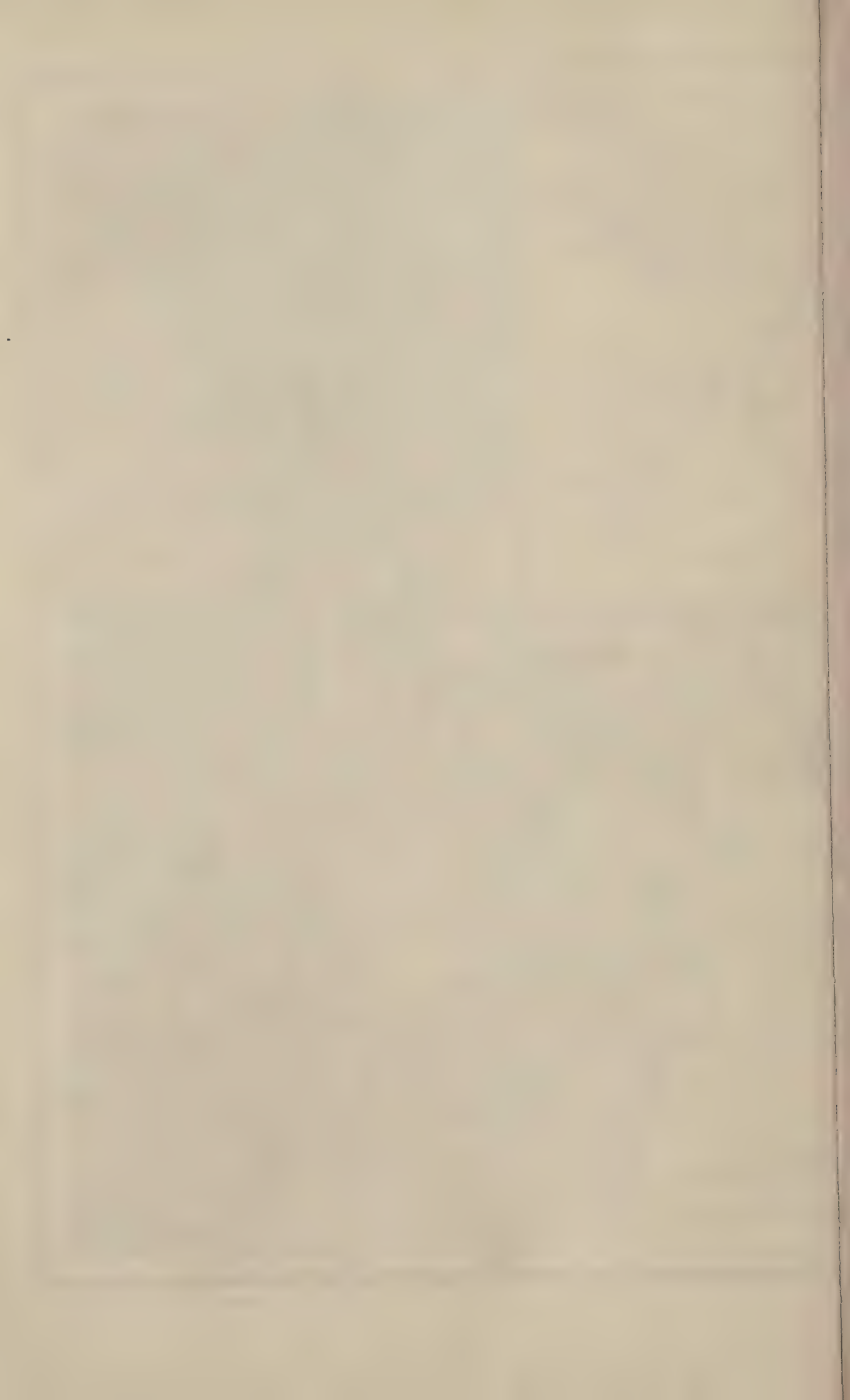
SIM'RI, (Heb. *Shimri'*, שִׁמְרִי, *vigilant*;) son of the Merarite Levite Hosah. He was not the first-born, but for some reason his father made him "chief among his brethren." He was appointed by David door-keeper of the ark. 1 Chron. xxvi, 10. B. C. about 1015.

SIP'PAÏ, (Heb. *Sippay'*, סִפַּי, *my thresholds*;) one of the sons of "the giants" slain by Sibbechai at Gezer, (1 Chron. xx, 4;) called in the parallel passage (2 Sam. xxi, 18) by the equivalent name SAPH, (q. v.)

SISAM'AÏ, or **SIS'AMAI**, (Heb. *Sismay'*, סִסְמַי, meaning doubtful,) son of Eleasah and father of Shallum, descendants of Sheshan in the line of Jerahmeel. 1 Chron. ii, 40. B. C. before 1451.

SIS'ERA, (Heb. *Sisera'*, סִיסְרָא, *battle array*.)

1. The "captain" of the army of Jobin, king of Canaan. He dwelt in Harosheth of the Gentiles, (probably situated in one of the larger plains of Galilee [Keil and Delitzsch, *Commentary, in loco*,]) and for twenty years oppressed the Israelites with a force of 900 chariots of iron. Judg. iv, 2, 3. B. C. about 1316 to 1296. When Sisera received tidings of the march of Barak to Mount Tabor he mustered his army at the Kishon, where it was thrown into confusion and utterly routed. Vers. 10-16. Sisera, to save himself, sprang from his chariot and fled on foot. He took refuge in the tent of Jael, the wife of Heber the Kenite. She received the fugitive in the usual form of Oriental hospitality, but when he had fallen asleep Jael took a tent-stake and drove it into his temples, so that he died. Vers. 17-22. See **JAEI**.



2. The name re-appears in the lists of the Nethinim who returned from the captivity with Zerubbabel. Ezra ii, 53; Neh. vii, 55. It doubtless tells of Canaanite captives devoted to the lowest offices of the temple.

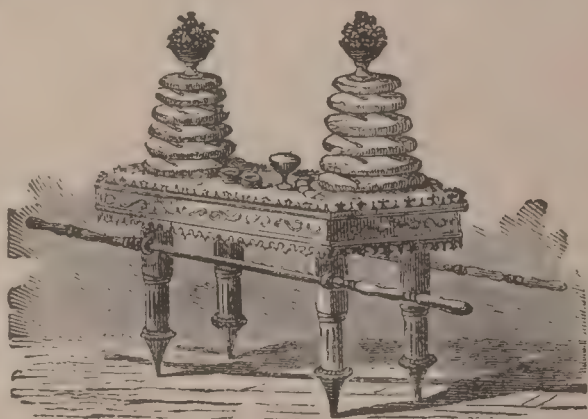
SO, (Heb. *Sô*, שֹׁ, *Sô*), a king of Egypt. Hoshea, the last king of Israel, evidently intending to become the vassal of Egypt, sent messengers to So, and made no present, as had been the yearly custom to the king of Assyria. 2 Kings xvii, 4. B. C. 725. The consequence of this step was the imprisonment of Hoshea, the taking of Samaria, and the carrying captive of the ten tribes. Chap. xviii, 10, 11.

Identification. "It has been questioned whether this So was the same with Sabaco, the first king of the Ethiopian dynasty in Upper Egypt, or his son and successor Sevechus, the second king of the same dynasty and the immediate predecessor of Tirhakah . . . This name, in Egyptian Sevech, is also that of the god Saturn."—Kitto, *Cyclopædia*, s. v.

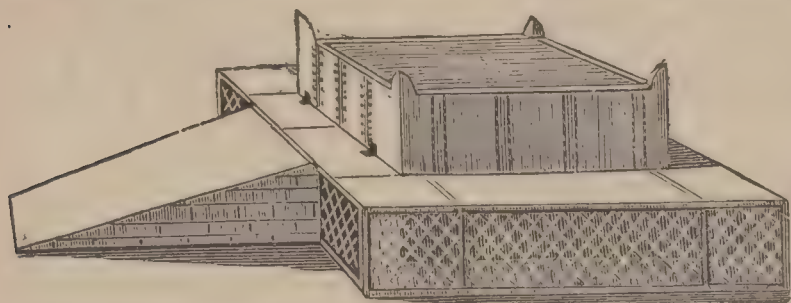
SO'DI, (Heb. *Sodi'*, שֹׁדִי, *intimate*), father of Gaddiel, the spy appointed to represent the tribe of Zebulun. Num. xiii, 10. B. C. 1490.

SOL'OMON. 1. **Name and Family.** (Heb. *Shelomoh'*, שְׁלֹמֹה, *peace*; also named, at the command of Nathan, **JEDIDIAH**, *beloved of Jehovah*.) A son of King David by Bathsheba. 2 Sam. xii, 24; 1 Chron. iii, 5. B. C. 1033.

2. **Personal History.** (1) **His Youth.** Nothing is known of Solomon's youth, unless it be that he was brought up by Nathan the prophet. 2 Sam. xii, 25, where the true reading probably is, "and he intrusted him to Nathan," etc. (Kitto, Stanley.) He was Bathsheba's favorite son, "tender and only beloved in the sight of his mother," (Prov. iv, 3,) and to her David had pledged her son's accession by a separate and solemn oath. 1 Kings i, 13, 17, 30. (2) **Appointed Successor.** When David had become enfeebled by age, his son Adonijah endeavored to place himself upon the throne, and so far succeeded as to have himself proclaimed king at En-rogel. 1 Kings i, 5-9, 25. Nathan informed Bathsheba of these proceedings, and they together succeeded in rousing the languid energies of the king, who acted with prudence and decision. At his command Zadok the priest and Nathan the prophet, supported by Benaiah with the body-guard of Cherethites and Pelethites, proclaimed Solomon king amid the rejoicings of the people, and anointed him with the sacred oil, which Zadok took out of the tabernacle. B. C. 1015. 1 Kings i, 32-40. A constant memorial of this solemnity is presented in the seventy-second Psalm. The last act of David was to send for Solomon and urge upon him obedience to the statutes of Jehovah, so that he might enjoy prosperity. He also told him how to deal with Joab, Barzillai, and Shimei. 1 Kings ii, 1-9. Upon hearing tidings of Solomon's appointment, Adonijah fled to the altar for refuge, but received assurance from Solomon that his life would be spared if he proved worthy of clemency. 1 Kings i,



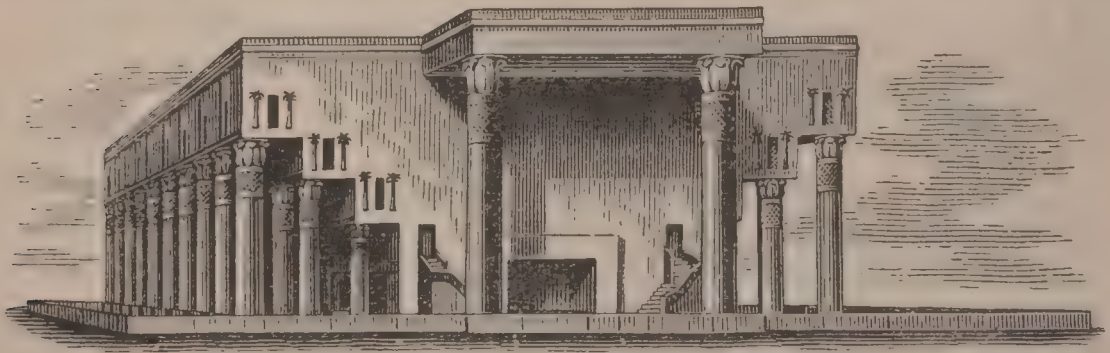
50-53. (3) **Solomon's Reign.** In accordance with our plan, we shall endeavor to give the narrative of Solomon's reign chronologically. This is a matter of great difficulty, because we have very few notices of time, and also because of the confusion of the various texts describing it. 1. *Disposes of enemies.* Adonijah, shortly after Solomon's accession, made a request that Abishag, David's concubine, should be given him for a wife. This was interpreted as an act of treason, and Adonijah was put to death; Abiathar was dispossessed of the priesthood, and Zadok put in his place; Joab was slain because of the murder by him of Abner and Amasa; Shimei was confined within the limits of Jerusalem, with the understanding that a trespass of the injunction would forfeit his life; three years after he went to Gath in pursuit of two of his servants who had fled from him, and was put to death. 1 Kings ii, 13-46. 2. *Marriage.* Having firmly seated himself upon the throne, Solomon sought to strengthen his kingdom by foreign alliances, and married the daughter of the king of Egypt. 1 Kings iii, 1. "This Pharaoh was probably a late king of the twenty-first (Tanite) dynasty; for the eminent head of the twenty-second dynasty, Sheshonk I., (Shishak,) belongs to the latter part of the reign of Solomon, and to that of Rehoboam."



ALTAR OF BURNT OFFERING, ACCORDING TO MEYER.

the Lord, walking in the statutes of David, his father." The only blot upon his conduct at this time that is recorded is that he sacrificed and burnt incense in high places. 1 Kings iii, 3. In the course of a series of sacrifices (it may be) Solomon came to Gibeon, where the tabernacle stood. There, in the midst of a great convocation of the people, he sacrificed a thousand burnt-offerings upon the altar. In the following night God appeared to him in a dream, and asked him to choose what he should give him. Sensible of the responsibility resting upon him, he implored for *wisdom* in preference to any other blessing. This was granted to him by the Lord, and riches and honor added, with the promise of long life if he was obedient to the commandment of God. Assured of God's favor, he returned to Jerusalem and renewed his sacrifices before the ark, and made a feast to all his servants. Chap. iii, 4-15. (4) **Wise Judgment.** An opportunity soon arose to prove his sagacity. Two women appeared before him with a dead and living child, each claiming the living one as her own. Solomon ordered the living child to be cut in twain. This the real mother could not endure, and begged him to spare the life of the babe. He, therefore, commanded the child to be restored to her. "And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment." Chap. iii, 16-28. (5) **National Prosperity.** The general tone of the records of Solomon's reign is that of jubilant delight. The hard, warlike reign of David was followed by one of peace and quiet. His own court was arranged on the same general basis as his father's, but on a scale

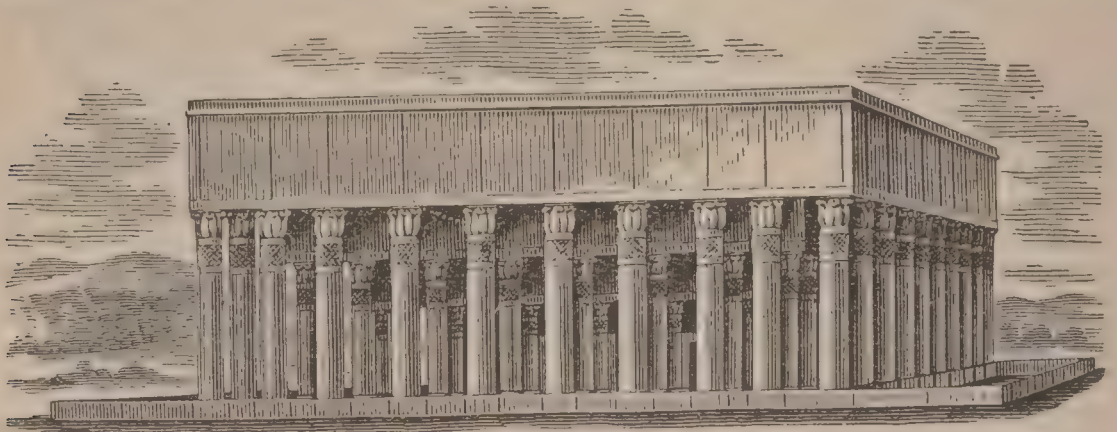
of greater magnificence. The supplies needed for the court were levied throughout the whole land by twelve officers, "each man his month in a year made provision." The provision for each day consisted of thirty measures of fine flour, sixty measures of meal, ten fat oxen and twenty from the pasture, and one hundred sheep, besides venison and fowl. Chap. iv, 22, 23. The peace and plenty of Israel are thus described: "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry." Chap. iv, 20. "And the king made silver and gold at Jerusalem as plenteous as stones, and cedar-trees made he as sycamore-trees that are in the vale for abundance." 2 Chron. i, 15. In his great military establishment Solomon set at naught the law against keeping up a force of cavalry. (See Dent. xvii, 16.) He had 40,000 stalls of horses for his 1,400 chariots, and 12,000 cavalry horses, besides fleet horses used for posts, (1 Kings iv, 26, 28,) dromedaries in the latter verses meaning "*swift horses*." 2 Chron. i, 14. **(6) Sacred and Royal Buildings.** It had been the intention of David in his later years to erect at Jerusalem a house for Jehovah, and for this he had made great prepara-



FRONT VIEW.—SOLOMON'S TEMPLE, ACCORDING TO PAINE.

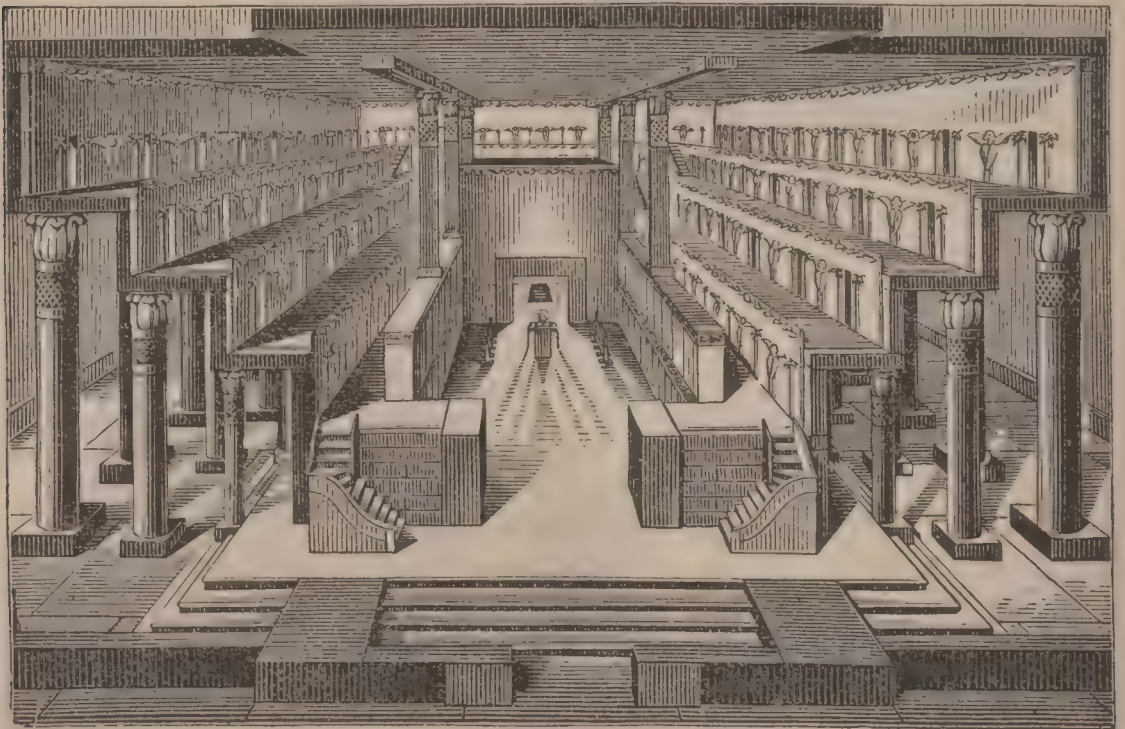
tions. Immense quantities of gold and silver were collected, and the designs placed in the hands of Solomon. King Hiram sent an embassy of congratulation to Solomon on his accession, who returned an answer informing Hiram of his intention of building a house to God, and requesting his assistance, which Hiram gladly promised. 1 Kings v, 1, *sq.* Hiram gave cedars and fir-trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The provisions for both parties were supplied by Solomon. The prepared timber was brought down to the sea, floated round to Joppa under the care of the Tyrian sailors, whence Solomon undertook the thirty miles' transport to Jerusalem. He employed, of the descendants of the Canaanites, 70,000 to bear burdens, 80,000 to hew timber and stone in Lebanon, under 3,600 overseers. 1 Kings v, 15, 16; 2 Chron. ii, 17, 18. He also raised a levy of 30,000 Israelites, whom he sent to work in Lebanon by relays of 10,000, each relay serving a month and returning home for two. 1 Kings v, 13, 14. The actual building of the temple was commenced in the fourth year of Solomon's reign, and the 480th from the exodus. B. C. 1012. Chap. vi, 1; 2 Chron. iii, 2,

It was completed in seven and a half years, in the eighth month (Bul) of the eleventh year of Solomon. B. C. 1005. Chap. vi, 38. The site prepared for



WEST END.

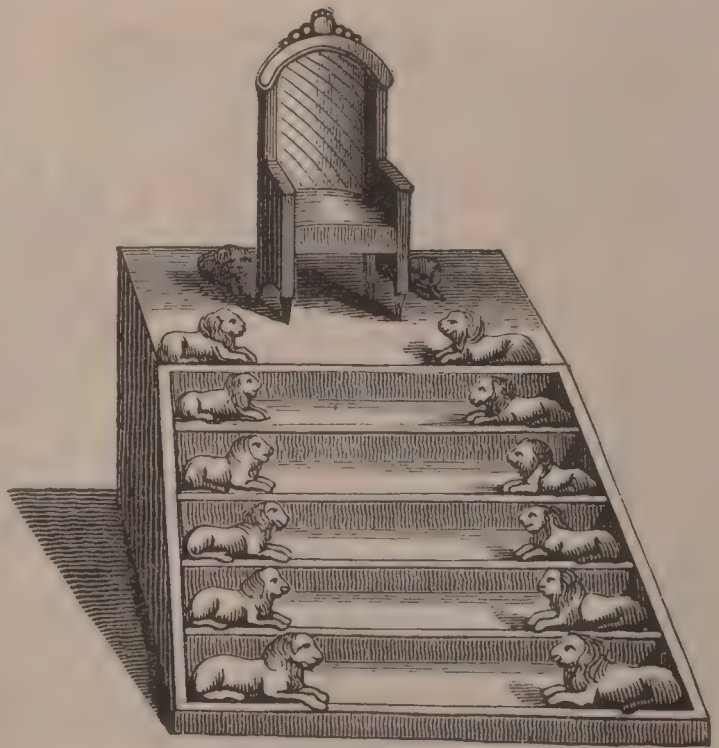
it by David had formerly been the threshing-floor of Ornan, on Mount Moriah. The dedication was a ceremony of remarkable grandeur. It took place in the month Ethanim (October) of the succeeding year, the delay being, no doubt, in order to accommodate it to the feast of tabernacles. It was held the week preceding that festival, and was attended by the whole people and all the priests. Solomon made the prayer of consecration, after which he and all the people offered their sacrifices, 22,000 oxen and 120,000 sheep. The feast of dedication lasted seven days, followed by the seven of the feast of tabernacles, and the people returned to their homes "joyful and glad of



INTERIOR.

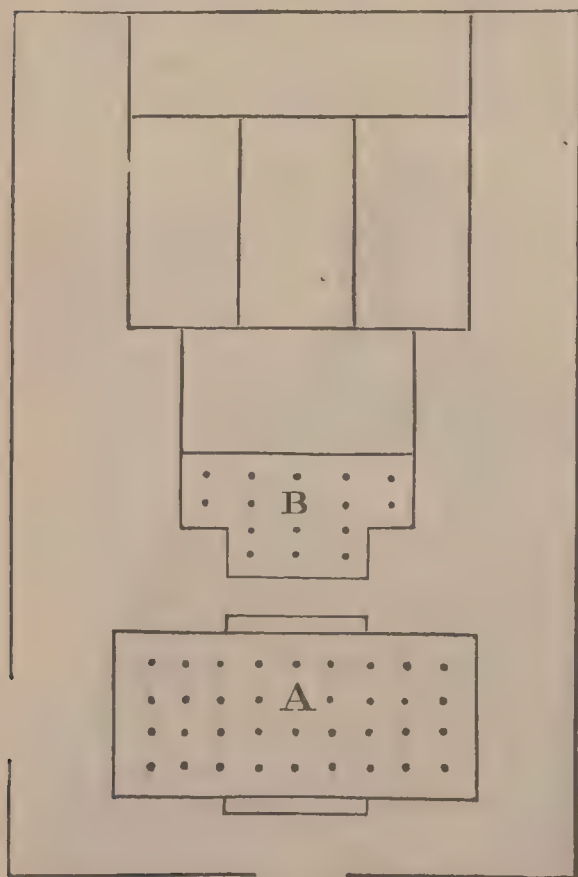
heart for all the goodness that the Lord had done for David his servant, and for Israel his people." Chap. viii; 2 Chron. v, vi, vii. This superb

structure was followed by others of great magnificence; a palace for himself, which consumed thirteen years in its erection; the house of the forest of Lebanon; and a third for his queen, Pharaoh's daughter. 1 Kings vii, 1-12. On the completion of this palace he conducted her to it in state from the city of David. 1 Kings ix, 24; 2 Chron. viii, 11. "Among his other buildings may be mentioned a summer palace in Lebanon, (1 Kings ix, 19; Cant. vii, 4,) stately gardens at Etham, (Eccl. ii, 5, 6,) the foundations of something like a stately school or college, costly aqueducts. About the same time Solomon undertook the repairs of the fortress of Zion, as well as Millo itself."—Smith, *Old Testament History*. He also fortified the towns Hazor, Megiddo, Gezer, Beth-horon, (Upper and Lower,) Baalath and Tadmor. 1 Kings ix, 15-18; 2 Chron. viii, 4-6. The services of King Hiram were acknowledged by a cession of twenty cities along the sea-coast of Galilee, a gift at which Hiram expressed his discontent by a play upon the name of one of them, *Cabal*, a word signifying *dirt*. Hiram returned them with a gift of 120 talents of gold, and the alliance of the two kings remained unimpaired. 1 Kings ix, 11-14. (7) **Second Vision.** After the completion of these works God appeared a second time to Solomon by night, assuring him that he had heard his prayer, accepted the temple as a house of sacrifice, promising to establish his kingdom, warning him, however, of the ruin that would follow disobedience. 1 Kings ix, 1-9; 2 Chron. vii, 12-22. (8) **Commerce.** Solomon put forth vigorous efforts to promote the commerce and trade of his country. To increase the land traffic he had small cities built in advantageous localities, in which goods of all sorts in large quantities were kept in suitable store-houses. While thus linking his dominions with the great highways of commerce to the north and north-east, he opened the path of maritime enterprise, both in the Mediterranean and Indian Ocean, in conjunction with the Tyrian fleets of Hiram. The fleets built by Solomon, and navigated by the skilled mariners of Hiram, sailed to Ophir, a place in the Indian Ocean, probably on the eastern coast of Arabia, and returned after a three years' voyage, bringing gold, silver, ivory, and precious stones, almond-trees, apes, and peacocks. 1 Kings ix, 26-28; x, 22; 2 Chron. viii, 17, 18. (9) **Wealth.** Solomon's revenue had so greatly increased that it was variously stated (perhaps in different years) at 420, 450, and 666 talents. Silver was so abundant as scarcely to be esteemed a precious metal, and all the king's drinking vessels



SOLOMON'S THRONE.

were of gold. Solomon had 200 shields made, each of which was overlaid with about eighteen pounds of gold; and 300 smaller ones, whose covering of gold weighed about nine pounds. His throne was magnificently constructed of gold and silver, and was so remarkable that "there was not the like made in any kingdom." 1 Kings x, 14-23. (10) **Queen of Sheba.** So great had King Solomon become that he "exceeded all the kings of the earth for riches and wisdom. Solomon received visitors from all parts of the world, who came to hear his wisdom, bringing vast presents of gold, silver, garments, armor, spices, horses, and mules. 1 Kings x, 23-25. Among these illustrious visitors the most distinguished was the queen of Sheba, (see DIFFICULTIES,) who came with a great caravan of camels, bearing gold, precious stones, and spices. "She came to prove him with hard questions," (enigmas or riddles,) by which to test Solomon's wisdom. Solomon gratified her curiosity and thirst for knowledge, drawing out her confidence until "she communed with him of all that was in her heart." The wisdom of the king and the magnificence of his surroundings completely overwhelmed the queen: "there was no more spirit in her." She confessed that the report which had reached her did not tell half the truth respecting his greatness and wisdom. Solomon dismissed her with valuable presents, and she returned to her own country. 1 Kings x, 1-13; 2 Chron. ix, 1-12. (11) **Extent of Dominion.** "And Solomon reigned over all kingdoms from the river



SOLOMON'S PALACE, PLAN OF.

unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life." 1 Kings iv, 21; 2 Chron. ix, 26. The territory over which Solomon ruled included all the kingdoms "from the river," the great Euphrates, (compare Gen. xv, 18,) "unto the land of the Philistines," lying on the Mediterranean coast to the west of Judea, and "unto the border of Egypt." These separate kingdoms doubtless preserved their separate organization and nationality, as when independent, but were ever ready both to contribute to the annual revenues of Solomon and also to furnish, when occasion offered, their quota of men for any public service. (Whedon, *Commentary*.) (12) **Sin.** The great wisdom of Solomon appears to have been insufficient to keep him from falling into evil practices, for we read that "King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zi-

douians, and Hittites; . . . and he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.

For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David, his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." 1 Kings xi, 1-8. These outrages, the more flagrant in the king who had himself built the temple, and to whom Jehovah had twice given solemn warnings mingled with his promises, called down the wrath of God. The judgment was pronounced upon him that his kingdom should be rent from him and given to his servant, one tribe being reserved to his son for the sake of David. 1 Kings xi, 9-13. **(13) Enemies.** Solomon had already some formidable enemies. One of these was Hadad, prince of Edom, who had escaped to Egypt from the massacre of Joab, where he married the sister-in-law of Pharaoh. He returned to his own country, and began a harassing war against Solomon. A still more formidable enemy was Rezon, who founded the kingdom of Damascus, and was an enemy of Solomon through all his reign. But Jeroboam was an internal enemy of a still more dangerous character. He was a young man of talent and energy, who, having been appointed by Solomon superintendent of the engineering works projected around Jerusalem, had risen into public notice. He was informed by Ahijah the prophet that God intended to give him the kingdom, saving the remnant promised to Solomon's son. Hearing of this, Solomon sought the life of Jeroboam; but the latter fled to Egypt, and remained there till the death of Solomon. 1 Kings xi, 14-40. **(14) End.** Amid such beginnings of impending trouble Solomon approached the end of his course. He died after a reign of forty years, and was buried in the royal sepulcher in the city of David. B. C. about 975. Notwithstanding his immense harem we only read of his having one son, Rehoboam. 1 Kings xi, 41-43. It may be that the historian mentions only Rehoboam because he was successor to the throne.

3. Character. The character of Solomon, as drawn in the Scriptures, is many-sided. The simple, unpretending child; the darling of Jehovah, (2 Sam. xii, 24, 25;) the chosen king; the seeker after wisdom, choosing her above all other things; the wise and sagacious judge; the powerful ruler and glorious sovereign; the man of science, and able to solve difficult problems, surpassing in many ways all the kings of the nations round about him; his navies traversing many a sea, and kings and princes from afar bringing and laying at his feet their gifts. He was "full of sublime devotion, equally full of practical sagacity; the extemporizer of the loftiest many in existence, withal the author of the pungent Proverbs; able to mount up on rapture's ethereal pinion to the region of the seraphim, but keenly alive to all the details of business, and shrewd in all human intercourse; zealous in collecting gold, yet lavish in expending it; sumptuous in his tastes, and splendid in costume; the patriot intense, the Israelite indeed."—Hamilton, *The Royal Preacher*. Enervated by luxury, defiled by licentiousness, he was an easy prey to idolatry; he neglected to fear God and keep his commandments.

DIFFICULTIES.—1 Kings ii, 28-34. "A strict regard for the honor of Jehovah and for his statutes, laws, judgments, and testimonies, required that the crimes of the bloody Joab should receive their merited penalty: but David seems to have felt that his own hands were too full of blood, and his own heart had been too deeply stained with blood-guiltiness," (Psa. li, 14,) to allow him to be the instrument of Joab's punishment. Not for sins committed against David as a father, but for sins committed against the law and majesty of God, does David advise Solomon, the king, as the keeper of God's law and the guardian of God's honor, to punish the guilty offender. (Whedon.) Chap. iii, 7-9. The wisdom that Solomon asked and obtained was not so much of the heart as the head. It was wisdom not for himself personally, but for his office, such as would qualify him for the administration of justice, the government of the kingdom, and for the attainment of general scientific knowledge. (Jamieson and F., *Commentary*.) Chap. iv, 29-34. High powers of mind, great capacity for receiving, as well as aptitude for communicating, knowledge. Of his many proverbs and songs we have only a small portion remaining. He is generally considered as the author of the three canonical books, Proverbs, Song of Solomon, and Ecclesiastes. Chap. x, 1. The country of the queen of Sheba was, probably, "the region in Southern Arabia originally settled by Sheba, the son of Joktan, (Gen. x, 28,) and comprising what is now known as Yemen, or Arabia-Felix."—Whedon, *Commentary*. In this opinion concur Jamieson and F., *Commentary*, and Whitney, *Hand-Book of Bible Geography*.

SO'PATER, (Gr. Σώπατρος, *saviour of his father*,) a disciple of Berea, who accompanied Paul from Greece into Asia on his return from his third missionary journey. Acts xx, 4. A. D. 60, (55.) In the *Codex Sinaiticus*, and several other MSS., his father's name is given as Pyrrhus. It is a question whether or not he is the same with SOSIPATER, (q. v.)

SOPHE'RETH, (Heb. same, סֹפֶרֶת, *writing*.) "The children of Sophereth" were a family who returned from Babylon with Zerubbabel among the descendants of Solomon's servants. Ezra ii, 55; Neh. vii, 57. B. C. before 536.

SOSIP'ATER, (Gr. Σωσίπατρος, *saver of his father*,) a kinsman of Paul, mentioned in the salutations of the Epistle to the Romans (chap. xvi, 21) as being with the apostle. A. D. 60, (54.) He is perhaps the same with Sopater.

SOS'THENES, (Gr. Σωσθένης, perhaps *saver of his nation*.)

1. The ruler of the synagogue at Corinth, who was beaten by the Greeks in the presence of Gallio when the latter refused to entertain the charge made to him against Paul. Acts xviii, 17. Some have thought that he was a Christian, and was maltreated thus by his own countrymen because he was known as a special friend of Paul. A better view is that Sosthenes was one of the bigoted Jews; and that "the crowd" were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus. Ver. 8.

2. Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a certain Sosthenes whom he terms "the brother." 1 Cor. i, 1. Some have held that he was identical with the Sosthenes mentioned in the Acts. If this be so, he must have been converted at a later period, and have been at Ephesus and not at Corinth, when Paul wrote to the Corinthians. The name was a common one, and but little stress can be laid on that coincidence. (Smith, *Dictionary*, s. v.)

SO'TAI, (Heb. *Sotay'*, סֹטַי, probably *changeeful*.) The "children" of Sotai were a family of the descendants of Solomon's servants who returned with Zerubbabel. Ezra ii, 55; Neh. vii, 57. B. C. before 536.

STA'CHYS, (Gr. Στάχυς, an *ear*,) a Christian at Rome to whom Paul sent salutations, calling him "my beloved." Rom. xvi, 9. A. D. 60, (55.) According to an old tradition recorded by Niceporus Callistus he was bishop of Byzantium. He is said by Hippolytus and Dorotheus to have been one of the seventy disciples.

STEPH'ANAS, (Gr. Στεφανῆς, *crowned*,) a Corinthian disciple whose household Paul baptized, (1 Cor. i, 16,) being the first converted to Christianity in Achaia. Chap. xvi, 15.

STE'PHEN. 1. **Name**. (Gr. Στέφανος, *a crown*.)

2. **Personal History**. Stephen, as his Greek name seems to indicate, was probably of Hellenistic origin. Where or when born, however, we have no means of ascertaining. (1) **As Deacon**. The first authentic account we have of Stephen is in Acts vi, 5. In the distribution of the common fund that was intrusted to the apostles for the support of the poorer brethren, the Hellenists complained that a partiality was shown to the natives of Palestine, and their widows were neglected. The apostles, hearing of the complaint, took measures immediately to remove the cause of it. Unwilling themselves to be taken from the work of the ministry, they advised the Church to select seven men of honest report, full of the Holy Ghost and wisdom, for this business. Ver. 3. The brethren proceeded immediately to select the prescribed number, among whom Stephen is first mentioned. The newly-elected deacons were brought to the apostles, who ordained them to their work. Ver. 6. From the first Stephen occupied a prominent position. He is described as "a man full of faith and of the Holy Ghost," (ver. 5,) "full of faith and power," (ver. 8,) and of irresistible "wisdom and spirit." Ver. 10. He attracted attention by the "great wonders and miracles" which he did among the people. (2) **His Teaching**. From his foreign descent and education he was naturally led to address himself to the Hellenistic Jews. In these disputations he probably took more advanced grounds than the apostles had respecting the discontinuance and abrogation of the Mosaic system, contending that already it had, as a ritual system, lost all force and binding obligation by its complete fulfillment in Christ. (Kitto, *Illustrations*.) (3) **Arrest**. Unable to withstand his reasoning, they caused his arrest, appearing against him before the Sanhedrin with false witnesses. The charge against him was blasphemy, in speaking "against this holy place and the law." Ver. 13. Stephen doubtless saw that he was to be the victim of the blind and malignant spirit which had been exhibited by the Jews in every period of their history. Yet he stood serene, collected, and undismayed. "And all that sat in the council . . . saw his face as it had been the face of an angel," Ver. 15. From which we may not unreasonably conclude "that it pleased God to manifest his approbation of his servant by investing his countenance with a supernatural and angelic brightness, such as that with which the face of Moses shone when he had been speaking with the Lord."—Kitto. (4) **His Defense**. The high-priest that presided asked the judicial question, "Are these things so?" To this Stephen replied in a speech which has every appearance of being faithfully reported. He began with the call of Abraham, and traveled historically in his argument through all the stages of their national existence—evidently designing to prove that the presence and favor of God had not been confined to the holy land or the temple of Jerusalem. He also showed that

there was a tendency from the earliest times toward the same ungrateful and narrow spirit that had appeared in this last stage of their political existence. He then suddenly broke away from his narrative, and denounced them as "stiff-necked and uncircumcised in heart and ears," and as "always resisting the Holy Ghost." The effect upon his hearers was terrible; "they were cut to the heart, and gnashed on him with their teeth." On the other hand Stephen, filled with the Holy Ghost, was granted a vision of the glory of God, and Jesus at his right hand, "risen to meet and welcome his spirit as it should escape his mangled body, and to introduce him into the presence of his Father, and to a crown of unfading glory." (5) **His Martyrdom.** Enraptured, he exclaimed, "Behold I see the heavens opened, and the Son of man standing on the right hand of God!" The fate of Stephen was settled, for his judges broke into a loud yell, stopped their ears, ran upon him with one accord, dragged him out of the city to the place of execution. Saul was present and consented to his death. In striking contrast to the fearful rage of his enemies was the spirit shown by Stephen. First offering a petition for himself, he then prays, "Lay not this sin to their charge," and, in the beautiful language of Scripture, "*fell asleep*." Acts vii. "Devout men carried Stephen to his burial, and made great lamentation over him." Chap. viii, 2. A. D. 34.

DIFFICULTIES.—(1) **The trial.** The trial of Stephen appears to have been irregular, and the judicial act was not completed. There are, indeed, the witnesses, and part of the prisoner's defense; and here the legal action stops. The high-priest does not, as in our Lord's trial, ask the opinion of the council, and then deliver sentence in accordance with their views. The whole proceedings broke up with a tumult at what they deemed the blasphemy of Stephen. (Kiito, *Meditations*.) (2) **Saul consenting.** The witnesses against Stephen acted as his executioners, (Deut. xvii, 7; John viii, 7,) and laid their outer garments for safety at the feet of Saul. One of the prominent leaders in the transaction was deputed by custom to signify his assent to the act by taking the clothes into his custody. (Smith, *Cyclopedia*.)

SU'AH, (Heb. *Su'ach*, סוּחַ, *sweeping*, [Gesenius.] or *riches*, [Fürst,]) the first-mentioned of eleven sons or descendants of Zophah, one of the "heads" of the house of Asher. 1 Chron. vii, 36. B. C. before 1400.

SUSAN'NA, (Gr. Σουσάννα, from the Heb. שׁוֹשַׁנָּה, *Shoshannâh*, a lily,) one of the women who followed our Lord and "ministered unto him of their substance." Luke viii, 3. A. D. 28. No particulars of her life are known. The name, apparently of common occurrence, is of the same origin and meaning as Sheshan. 1 Chron. ii, 31, 34, 35. The Susanna who figures prominently in the symbolism of the ancient Church is the heroine of the apocryphal story of the judgment of Daniel.

SU'SI, (Heb. *Susi'*, סוּסִי, a horseman,) the father of Gaddi, who was the representative of the tribe of Manasseh in the first commission sent by Moses to "spy out the land" of Canaan. Num. xiii, 11. B. C. before 1490.

SYN'TYCHE, (Gr. Συντόχη, *with fate*.) a Christian woman of Philippi, who seems to have been at variance with another female member named Euodias, or Euodia. Phil. iv, 2, 3. A. D. 57. Paul pathetically entreats them to live in mutual harmony, and mentions their names with a respect bordering on fondness, as fellow-laborers in the Gospel, whose names were written in the book of life. It has been surmised that they were deacon-

esses, in which case their good fellowship would be of almost vital importance to the infant Church.

TAB'BAOTH, (Heb. *Tabbaöth'*, טַבְּעוֹת, *rings, or spots*,) one of the Nethinim whose descendants returned from Babylon with Zerubbabel. Ezra ii, 43; Neh. vii, 46. B. C. before 536.

TAB'EAL, (Isa. vii, 6.) See **TABEEL**.

TAB'EËL, (Heb. *Tabeel'*, טַבְּעָל, *God is good*.)

1. The father of the man whom Rezin, king of Syria, and Pekah, king of Israel, proposed to seat on the throne of Judah instead of Ahaz. Isa. vii, 6. B. C. before 738. In our Authorized Version the name is spelled *Tabeal*. It has been conjectured that "the son of Tabeal" was identical with Zichri, the "mighty man of Ephraim" whose sanguinary deeds are recorded in 2 Chron. xxviii, 7, and who may have thus promoted the war in hope of receiving the crown. Because of the Aramaic form of the name, however, others have supposed him to have been a Syrian warrior, who, in the event of success, might hold the Judaic kingdom in fealty to Rezin, as suzerain. The Targum of Jonathan turns the name into a mere appellative, and makes the passage read: "We will make king in the midst of it whoso seems good to us."

2. A Persian official in Samaria who, together with Bishlam, Mithredath, and others, wrote to King Artaxerxes a letter of bitter hostility to the rebuilders of Jerusalem. Ezra iv, 7. B. C. 522. The letter was written in the "Syrian (or Aramaean) tongue," and it has been argued thence, as well as from the form of his name, that he and his companions were Aramaeans.

TAB'ITHA, (Gr. Ταβιθά, Aram. *Tabitha'*, טַבִּיְתָא, answering to the Heb. טַבִּיָּה. *Tsebiyâh*, a female gazelle—an idiom for *beauty*.) a benevolent Christian widow of Joppa whom Peter restored to life. Acts ix, 36-42. A. D. 32. She was probably a Hellenistic Jewess, known to the Greeks by the name Dorcas, (Δορκάς) and to the Hebrews by the Syriac equivalent. It is not certain, however, that Tabitha bore both names; Luke may have translated the name for the benefit of his Gentile readers, and used its definition thereafter for their convenience. The Greeks used Dorcas, that is, "female gazelle," as a term of endearment for their women. Soon after Peter had miraculously cured the palsied Æneas in Lydda the Church at Joppa was bereaved by the death of Tabitha. They at once sent for the apostle, whether merely to receive his Christian consolation or in the hope that he could restore their friend to life, does not appear. A touching picture is given of the widows who stood "weeping, and showing the coats and garments which Dorcas had made." Peter "put them all forth," prayed, and commanded the lifeless woman to arise. She opened her eyes, arose, and by the apostle was presented to her friends. The facts, which became widely known, produced a profound impression in Joppa, and occasioned many conversions. Acts ix, 42.

TAB'RIMON, (Heb. *Tabrimmon'*, טַבְּרִמון, *good is Rimmon*.) the father of the first Benhadad, who ruled Syria during the reign of Asa. 1 Kings

xv, 18. B. C. *ante* 940. The name is analogous in form to Tobiel. See RIMMON.

TA'HAN, (Heb. *Tach'an*, תַּחַן, *camp*, or *graciousness*.)

1. The head of one of the families of the tribe of Ephraim at the end of the exode. Num. xxvi, 35. B. C. *ante* 1451.

2. Apparently the son of Telah and the father of Laadan, in the genealogy of Ephraim. 1 Chron. vii, 25. B. C. *post* 1451.

TA'HATH, (Heb. *Tachath'*, תַּחַת, *station*.)

1. A Kohathite Levite, son of Assir and father of Uriel, or Zephaniah, in the ancestry of Samuel and Heman. 1 Chron. vi, 24, 37.

2. An Ephraimite, son of Bered and father of Eladah. 1 Chron. vii, 20. B. C. *post* 1451. Perhaps identical with TAHAN, No. 1.

3. Apparently the grandson of the foregoing, being registered as son of Eladah and father of Zabad. 1 Chron. vii, 20. B. C. *post* 1451.

TAH'PENÈS, (Heb. *Tachpeney's*, תַּחֲפִנִּים, an Egyptian term of unknown meaning,) wife of the Pharaoh who received Hadad, the Edomite prince, when he fled from his father's desolated capital. 1 Kings xi, 18–20. B. C. about 984. The sister of Tahpenes was given to Hadad in marriage, and their son Genubath was "weaned" by the queen herself, and brought up "in Pharaoh's household among the sons of Pharaoh." At that time Egypt was divided into perhaps three monarchies. Psusennes, of the Tanitic line, has been conjectured to have been the husband of this Tahpenes, brother-in-law of Hadad, and father-in-law of Solomon; but there has been no name found among those of that period bearing any resemblance to Tahpenes.

TAH'REA, (Heb. *Tachre'ä*, תַּחֲרֵעַ, *cunning*, or *flight*,) a great-grandson of Jonathan, and one of the four sons of Micah, mentioned in 1 Chron. ix, 41. B. C. *post* 1037. In the parallel passage, 1 Chron. viii, 35, he is called TAREA, (q. v.)

TAL'MAI, (Heb. *Talmay'*, תַּלְמִי, *furrowed*, or *bold*.)

1. One of the gigantic sons of Anak who dwelt in Hebron. Num. xiii, 22. They were expelled from their stronghold by Caleb, (Josh. xv, 14,) and killed by the men of Judah. Judg. i, 10. B. C. about 1425. There is a tall race, of light complexion, figured on the Egyptian monuments, and called in the hieroglyphic inscriptions *Tanmahu*, who have been supposed to represent the descendants of this man. "The interchange of the liquid *l* for *n*, so constant in all languages," makes plausible the conjecture that this is the Egyptian rendering of Talmai.

2. The son of Ammihud and king of Geshur, a small kingdom in the north-east of Bashan. 2 Sam. iii, 3; xiii, 37; 1 Chron. iii, 2. His daughter Maacah was one of David's wives, and mother of Absalom. B. C. 1053.

TAL'MON, (Heb. *Talmon'*, טַלְמוֹן, *oppressor*,) the head of a family of door-keepers in the temple, "the porters for the camps of the sons of Levi." 1 Chron. ix, 17; Neh. xi, 19. B. C. 1013. Some of his descendants returned with Zerubbabel, (Ezra ii, 42; Neh. vii, 45,) and were employed in their hereditary office in the days of Nehemiah and Ezra. Neh. xii, 25.

TA'MAH, (Heb. *Te'mach*, תִּמַּח, or *Ta'mach*, תַּמַּח, *laughter*.) The children of Tamah were among the Nethinim who returned with Zerubbabel. Neh. vii, 55. B. C. before 536. In Ezra (ii, 53) the name is Anglicized *Thamah*.

TA'MAR, (Heb. *Tamar'*, תָּמָר, *a palm-tree*, sometimes *Thamar*.)

1. The wife of Er, the son of Judah, and, after his death, of his brother Onan. The sudden death of his two sons so soon after their marriage with Tamar made Judah hesitate to give her the third also, thinking, very likely, according to a superstition, (Tobit ii, 7, *sq.*) that either she herself, or marriage with her, had been the cause of their deaths. He therefore sent her to her father, with the promise that he would give her his youngest son as soon as he was grown up, though he never intended to do so. Desirous of retaining the family inheritance and name through children, Tamar waited until satisfied that Shelah was not to be given to her as a husband, and then determined to procure children from Judah himself, who had become a widower. She ensnared him by pretending to be one of those women who were consecrated to the impure rites of Canaanitish worship. He gave her pledges, which she produced some three months after, when she was accused of unchastity and sentenced to death by Judah. He acknowledged his own guilt, and the provocation he had furnished her to do wrong. Tamar's life was spared, and she became the mother of the twins Pharez and Zarah. Gen. xxxviii, 6-30. B. C. about 1727.

2. A daughter of David by Maachah, as is evident from her being the full sister of Absalom. 2 Sam. xiii, 1; comp. iii, 3. Amnon, the eldest son of David by Ahinoam, (chap. iii, 2,) conceived a passion for Tamar because of her beauty, and, being unable to gratify his desire, he quite pined away. Jonadab noticed his condition, and, learning its cause, suggested to him the means of accomplishing his wicked purpose. He feigned illness, and begged his father, who visited him, to allow his sister to come to his house and prepare food for which he had a fancy. She came and prepared some cakes, probably in an outer room; but Amnon refused to eat, and ordering all his attendants to retire, he called her into his chamber and there accomplished his infamous purpose. Amnon's love gave way to brutal hatred, and he ordered her to leave his apartments. Tamar remonstrated, telling him that this wrong would be greater than that already done her. The meaning of this seems to be that by being thus sent away it would inevitably be supposed that she had been guilty of some shameful conduct herself. Her brother would not listen to her, but ordered one of the attendants to put her out and bolt the door after her. Notwithstanding she wore the dress of a princess, a garment with sleeves, (Authorized Version, "of divers colors,") Amnon's servant treated her as a common woman, and turned her out of the house. Then Tamar put ashes upon her head, rent her royal dress, laid her hand upon her head, and ran crying through the streets. She shortly encountered Absalom, who took her to his house, where she remained in a state of widowhood. David failed to punish the crime of his first-born, but she was avenged two years afterward by Absalom. 2 Sam. xiii, 1-32; 1 Chron. iii, 9. B. C. about 1032.

3. Daughter of Absalom. 2 Sam. xiv, 27. She ultimately, by her marriage with Uriel of Gibeah, became the mother of Maachah, the future queen of Judah, or wife of Abijah. 1 Kings xv, 2. B. C. 1027.

TAN'HUMETH, or **TANHU'METH**, (Heb. *Tanchu'meth*, תַּנְחֻמֶּת, *consolation*;) the father of SFRANIAH (q. v.) in the time of Gedaliah. 2 Kings xxv. 23. B. C. 588. In this passage he appears as a Netophathite by the clerical omission of another name, as is evident from the parallel passage. Jer. xl, 8.

TA'PHATH, (Heb. *Tuphath'*, טַפַּת, *ornament*;) the daughter of Solomon who married Ben-Abinadab, who was commissary for the region of Dor. 1 Kings iv, 11. B. C. 1014.

TAP'PUAH, (Heb. *Tappu'ach*, תַּפּוּחַ, an *apple*;) the second-named of the four sons of Hebron, of the lineage of Caleb. 1 Chron. ii, 43. B. C. before 1451.

TA'REĀ, or **TARE'A**, (Heb. *Tare'ä*, תַּאֲרֵעַ,) son of Micah, in the lineage of King Saul, (1 Chron. viii, 35 ;) elsewhere (chap. ix, 41) called TAUREA, (q. v.)

TAR'SHISH, (Heb. *Tarshish'*, תַּרְשִׁישׁ, *subdued*.)

1. Second son of Javan and grandson of Japheth. Gen. x, 4; 1 Chron. i, 7. B. C. after 1998.

2. The sixth-named of the seven sons of Bilhan, the grandson of Benjamin. 1 Chron. vii, 10; Authorized Version, "Tharshish." B. C. after 1706.

3. One of the seven princes of Persia in the time of King Abasuerus. Esth. i, 14. B. C. about 519

TAR'TAN, (Heb. *Tartan'*, תַּרְתָּן,) the name, apparently, of a general sent by Sennacherib, king of Assyria, to reduce the Philistine city of Ashdod. 2 Kings xviii, 17; Isa. xx, 1. Recent discoveries make it probable that in Tartan, as in Rabsaris and Rabshakeh, we have not a proper name at all, but a title or official designation, like Pharaoh or Surena. The Assyrian *Tartan* is a general, or commander-in-chief.

TAT'NAI, (Heb. *Tatnai'*, תַּתְנִי, perhaps *gift*;) a Persian governor of Samaria when Zerubbabel began to rebuild Jerusalem. He seems to have been appealed to by the Samaritans to oppose that undertaking, and, accompanied by another high official, Shethar-boznai, went to Jerusalem. They sent a fair and temperate report of what they saw and heard to the supreme government, suggesting that search be instituted to learn whether the building was going on in accordance with a royal decree. Ezra v, 3, 6. The statement of the Jews being verified by the discovery of the original decree of Cyrus, Tatnai and his colleagues applied themselves with vigor to the execution of the royal commands. Chap. vi, 6, 13. B. C. 536-519.

TE'BAH, (Heb. *Te'bach*, טֶבַח, *slaughter*;) the first-named of the four sons of Nahor by his concubine Reumah. Gen. xxii, 24. B. C. after 1920.

TEBALI'AH, (Heb. *Tebalya'hu*, טִבְלִיָּהוּ, *purified*, or *protected*;) the third-named of the sons of Hosah, "of the children of Merari." 1 Chron. xxvi, 11. B. C. 1015.

TEHIN'NAH, (Heb. *Techinnah'*, תַּחֲנָנָה, *supplication*;) a name occurring in the genealogy of the men of Reehah, of the tribe of Judah. He is men-

tioned as a son of Eshton and founder of the city of Nahash. 1 Chron. iv, 12. B. C. perhaps about 1083.

TE'LAH, (Heb. *Te'lach*, תֵּלַח, *breach*, or *vigor*,) son of Rephah (or Resheph) and father of Tahan, in the lineage between Ephraim and Joshua. 1 Chron. vii, 25. B. C. before 1491.

TE'LEM, (Heb. same, טֵלֵם, *oppression*,) one of the temple porters who put away his Gentile wife. Ezra x, 24. B. C. 456.

TE'MA, (Heb. *Teyma'*, תֵּימָא, *desert*, or the *south*,) the ninth son of Ishmael, (Gen. xxv, 15; 1 Chron. i, 30.) whence the tribe called after him, mentioned in Job vi, 19; Jer. xxv, 23; and also the land occupied by this tribe. Isa. xxi, 14. The name is identified satisfactorily with Teyma, a small town on the confines of Syria, between it and Wadi-i-Kurà, on the road of the Damascus pilgrim-caravan. B. C. about 1800.

TE'MAN, (Heb. *Teyman'*, תֵּימָן, *right*, or *south*,) the eldest son of Eliphaz, the son of Esau. Gen. xxxvi, 11; 1 Chron. i, 36. He was a duke (or prince) of the Edomites, (vers. 15, 42; 1 Chron. i, 36, 53,) and gave his name to the region in which the tribe he founded settled. Gen. xxxvi, 34. B. C. about 1715.

TEM'ENI, TE'MENI, or TEME'NI, (Heb. *Teymeni'*, תֵּימְנִי, *fortunate*,) the third son of Ashur, "father" (founder) of Tekoa, by his wife Naarah. 1 Chron. iv, 6. B. C. about 1451.

TE'RAH, (Heb. *Te'rach*, תֵּרַח, *station*,) the son of Nahor born in Ur of the Chaldees; the father of Abram, Nahor, and Haran, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites. Gen. xi, 24-32. We learn from the Scripture that Terah was an idolater, (Josh. xxiv, 2,) that he took part in the family migration toward Canaan, and that he died in Haran at the age of 205 years. B. C. 2126-1921.

TE'RESH, (Heb. same, תֵּרֶשׁ, *severe*,) one of the two eunuchs whose plot to assassinate Ahasuerus was discovered by Mordecai. Esth. ii, 21; vi, 2. He was hanged. B. C. about 515.

TER'TIUS, (from Latin *tertius*, *third*,) probably a Roman, was the amanuensis of Paul in writing the Epistle to the Romans. Rom. xvi, 22. Some have proposed without reason to identify him with Silas. Nothing certain is known of him. A. D. 60, (55.)

TERTUL'LUS, (Gr. Τέρτυλλος, diminutive form of Tertius,) "a certain orator" retained by the high-priest and Sanhedrin to accuse the apostle Paul at Cesarea before the procurator, Felix. Acts xxiv, 1, 2. A. D. 60, (55.)

THADDÆ'US, (Gr. Θαδδαῖος,) a name in Mark's catalogue of the twelve apostles (Mark iii, 18) in the great majority of MSS. In Matthew's catalogue (Matt. x, 3) Lebbæus is probably the original reading. From a comparison with the catalogue of Luke (Luke vi, 16; Acts i, 13) it seems scarcely possible to doubt that the three names of Judas, Lebbæus, and Thaddæus were borne by one and the same person.

THA'HASH, (Heb. *Tach'ash*, תַּחַשׁ, *badger*,) the third son of Nahor by his concubine Reumah. Gen. xxii, 24. B. C. after 1920.

THA'MAH, (Ezra ii, 53)=TAMAH, (q. v.)

THA'MAR, (Matt. i, 3)=TAMAR, (q. v.)

THA'RA, (Luke iii, 34)=TERAH, (q. v.)

THAR'SHISH, a less correct form for TAR'SHISH, No. 2.

THEOPH'ILUS, (Gr. Θεόφιλος, *friend of God*,) the person to whom Luke inscribes his gospel and the Acts of the Apostles. Luke i, 3; Acts i, 1. We meet with a considerable number and variety of theories concerning him. The traditional connection of Luke with Antioch has disposed some to look upon Antioch as the abode of Theophilus, and possibly as the seat of his government. "We may safely reject the Patristic notion that Theophilus was either a fictitious person or a mere personification of Christian love. The epithet *κράτιστε* ('most excellent') is a sufficient evidence of his historical existence. It does not, indeed, prove that he was a governor, but it makes it most probable that he was a person of high rank. All that can be conjectured with any degree of safety concerning him comes to this, that he was a Gentile of rank and consideration who came under the influence of Luke, or under that of Paul, at Rome, and was converted to the Christian faith."—Smith, *Dictionary*, s. v.

THEU'DAS, (perhaps contraction of Gr. Θεόδοτος, or Θεόδωρος, *God-given*,) an insurgent mentioned by Gamaliel in his speech before the Sanhedrin, at the time of the arraignment of the apostles. Acts v, 35–39. He seems to have been a religious impostor, and to have had about 400 adherents, who were all slain or scattered.

THOM'AS, (Gr. Θωμᾶς, from Heb. *Tomâ*, תֹּמָא, *twin*,) also called *Didymus*, its Greek equivalent. **1. Name and Family.** Out of this name has grown the tradition that he had a twin sister, Lydia, or that he was a twin brother of our Lord; which last, again, would confirm his identification with Judas. (Compare Matt. xiii, 55.) He is said to have been born in Antioch, but is also considered by some a native of Galilee, like most of the other apostles. John xxi, 2.

2. Personal History. In the first three gospels we have an account of his call to the apostleship. Matt. x, 3; Mark iii, 18; Luke vi, 15. The rest that we know of him is derived from the Gospel of John. When Jesus declared his intention of going to Bethany, Lazarus being dead, Thomas, apprehensive of danger, said to the other disciples, "Let us also go, that we may die with him." John xi, 16. At the last supper, when Jesus was speaking of his departure, Thomas said unto him, "Lord, we know not whither thou goest; and how can we know the way?" Chap. xiv, 5. When Jesus appeared to the first assembly after his resurrection, Thomas for some reason was absent. The others told him, "We have seen the Lord." Thomas broke forth into an exclamation which conveys to us at once the vehemence of his doubt, and the vivid picture that his mind retained of his Master's form as he had last seen him lifeless on the cross. Chap. xx, 25. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." Turning to Thomas, he uttered the words which con-

vey as strongly the sense of condemnation and tender reproof as those of Thomas had shown the sense of hesitation and doubt: "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." The effect upon Thomas is immediate. Doubt is removed, and faith asserts itself strongly. The words in which he expresses his belief contain a high assertion of his Master's divine nature: "And Thomas answered and said unto him, My Lord and my God." The answer of our Lord sums up the moral of the whole narrative: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Chap. xx, 26-29. In the New Testament we hear of Thomas only twice again, once on the Sea of Galilee, with six other disciples, (chap. xxi, 2,) and again in the assembly of the apostles after the ascension. Acts i, 13. The earlier traditions, as believed in the fourth century, represent him as preaching in Parthia, or Persia, and as finally buried in Edessa. The later traditions carry him farther east. His martyrdom is said to have been occasioned by a lance. (Smith.)

3. Character. "His character is that of a man slow to believe, subject to despondency, seeing all the difficulties of a case, viewing things on the darker side, and yet full of ardent love for his Master."

TIBE'RIUS, (in full, Tiberius Claudius Nero Cæsar,) the second Roman emperor, successor of Augustus, who began to reign A. D. 14, and reigned until A. D. 37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome on the 16th of November, B. C. 45. He became emperor in his fifty-fifth year, after having distinguished himself as a commander in various wars, and having evinced talents of a high order as an orator and an administrator of civil affairs. He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honors to which his birth and supposed personal merits at length opened the way. Yet, on being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. Tiberius died at the age of seventy-eight, after a reign of twenty-three years. In Luke iii, 1, he is termed Tiberius Cæsar. John the Baptist, it is there said, began his ministry in the fifteenth year of his reign, an important chronological statement, helping to determine the year of Christ's birth and entrance on his public life. Smith, *Dictionary*, s. v.

TIB'NI, Heb. *Tibni'*, תִּבְנִי, perhaps *intelligent*,) the sixth king of Israel and son of Ginath. After the tragic death of Zimri there was a division among the people, "half followed Tibni . . . and half followed Omri." After a struggle lasting four years Omri's party prevailed, and, according to the brief account of the historian, "Tibni died, and Omri reigned." 1 Kings xvi, 21, 22. B. C. 929-925.

TIG'LATH-PILE'SER, (Heb. *Tiglath' Pile'ser*, תִּגְלַת פִּלְאֶסֶר, signification doubtful. In 1 Chron. v, 6, 26; 2 Chron. xxviii, 20, it is given less correctly as "Tilgath-pilneser,") the king of Assyria who attacked Samaria in the reign of Pekah, probably because the latter had withheld his tribute.

He "took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." 2 Kings xv, 29. When Rezin, king of Syria, and Pe-



FINAL ASSAULT OF DAMASCUS. FROM THE ASSYRIAN MONUMENTS.

kah were about to attack Jerusalem Ahaz applied to Assyria for assistance, and Tiglath-pileser, consenting to aid him, again appeared at the head of an army in these regions. He first marched, naturally, against Damascus, which he took, (2 Kings xvi, 9.) razing it to the ground, and killing Rezin, the Damascene monarch. After this, probably, he proceeded to chastise Pekah, whose country he entered on the north-east, where it bordered upon "Syria of Damascus." Here he overran the whole district to the east of Jordan, carrying into captivity "the Reubenites, the Gadites, and the half tribe of Manasseh." 1 Chron. v, 26. Before returning into his own land Tiglath-pileser had an interview with Ahaz at Damascus. 2 Kings xvi, 10.



CAPTIVITY OF THE INHABITANTS. FROM THE ASSYRIAN MONUMENTS.

This is all that Scripture tells us of Tiglath-pileser. **Monumental Records.** "Tiglath-pileser appears to have succeeded Pul, and to have been succeeded by Shalmaneser; to have been contemporary with Rezin, Pekah, and Ahaz.

From his own inscriptions we learn that his reign lasted *at least* seventeen years; that, besides warring in Syria and Samaria, he attacked Babylonia, Media, Armenia, and the independent tribes in the upper regions of Mesopotamia; and, finally, that he was (probably) not a legitimate prince but a usurper and the founder of a dynasty. The authority of Berosus and Herodotus, combined with the monumental indications, justifies us in concluding that the founder of the Lower Dynasty or Empire, the first monarch of the New Kingdom, was the Tiglath-pileser of Scripture. He reigned certainly from B. C. 747 to B. C. 730, and possibly a few years longer, being succeeded by Shalmeneser as early as B. C. 725. Tiglath-pileser's wars do not, generally, appear to have been of much importance. The destruction of Damascus, the absorption of Syria, and the extension of Assyrian influence over Judea, are the chief events of his reign. No palace or great building can be ascribed to this king."—Smith, *Dictionary*, s. v.

TIK'VAH, (Heb. *Tikvah'*, תִּקְוָה, *a cord, or hope*.)

1. The son of Harhas and father of Shallum, the husband of Huldah the prophetess. 2 Kings xxii, 14. B. C. before 624. He is called in 2 Chron. xxxiv, 22, *Tikvath*.

2. The father of Jahaziah, which latter was one of the rulers appointed by Ezra to superintend the divorcement of the Gentile wives after the captivity. Ezra x, 15. B. C. before 437.

TIK'VATH, (Heb. text, *Toku'hath*, תִּקְוַת; margin, *Tokhath'*, תִּקְחַת, *assemblage, or firmness*;) the father of Shallum, (2 Chron. xxxiv, 32)=*Tikvah*. 2 Kings xxii, 14.

TIL'GATH-PILNE'SER, (1 Chron. v, 6, 26; 2 Chron. xxviii, 20.) See TIGLATH-PILESER.

TY'LON, (Heb. *Tilon'*, תִּילֹן, or *Tulon'*, תִּילּוֹן, *gift, or scorn*;) the last-named of the four "sons" of Shimon, of the tribe of Judah. 1 Chron. iv, 20. B. C. perhaps 1451.

TIME'US, more correctly **TIMÆ'US**, (Gr. Τιμαῖος,) father of the blind beggar cured by Christ, (Mark x, 46,) the son being thence called **BAR-TIMEUS**, (q. v.)

TIM'NA, (Heb. *Timnā'*, תִּמְנָע, *restraint*.)

1. A concubine of Eliphaz, son of Esau, and mother of Amalek. Gen. xxxvi, 12. B. C. after 1740. In 1 Chron. i, 36, she is named (by an ellipsis) as a *son* of Eliphaz. She is probably the same as the sister of Lotan and daughter of Seir the Horite. Gen. xxxvi, 22; 1 Chron. i, 39.

2. A duke (or sheik) of Edom. Gen. xxxvi, 40; 1 Chron. i, 51; in Authorized Version "Timnah." B. C. about 1496.

TIM'NAH. See TIMNA, No. 2.

TI'MON, (Gr. Τιμων,) one of the seven, commonly called "deacons," appointed when the Hellenistic Jews at Jerusalem made complaint of partiality. Acts vi, 5. Nothing further is known of him certainly, but tradition makes him bishop of Bostra, and that he there suffered martyrdom.

TIMO'THEÛS, (Gr. Τιμόθεος, *honoring God*;) the Greek form of the name of *Timothy*. Acts xvi, 1; xvii, 14, etc.

TIM'OTHY, (Gr. *Τιμόθεος* = *Timotheus*), the convert and friend of Paul.

1. Family. Timothy was the son of one of those mixed marriages which, though unlawful, were quite frequent in the later periods of Jewish history. His mother was a Jewess, while his father (name unknown) was a Greek. Acts xvi, 1-3.

2. History. (1) **Early Life.** The picture of Timothy's early life, as drawn by the apostle Paul, represents a mother and grandmother, full of tenderness and faith, piously instructing him in the Scriptures, and training him to hope for the Messiah of Israel. 2 Tim. i, 5; iii, 15. Thus, though far removed from the larger colonies of Israelitish families, he was brought up in a thoroughly Jewish atmosphere; although he could hardly be called a Jewish boy, having never been admitted by circumcision within the pale of God's ancient covenant. (2) **Conversion.** Timothy was probably living at Lystra when Paul made his first visit to that city, and appears to have been converted at that time. Acts xiv, 6; compare 2 Tim. i, 5. No mention is made of Timothy until the time of Paul's second visit, but it is safe to assume that his spiritual life and education was under the care of the elders of the Church. Acts xiv, 23. (3) **Circumcision.** Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to Timothy (1 Tim. i, 18; iv, 14) as specially fit for missionary work; and Paul desired to have him as a companion. The apostle circumcised him, (Acts xvi, 3,) and Timothy was set apart as an evangelist by the laying on of hands. 1 Tim. iv, 14; 2 Tim. i, 6; iv, 5. (4) **Paul's Companion.** Henceforth Timothy was one of Paul's most constant companions. They and Silvanus, and probably Luke also, journeyed to Philippi, (Acts xvi, 12,) and there already the young evangelist was conspicuous at once for his filial devotion and his zeal. Phil. ii, 22. He seems to have been left behind at Philippi to watch over the infant Church. He appears at Berea, where he remained with Silas after Paul's departure, (Acts xvii, 14,) joining Paul at Athens. 1 Thess. iii, 2. From Athens he is sent back to Thessalonica, (*ib.*) as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens but to Corinth, and his name appears united with Paul's in the opening words of both the letters written from that city to the Thessalonians. 1 Thess. i, 1; 2 Thess. i, 1. Of the five following years of his life we have no record. When we next meet with him it is as being sent on in advance when the apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem, and Rome. Acts xix, 22. It is probable that he returned by the same route and met Paul according to a previous arrangement, (1 Cor. xvi, 11,) and was thus with him when the second epistle was written to the Church of Corinth. 2 Cor. i, 1. He returns with the apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth, and who had since found their way to Rome. Rom. xvi, 21. He forms one of the company of friends who go with Paul to Philippi and then sail by themselves, waiting for his arrival by a different ship. Acts xx, 3-6. We have no mention of him until he joins the apostle, probably soon after his arrival in Rome. He was with Paul when the Epistles to the Philippians, to the Colossians, and to Philemon were written. Phil. i, 1; ii, 19; Col. i, 1; Philem. 1. It follows from 1 Tim. i, 3, that he and Paul, after the release of the latter from his imprisonment, revisited the proconsular Asia, that the apostle then continued his journey to Macedonia, while the disciple

remained, half-reluctantly, even weeping at the separation, (2 Tim. i, 4,) at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. He had to exercise rule over presbyters, some older than himself, (1 Tim. iv, 12,) to render judgments, (chap. v, 1, 19, 20,) to regulate the almsgiving and sisterhood of the Church, (vers. 3-10,) and ordain presbyters and deacons. Chap. iii, 1-13. These duties, together with the danger of being entangled in the disputes of rival sects, made Paul very anxious for the steadfastness of his disciple. Among his last recorded words Paul expresses his desire to see him again. 2 Tim. iv, 9, 21. It is uncertain whether Timothy was able to fulfill these last requests of the apostle, or that he reached Rome before his death, although some have seen in Heb. xiii, 23, an indication that he shared Paul's imprisonment. **Legends.** According to an old tradition Timothy continued to act as bishop of Ephesus, and suffered martyrdom under Domitian or Nerva.

DIFFICULTY.—"He took and circumcised Timotheus." Acts xvi, 1, 3. Paul's conduct in circumcising Timotheus has been considered inconsistent with his principle and conduct in refusing to circumcise Titus. Gal. ii, 3, 4. "The two cases are, however, entirely different. In the latter there was an attempt to enforce circumcision as necessary to salvation; in the former it was performed as a voluntary act, and simply on prudential grounds."—Haley, *Discrepancies*, p. 260.

TIRAS, (Heb. *Tiras'*, תִּירָס,) the youngest son of Japheth, the son of Noah. Gen. x, 2. B. C. after 2347. Several efforts have been made to identify his descendants, ancient authorities generally fixing on the Thracians.

TIRHA'KAH, or **TIR'HAKAH**, (Heb. *Tirha'kah*, תִּרְהַקָּה,) the Ethiopian king in the south of Egypt, and opponent of Sennacherib. 2 Kings xx, 9; Isa. xxxvii, 9. The king of Assyria was waging war against Hezekiah when intelligence was received that Tirhakah was advancing against him. Upon hearing this he sent a second time, demanding the surrender of Jerusalem. B. C. probably 710.

TIRHA'NAH, or **TIR'HANAH**, (Heb. *Tirchanah'*, תִּרְחַנָּה, *favor*,) the second son of Caleb the Hezronite by his concubine Maachah. 1 Chron. ii, 48.

TIR'ZAH, (Heb. *Tirtsah'*, תִּרְצָה, *delight*,) the youngest of the five daughters of Zelophehad. Num. xxvi, 33; xxvii, 1; xxxvi, 11; Josh. xvii, 3. B. C. 1452. This was the case that gave rise to the Levirate provision, that in the event of a man dying without male children his property should pass to his daughters.

TITUS, (a common Latin name, Grecized *Títos*,) a fellow-laborer of Paul. We find no mention of Titus in the Acts, and must draw materials for a biography of him from 2 Corinthians, Galatians, and Titus, combined with 2 Timothy. If, as seems probable, the journey mentioned in Gal. ii, 1, 3, is the same as that recorded in Acts xv, then Titus was closely associated with Paul at Antioch, and accompanied him and Barnabas thence to Jerusalem. At Troas the apostle was disappointed in not meeting Titus, (2 Cor. ii, 13,) who had been sent on a mission to Corinth; but in Macedonia Titus joined him. Chap. vii, 6, 7, 13-15. He was sent back to Corinth, in company with two other trustworthy Christians, bearing the second epistle to

the Corinthians, and with the earnest request that he would attend to the collection being taken for the poor Christians of Judea. Chap. viii, 6. 17. The "brethren" (ἀδελφοί) who took the first epistle to Corinth (1 Cor. xvi, 11, 12) were doubtless Titus and his companion, whoever he may have been. In the interval between the first and second imprisonment of Paul at Rome he and Titus visited Crete. Tit. i, 5. Here Titus remained and received a letter written to him by the apostle. From this letter we learn that Titus was originally converted through Paul's instrumentality. Chap. i, 4. Next we learn the various particulars of the responsible duties which he had to discharge in Crete. He is to complete what Paul had been obliged to leave unfinished, (chap. i, 5,) and to organize the Church throughout the island by appointing presbyters in every city. Next he is to control and bridle (ver 11) the restless and mischievous Judaizers, and he is to be peremptory in so doing. Ver. 13. He is to urge the duties of a decorous and Christian life upon the women, (chap. ii, 3-5,) some of whom, possibly, had something of an official character. Vers. 3, 4. The notices which remain are more strictly personal. Titus is to look for the arrival in Crete of Artemas and Tychicus, (chap. iii, 12,) and then he is to hasten to join Paul at Nicopolis, where the apostle is proposing to pass the winter. Zenas and Apollos are in Crete, or expected there; for Titus is to send them on their journey, and supply them with whatever they need for it. Chap. iii, 13. Whether Titus did join the apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what Paul wrote at no great interval of time afterward, (2 Tim. iv, 10;) for Dalmatia lay to the north of Nicopolis, at no great distance from it. From the form of the whole sentence it seems probable that this disciple had been with Paul in Rome during his final imprisonment. **Tradition.** The traditional connection of Titus with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age. The modern capital, *Candia*, appears to claim the honor of being his burial-place. In the fragment by the lawyer Zenas, Titus is called bishop of Gortyna. Lastly, the name of Titus was the watchword of the Cretans when they were invaded by the Venetians. (Smith, *Dictionary*, s. v.)

TO'AH, (Heb. *To'ach*, תֹּאחַ, *lowly*.) son of Zuph and father of Eliel, ancestor of Samuel and Heman, (1 Chron. vi, 34;) called *Tohu* (1 Sam. i, 1) and *Nahath*. 1 Chron. vi, 26.

TOB-ADONI'JAH, (Heb. *Tób Adoniyáh'* טוֹב אֲדוֹנִיָּה, *good is Adonijah*,) one of the Levites sent by Jehoshaphat through the cities of Judah to teach the law to the people. 2 Chron. xvii, 8. B. C. 912.

TOBI'AH, (Heb. *Tobiyah'*, טוֹבִיָּה, *goodness of Jehovah*.)

1. "The children of Tobiah" were one of the families returning with Zerubbabel who were unable to prove their kinship with Israel. Ezra ii, 60; Neh. vii, 62. B. C. before 536.

2. One of the leading opponents to the rebuilding of Jerusalem under Nehemiah. Tobiah was formerly a slave at the Persian court, and had probably, as a favorite, been appointed governor of the Ammonites. Neh. ii, 10, 19. Tobiah, though a slave (Neh. ii, 10, 19) and an Ammonite, found

means to ally himself with a priestly family, and his son Johanan married the daughter of Meshullam, the son of Berechiah, while he himself was the son-in-law of Shechaniah, the son of Arah, (Neh. vi, 18,) and these family relations created for him a strong faction among the Jews. He and SANBALLAT, (q. v.,) on receiving intelligence of the expected arrival of Nehemiah, were greatly exasperated, and endeavored to terrify him by asking whether he intended to rebel against the king. Nehemiah replied that they had no authority of any kind in Jerusalem, and did not allow himself to be intimidated. Chap. ii, 19, 20. When he heard that the building of the walls had been actually commenced, Tobiah, in unmingled scorn, declared, "Even that which they build, if a fox go up, he shall even break down their stone wall." Chap. iv, 3. Then followed the league against the Jews entered into by Sanballat and Tobiah with the surrounding nations. Ver. 7, *sq.* After that an unsuccessful attempt was made to inveigle Nehemiah into a conference in the valley of Ono. Chap. vi, 1, *sq.* Still later we find Tobiah carrying on a secret correspondence with the Jewish nobles hostile to Nehemiah. Chap. vi, 17-19.

TOBI'JAH, (same as TOBIAH, [q. v.])

1. One of the Levites sent by Jehoshaphat to teach the law in the cities of Judah. 2 Chron. xvii, 8. B. C. 912.

2. One of the captivity in the time of Zechariah, in whose presence the prophet was commanded to take crowns of silver and gold and put them on the head of Joshua the high-priest. Zech. vi, 10, 14. B. C. 519.

TOGAR'MAH, (Heb. *Togarmah'*, תֹּגַרְמָה, meaning doubtful,) a son of Gomer and brother of Ashkenaz and Riphath. Gen. x, 3; 1 Chron. i, 6. B. C. after 2347. The descendants of Togarmah are mentioned among the merchants who trafficked with Tyre in "horses, horsemen, and mules," (Ezek. xxvii, 14;) and are also named with Persia, Ethiopia, and Libya, as followers of Gog, the chief prince of Meshech and Tubal. Chap. xxxviii, 5, 6.

TO'HU, (Heb. *To'chu*, תָּחֻ, *lowly*;) 1 Sam. i, 1; the same as *Toah*, (1 Chron. vi, 34,) or *Nahath*. Ver. 26.

TO'Ï, (Heb. *Toï'*, תֹּעִי, *error*;) the king of Hamath on the Orontes in the time of David. When the latter defeated the Syrian king, Hadadezer, Toi's powerful enemy, Toi sent his son Joram (or Hadoram) to congratulate him upon his victory, and to make presents of gold, silver, and brass. 2 Sam. viii, 9, 10. B. C. about 1040.

TO'LA, (Heb. *Tola'*, תּוֹלַע, *a worm*.)

1. The eldest son of Issachar. Gen. xlvi, 13; 1 Chron. vii, 1. B. C. 1706. His six sons (chap. vii, 2) became progenitors of the Tolaites, (Num. xxvi, 23,) which numbered in David's time 22,600 fighting men. 1 Chron. vii, 2.

2. Judge of Israel. He was the son of Puah, of the tribe of Issachar. He succeeded Abimelech in the judgeship, and ruled Israel twenty-three years in Shamir, Mount Ephraim, where he died and was buried. Judg. x, 1, 2. B. C. 1206-1183.

TOÛ, (Heb. same, תֹּעִי,) (1 Chron. xviii, 9, 10)=TOI, (q. v.)

TROP'HIMUS, (Gr. *Τρόφιμος*, *nutritious*,) a companion of the apostle Paul. He was a native of Ephesus in Asia Minor, and, together with Tychicus, accompanied Paul in his third missionary journey, when returning from Macedonia toward Syria. Acts xx, 4. Trophimus went to Jerusalem, where he was the innocent cause of the tumult in which the apostle was apprehended. Acts xxi, 27-29. In 2 Tim. iv, 20, Paul writes that he had left Trophimus in ill health at Miletus. Of further details we are ignorant.

TRYPHE'NA, (Gr. *Τρύφαινα*, *luxurious*,) a Christian woman of Rome to whom, in connection with Tryphosa, Paul sent a special salutation. Rom. xvi, 12.

TRYPHO'SA, (Gr. *Τρυφῶσα*, *luxurious*.) See TRYPHENA.

TU'BAL, (Heb. *Tubal'*, תובל, meaning uncertain,) one of the seven sons of Japheth. Gen. x, 2; 1 Chron. i, 5. B. C. after 2347. He is thought to have been the founder of the Tiberani, said by the scholiasts to have been a Scythian tribe.

TU'BAL-CAIN, (Heb. *Tu'bal Ka'yin*, תובל קין, meaning uncertain,) the son of Lamech by his wife Zillah, who is described (Gen. iv, 22) as "hammering all kinds of cutting things in brass and iron"—the inventor of edge tools. B. C. about 3875.

TYCH'ICUS, (Gr. *Τύχικος*, *fateful*.) one of Paul's fellow-laborers. We first meet him as a companion of the apostle during a portion of his return journey from the third missionary tour. Acts xx, 4. He is there expressly called (with Trophimus) a native of Asia Minor; but while Trophimus went with Paul to Jerusalem (Acts xxi, 29) Tychicus was left behind in Asia, probably at Miletus. Acts xx, 15, 38. In Paul's first imprisonment he was with the apostle again, as we see from Col. iv, 7, 8; Ephes. vi, 21, 22. The next reference to him is in Tit. iii, 12. Here Paul (writing possibly from Ephesus) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. In 2 Tim. iv, 12, (written at Rome during the second imprisonment,) he says, "I am herewith sending Tychicus to Ephesus." There is much probability in the conjecture that Tychicus was one of the two "brethren" (Trophimus being the other) who were associated with Titus (2 Cor. viii, 16-24) in conducting the business of the collection for the poor Christians in Judea. (Smith, *Dictionary*, s. v.)

TYRAN'NUS, (Gr. *Τύραννος*, *sovereign*,) the man in whose school Paul taught for two years during his sojourn at Ephesus. Acts xix, 9. The fact that he taught in his school after quitting the synagogue favors the opinion that he was a Greek, but whether he was a convert is uncertain.

U'CAL, (Heb. *Ukal'*, אַכַּל, or *Ukkal'*, אַכַּל,) a word which occurs as a proper name in the received version of Prov. xxx, 1: "The man spake unto Ithiel, even unto Ithiel and Ucal." Most great authorities indorse this translation, and regard these two persons as disciples of "Agur the son of Jakeh," a Hebrew teacher whose authorship of this unique chapter has rescued his name from obscurity; but the passage is very obscure. By slightly varying the punctuation it has been translated, "I have labored for God, and have obtained," (Cocceius;) "I have wearied myself for

God, and have given up the investigation," (J. D. Michaelis;) "I have wearied myself for God, and have fainted," (Bertheau;) "I have wearied myself for God, and I became dull," (Hitzig,) etc. If either of these views be correct, the repetition of the first clause of the sentence is merely for poetical effect. Bunsen, however, supposes the speaker to have given himself a symbolical name, somewhat in the manner of the English Puritans, and translates, "The saying of the man 'I-have-wearied-myself-for-God:' I have wearied myself for God, and have fainted away." Dr. Davidson, with greater accuracy, reads: "I am weary, O God, I am weary, O God, and am become weak." Ewald combines the two names into one, which he renders, "God-be-with-me-and-I-am-strong," and bestows it upon a character whom he supposes to engage in a dialogue with Agur. Keil follows Ewald's translation of the names, but disjoins them, and regards the first as typifying the reverential believers in God among Agur's disciples, and the second the self-righteous free-thinkers "who thought themselves superior to the revealed law, and in practical atheism indulged the lusts of the flesh."

U'ËL, (Heb. *Uel'*, אֱאֵל, *will of God*;) one of the sons of Bani. He is mentioned in Ezra x, 34, as one of those who "gave their hands that they would put away" their Gentile wives after the captivity. B. C. 456.

UK'NAZ, (the marginal reading of "even Kenaz," 1 Chron. iv, 15,) grandson of Caleb, the son of Jephunneh. See KENAZ.

U'LAM, (Heb. *Ulam'*, אֹלָם, *porch*.)

1. A son of Sheresh and father of Bedan, of the tribe of Manasseh. B. C. 1444. Mentioned only in the genealogical record. 1 Chron. vii, 16, 17.

2. The first-born of Eshek, a direct descendant from Mephibosheth, the grandson of King Saul; lived about B. C. 588. His sons and grandsons, numbering 150, were famous as archers and "mighty men of valor." 1 Chron. viii, 39, 40.

UL'LA, (Heb. *Ulla'*, עֲלָא, *yoke*.) 1 Chron. vii, 39. A descendant of Asher and father of three of the "chief of the princes" of the tribe. B. C. about 1014.

UN'NI, (Heb. *Unni'*, עֲנִי, *depressed, or heard of Jehovah*.)

1. A relative of Heman the singer, who, with other Levites, was appointed, by order of King David, to perform on the psaltery in the tabernacle service. B. C. 1043. 1 Chron. xv, 18, 20.

2. A Levite employed in the musical service of the temple after the return from captivity. B. C. 535. Neh. xii, 9. This name should be written *Unno*, Heb. עֲנוּ.

UR, (Heb. same, אֹר, *light*;) mentioned 1 Chron. xi, 35, as the father of Eliphaz, one of David's "valiant men." B. C. about 1043. There is evident confusion at this point in the genealogical list, both here and in the parallel passage, 2 Sam. xxiii, 34. Hephher must either be regarded as another name for Ur, or else omitted as an error in copying. The phrase "the son of" should be erased from 2 Sam xxiii, 34, and Ahasbai and Ur might then be identified.

U'RI, (Heb. *Uri'*, אורי, *fiery*.)

1. The father of Bezaleel, one of the architects of the tabernacle. He was of the tribe of Judah and the son of Hur. Exod. xxxi, 2; xxxv, 30; xxxviii, 22; 1 Chron. ii, 20; 2 Chron. i, 5. B. C. before 1491.

2. The father of Geber, Solomon's purveying officer in Gilead. 1 Kings iv, 19. B. C. before 1014.

3. One of the temple porters who put away his Gentile wife after the exile. Ezra x, 24. B. C. 456.

URI'AH, (Heb. *Uriyah'*, אוריה, and *Uriya'hu*, אוריהו, *flame of Jehovah*.)

1. One of David's heroes (1 Chron. xi, 41; 2 Sam. xxiii, 39) and husband of Bathsheba. He was a Hittite. His name, however, and his manner of speech (2 Sam. xi, 11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam. The time of the illicit intercourse between David and his wife, Uriah was in camp with Joab; but when the king was informed by Bathsheba that she was with child by him, he ordered Uriah to come to Jerusalem, on the pretext of asking news of the war—really in the hope that his return to his wife might cover the shame of his own crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. On the morning of the third day David sent him back to the camp with a letter containing the command to Joab to cause his destruction in the battle. The device of Joab was to observe the part of the wall of Rabbath-Ammon where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss. The messenger, as instructed by Joab, calmly continued, and ended the story with the words: "Thy servant also, Uriah the Hittite, is dead." 2 Sam. xi, 25. B. C. about 1035.

2. A priest in the reign of Ahaz, who is introduced in Scripture history as a witness to Isaiah's prophecy concerning Maher-shalal-hash-baz. Isa. viii, 2. B. C. about 742. He is probably the same as Urijah, the priest who built the idolatrous altar for King Ahaz. 2 Kings xvi, 10, *sq.*, "Urijah." He was probably high-priest at the time, succeeding to Azariah, who was high-priest in the reign of Uzziah, and was succeeded by that Azariah who was high-priest in the reign of Hezekiah. Hence it is likely that he was son of the former and father of the latter.

3. A priest of the family of Hakkoz, (Authorized Version, "Koz,") who supported Ezra while reading the law to the people. ("Urijah," Neh. viii, 4.) B. C. 457. He is probably the same with the father of Meremoth. Ezra viii, 33; Neh. iii, 4, 21.

URI'AS, the Greek form of *Uriah*, the husband of Bathsheba. Matt. i, 6.

U'RIEL, (Heb. *Uriël'*, אוריאל, *flame of God*.)

1. A Levite of the family of Kohath. His father's name was Uzziah. 1 Chron. vi, 24.

2. Chief of the Kohathites, who assisted, with 120 of his brethren, in

bringing the ark from the house of Obed-edom. 1 Chron. xv, 5, 11. B. C. about 1042.

3. Uriel of Gibeah was the father of Maachah, or Michaiah, wife of Rehoboam and mother of Abijah. 2 Chron. xiii, 2. B. C. before 974. In chap. xi, 20, she is called the daughter (=granddaughter) of Absalom.

URI'JAH.

1. 2 Kings xvi, 10, *sq.*=URIAH, No. 2.

2. Neh. iii, 4, 21=URIAH, No. 3.

3. The son of Shemaiah of Kirjath-jearim, who prophesied in the days of Jehoiakim. When the king sought his death he fled to Egypt, but his re-



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treat was soon discovered. Elnathan brought him to Jehoiakim, who put him to death and cast his body among the graves of the common people. Jer. xxvi. 20-23. B. C. about 609.

U'THAI, or **U'THAIÏ**, (Heb. *Uthay'*, עֲתֵי, *helpful.*)

1. The son of Ammihud, of the children of Pharez, the son of Judah. He resided at Jerusalem after the return from Babylon. 1 Chron. ix, 4. B. C. about 536.

2. One of the sons of Bigvai, who returned with seventy males in the second caravan with Ezra. Ezra viii, 14. B. C. about 457.

UZ, (Heb. *Uts*, עֵץ, perhaps *wooded.*)

1. A son of Aran (Gen. x, 23; 1 Chron. i, 17) and a grandson of Shem. B. C. about 2247.

2. A son of Nahor by Milcah. Gen. xxii, 21. Authorized Version, *Huz*.

3. A son of Dishan and grandson of Seir. Gen. xxxvi, 28. B. C. about 1840.

U'ZAÏ, or **U'ZAI**, (Heb. *Uzay'*, אָזַי, *strong,*) the father of Palal, one of those who assisted in rebuilding the walls of Jerusalem. Neh. iii, 25. B. C. before 447.

U'ZAL, (Heb. *Uzal'*, אָזַל, perhaps *separate*,) the sixth of the thirteen sons of Joktan, a descendant of Shem. Gen. x, 27; 1 Chron. i, 21. B. C. after 2247. Authorities quite generally agree that Sanaa, the metropolis of Yemen, is the modern name of the Uzal founded by this person.

UZ'ZA, (Heb. *Uzza'*, עֵזָא, *strength*.)

1. The proprietor, apparently, of (or the person after whom was named) the garden in which Manasseh and Amon were buried. 2 Kings xxi, 18, 26. B. C. before 643.

2. (1 Chron. vi, 29.) See UZZAH, No. 2.

3. The older of the two sons of Ehud the Benjamite, born to him after the removal of his former children. 1 Chron. viii, 7.

4. The "children of Uzza" were a family of Nethinim who returned with Zerubbabel. Ezra ii, 49; Neh. vii, 51. B. C. before 536.

UZ'ZAH, (Heb. *Uzzah'*, עֵזָה, *strength*.)

1. One of the sons of Abinadab of Kirjath-jearim. He, with his brother Ahio, accompanied the ark when David sought to remove it to Jerusalem. When the procession had reached the threshing-floor of Nachon the oxen drawing the cart upon which the ark was placed stumbled. Uzzah, who was walking beside it, put out his hand to prevent its falling. He died immediately, being smitten by God on account of his offense. The event produced a profound sensation, and David, fearing to carry the ark any farther, had it placed in the house of Obed-edom. 2 Sam. vi, 3-10; 1 Chron. xiii, 7, 9, 11. B. C. 1045.

DIFFICULTY.—Why was Uzzah so severely punished? is a question variously answered. We think the following answer correct: "According to Num. iv, the ark was not only to be moved by none but Levites, but it was to be carried on the shoulders; and in ver. 15 even the Levites were expressly forbidden to touch it on pain of death. But instead of taking these instructions as their rule, they had followed the example of the Philistines when they sent back the ark, (1 Sam. vi, 7, sq.) and had placed it upon a new cart and directed Uzzah to drive it, while, as his conduct on the occasion clearly shows, he had no idea of the unapproachable holiness of the ark of God, and had to expiate his offense with his life, as a warning to all the Israelites."—Keil and Delitzsch, *Commentary, in loco*.

2. A Levite of the sons of Merari, the son of Shimei and father of Shimea. 1 Chron. vi, 29. B. C. before 1041.

UZ'ZI, (Heb. *Uzzi'*, עֵזִי, *strong, or my strength*.)

1. Son of Bukki and father of Zerariah, in the line of the high-priests. 1 Chron. vi, 5, 51; Ezra viii, 4. B. C. before 1171. Josephus (*Ant.*, v, 11, 5) relates that after Ozi (Uzzi) of the family of Eleazar, Eli of the family of Ithamar received the high-priesthood. But the circumstances that led to the transfer of this honor are unknown.

2. Son of Tola, the son of Issachar. 1 Chron. vii, 2, 3. B. C. after 1706.

3. Son of Bela, of the tribe of Benjamin. 1 Chron. vii, 7. B. C. after 1706.

4. The son of Michri and father of Elah, among the ancestors of a Benjamite house which settled at Jerusalem after the return from captivity. 1 Chron. ix, 8. B. C. before 536.

5. A Levite, son of Bani, and overseer of the Levites dwelling at Jerusalem in the time of Nehemiah. Neh. xi, 22. B. C. 536.

6. A priest, chief of the course of Jedaiah in the time of Joiakim the

high-priest. Neh. xii, 19. He is probably the same with one of the priests who assisted Ezra in the dedication of the wall of Jerusalem. Neh. xii, 42. B. C. about 500.

UZZI'A, (Heb. *Uzziya'*, עֲזִיָּא, probably for *Uzziah*,) the "Ashterathite" (that is, from Ashtaroth, beyond Jordan) who was one of David's warriors. 1 Chron. xi, 44. B. C. 1047.

UZZI'AH, (Heb. *Uzziyah'*, עֲזִיָּה, *strength of Jehovah*.)

1. The tenth king of Judah.

1. Name and Family. In some passages his name appears in the lengthened form Azariah, which Gesenius attributes to an error of the copyists. This is possible, but there are other instances of the princes of Judah changing their names on succeeding to the throne. His father was Amaziah, who was slain by conspirators.

2. History. (1) **Chosen King.** After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne at the age of sixteen. 2 Kings xiv, 21. B. C. 810. (2) **Wars.** He began his reign by a successful expedition against his father's enemies, the Edomites, who had revolted from Judah in Jehoram's time, eighty years before, and penetrated as far as the head of the Gulf of Akaba, where he took the important place of Elath. 2 Kings xiv, 22; 2 Chron. xxvi, 1, etc. Uzziah waged other victorious wars in the south, especially against the Mehunim, or people of Maân, and the Arabs of Gurbaal. Toward the west Uzziah fought with equal success against the Philistines, leveled to the ground the walls of Gath, Jabneh, and Ashdod, and founded new fortified cities in the Philistine territory.



AN ANCIENT TOWER.

(3) **Reign.** Uzziah strengthened the walls of Jerusalem, and was a great patron of agriculture. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him. 2 Chron. xxvi, 5. So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon. During his reign an earthquake occurred which was apparently very serious in its consequences, for it is alluded to

as a chronological epoch by Amos, (chap. i, 1,) and mentioned in Zech. xiv, 5, as a convulsion from which the people “fled.” (4) **Sin and Death.** The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high-priest Azariah and eighty others. (See Exod. xxx, 7, 8; Num. xvi, 40; xviii, 7.) The king was enraged at their resistance, and, as he pressed forward with his censer was suddenly smitten with leprosy. Uzziah was “buried with his fathers,” yet apparently not actually in the royal sepulchers. 2 Chron. xxvi, 23. B. C. about 758. (Smith.)

2. A Kohathite Levite and ancestor of Samuel. 1 Chron. vi, 24. B. C. perhaps 1300.

3. Father of Jehonathan, one of David’s overseers. 1 Chron. xxvii, 25. B. C. about 1015.

4. Father of Athaiah or Uthai, resident in Jerusalem after the exile. Neh. xi, 4. B. C. before 536.

5. A priest of the sons of Harim who had taken a foreign wife in the days of Ezra. Ezra x, 21. B. C. 456.

UZZI’EL, or **UZ’ZIEL**, (Heb. *Uzziel*’, עֲזִיָּאל, *strength of God*.)

1. Fourth son of Kohath, father of Mishaël, Elzaphan or Elizaphan, and Zithri, and uncle to Aaron. Exod. vi, 18, 22; Lev. x, 4. B. C. about 1530.

2. A Simeonite captain, son of Ishi, in the days of Hezekiah. 1 Chron. iv, 42. B. C. about 712.

3. Head of a Benjamite house, of the sons of Bela. 1 Chron. vii, 7. B. C. after 1706.

4. A musician, of the sons of Heman, in David’s reign. 1 Chron. xxv, 4. B. C. about 1015.

5. A Levite, of the sons of Jeduthun, who took an active part in purifying the temple in the days of Hezekiah. 2 Chron. xxix, 14, 19. B. C. 726.

6. Son of Harhaiah, probably a priest in the days of Nehemiah who took part in repairing the wall. Neh. iii, 8. He is described as “of the goldsmiths,” that is, of those priests whose hereditary office it was to repair or make the sacred vessels. B. C. about 445.

VAJEZ’ATHA, or **VAJEZA’THA**, (Heb. *Vayezatha*’, וַיְעִזָּא, *pure*, or *strong*;) one of the ten sons of Haman whom the Jews slew in Shushan. Esth. ix, 9. B. C. about 509.

VANI’AH, (Heb. *Vanyah*’, וַנְיָה, *Jah is praise*;) one of the “sons of Bani,” and an Israelite who divorced his Gentile wife after the captivity. Ezra x, 36. B. C. 456.

VASH’NI, (Heb. *Vashni*’, וַשְׁנִי, *my strength*;) the name, according to 1 Chron. vi, 28, of Samuel’s elder son, which is given in 1 Sam. viii, 2, as JOEL, (q. v.,) No. 1. The true reading should be וַשְׁנִי, “the second;” and the name of Joel has dropped out.

VASH’TI, (Heb. *Vashti*’, וַשְׁתִּי, *a beauty*;) the queen of Ahasuerus, (Xerxes,) who, because she refused to obey the king and exhibit herself to the guests at the royal banquet, was deposed. Esth. i, 9-ii, 1. B. C. about 519.

VOPH'SI, (Heb. *Vophsi'*, וִפְסִי, *additional*, or *rich*,) the father of Nabbi, one of the explorers of Canaan. Num. xiii, 14. B. C. 1490.

ZA'AVAN, (Heb. *Zaavan'*, זַעֲוָן, *unquiet*,) the second-named of the three sons of Ezer and a Horite chief. Gen. xxxvi, 27; 1 Chron. i, 42, "Zavan." B. C. before 1780.

ZA'BAD, (Heb. *Zabad'*, זָבָד, *gift*.)

1. Son of Nathan, son of Attai, son of Ahlai, Sheshan's daughter, (1 Chron. ii, 31-37,) and hence called son of Ahlai. 1 Chron. xi, 41 B. C. 1047. He was one of David's mighty men, but none of his deeds have been recorded.

2. An Ephraimite, son of Tahath and father of Shuthelah, 2. 1 Chron. vii, 21.

3. Son of Shimeath, an Ammonitess; an assassin who, with Jehozabad, slew King Joash, according to 2 Chron. xxiv, 26. B. C. 839. The assassins were both put to death by Amaziah, but their children were spared, (chap. xxv, 3, 4,) in obedience to the law of Moses. Deut. xxiv, 16. In 2 Kings xii, 21, his name is written, probably more correctly, Jozachar.

4, 5, 6. Three Israelites, "sons" respectively of Zattu, (Ezra x, 27,) Hashum, (chap. x, 33,) and Nebo, (chap. x, 43,) who divorced their Gentile wives after the captivity. B. C. 456.

ZAB'BAI, or **ZABBA'I**, (Heb. *Zabbay'*, זַבַּי, meaning unknown.)

1. One of the "sons" of Bebai who divorced his Gentile wife. Ezra x, 28. B. C. 456.

2. Father of the Baruch who assisted in repairing the walls of Jerusalem after the exile. Neh. iii, 20. B. C. 445.

ZAB'BUD, (Heb. *Zabbud'*, זַבְּוּד,) a "son" of Bigvai, who returned from Babylon with Ezra. Ezra viii, 14. B. C. 459.

ZAB'DI, (Heb. *Zabdi'*, זַבְדִּי, *gift of Jehovah*.)

1. The son of Zerah and grandfather of Achan, of the tribe of Judah. Josh. vii, 1, 17, 18. B. C. before 1451.

2. The third of the nine sons of Shimhi the Benjamite. 1 Chron. viii, 19. B.-C. about 1450.

3. The Shiphmite, (that is, inhabitant of Shepham,) and David's custodian of wine-cellars. 1 Chron. xxvii, 27. B. C. about 1015.

4. Son of Asaph the minstrel and grandfather of Mattaniah, a prominent Levite in the time of Nehemiah. Neh. xi, 17. B. C. 445.

ZAB'DIEL, (Heb. *Zabdiël'*, זַבְדִּיֵּאל, *gift of God*.)

1. The father of Jashobeam, which latter was commander of the first division of David's army. 1 Chron. xxvii, 2. B. C. about 1015.

2. The "son of Hagedolim," (that is, "mighty men of valor,") who was overseer of 128 of the captives returned from the captivity. Neh. xi, 14. B. C. 445.

ZA'BUD, (Heb. *Zabud'*, זָבֻד, *given*,) the son of Nathan. 1 Kings iv, 5. He is described as a priest, (Authorized Version, "principal officer,") and

as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David. 2 Sam. xv, 37; xvi, 16; 1 Chron. xxvii, 33. B. C. 1014.

ZAB'ULON, the Greek form of the name *Zebulun*. Matt. iv, 13, 15; Rev. vii, 8.

ZAC'CAI, (Heb. *Zakkay'*, זַכַּי, *pure*.) The sons of Zaccai, to the number of 760, returned with Zerubbabel. Ezra ii, 9; Neh. vii, 14. B. C. before 536.

ZACCHE'US, more properly **ZACCHÆ'US**, (Gr. *Zakchaios*, for Heb. *Zaccai*;) a chief publican (Gr. *'αρχιτελώνης*) residing at Jericho, who, being short of stature, climbed up into a sycamore-tree in order that he might see Jesus as he passed through that town. When Jesus came to the tree he paused, looked up, and calling Zacchæus by name, bade him hasten and come down, because he intended to be a guest at his house. With undisguised joy Zacchæus hastened down and welcomed the Master. The people murmured, saying, "That he was gone to be a guest with a man that is a sinner." Zacchæus was especially odious, as being a Jew and occupying an official rank among the tax-gatherers, which would indicate unusual activity in the service of the Roman oppressors. He seems to have been deeply moved by the consideration shown him by Jesus, and, before all the people, made the vow which attested his penitence: "Behold the half of my goods, Lord, I hereby give to the poor; and whatever fraudulent gain I ever made from any one, I now restore fourfold," greater restitution than the law required. Num. v, 7. Jesus thereupon made the declaration, "This day is salvation come to this house, forasmuch as he also is [in the true spiritual sense] a son of Abraham." Luke xix, 1-10.

ZAC'CHUR, (Num. xiii, 4.) See ZACCUR, No. 1.

ZAC'CUR, (Heb. *Zakkur'*, זַכּוּר, *mindful*.)

1. The father of Shammua, the Reubenite spy. Num. xiii, 4. B. C. before 1490.

2. Son of Hamuel and father of Shimei. 1 Chron. iv, 26; Authorized Version, Zacchur. B. C. before 1450.

3. A Levite, and third-named of the four "sons of Merari by Jaaziah." 1 Chron. xxiv, 27. B. C. 1015.

4. Son of Asaph the singer and leader of the third course of Levitical musicians. 1 Chron. xxv, 2, 10; Neh. xii, 35. B. C. about 1015.

5. The son of Imri, who assisted Nehemiah in rebuilding the city wall. Neh. iii, 2. B. C. 445.

6. A Levite, or family of Levites, who signed the covenant with Nehemiah. Neh. x, 12. B. C. 445.

7. A Levite whose son or descendant, Hanan, was one of the treasurers over the treasuries appointed by Nehemiah. Neh. xiii, 13. B. C. 434.

ZACHARI'AH, (another form of ZECHARIAH,) the son of Jeroboam II., the last of the house of Jehu and fourteenth king of Israel. He ascended the throne upon the death of his father. 2 Kings xiv, 29. B. C. about 773. He reigned only six months, being slain by Shallum. Chap. xv, 8-10.

ZACHARI'AS, (*Zacharias*, Greek form of Heb. *Zechariah*.)

1. Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the temple. Matt. xxiii, 35; Luke xi, 51. **Identification.**

There has been much dispute who this Zacharias was. Many of the Greek fathers have maintained that the father of John the Baptist is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zechariah, the son of Jehoiada. 2 Chron. xxiv. 20, 21.

2. Father of John the Baptist. Luke i, 35, *sq.* B. C. before 8.

ZA'CHER, (Heb. *Ze'ker*, זָכָר, *memorial*,) one of the sons of Jehiel, the father or founder of Gibeon, by his wife Maachah. 1 Chron viii, 31; called (chap. ix, 37) *Zechariah*.

ZA'DOK, (Heb. *Tsadok'*, צָדוֹק, *just*.)

1. Son of Ahitub, and, with Abiathar, high-priest in the time of David. He was of the house of Eleazar, the son of Aaron, (1 Chron. xxiv, 3,) and eleventh in descent from Aaron. (1) **Joins David**. In 1 Chron. xii, 28, we are told that he joined David at Hebron, after Saul's death, with twenty-two captains of his father's house, and, apparently, with 900 men, (4600—3700, vers. 26, 27.) B. C. 1048. (2) **Fidelity to David**. From this time Zadok was unwavering in his loyalty to David. When Absalom revolted and David fled from Jerusalem, Zadok and all the Levites bearing the ark accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite. 2 Sam. xv, xvii, 15. When Absalom was dead, Zadok and Abiathar were the persons who persuaded the elders of Judah to invite David to return. 2 Sam. xix, 11. When Adonijah, in David's old age, set up for king, and had persuaded Joab and Abiathar the priest to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room. 1 Kings i. (3) **Rewarded**. For this fidelity he was rewarded by Solomon, who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room. 1 Kings ii, 27, 35. From this time, however, we hear little of him. It is said in general terms in the enumeration of Solomon's officers of state that Zadok was the priest, (1 Kings iv, 4; 1 Chron. xxix, 22.) but no single act of his is mentioned. Zadok and Abiathar were *cohanim*, that is, officiating high-priests. 2 Sam xv, 35, 36; xix, 11. The duties of the office were divided. Zadok ministered before the tabernacle at Gibeon, (1 Chron. xvi, 39;) Abiathar had the care of the ark at Jerusalem. Not, however, exclusively, as appears from 1 Chron. xv, 11; 2 Sam. xv, 24, 25, 29.

2. In the genealogy of the high-priests in 1 Chron. vi, 12, there is a second Zadok, son of a second Ahitub and father of Shallum. It is supposed by some that the name was inserted by error of a copyist, while others identify him with *Odeas*, mentioned by Josephus, (*Ant.*, x, 8, 6.) He is perhaps the same person as the one mentioned in chap. ix, 11; Neh. xi, 11.

3. Father of Jerusha, the wife of Uzziah and mother of King Jotham. 2 Kings xv, 33; 2 Chron. xxvii, 1. B. C. before 758.

4. Son of Baana, who repaired a portion of the wall in the time of Nehemiah. Neh. iii, 4. He is probably the same who is in the list of those that sealed the covenant in Neh. x, 21, as in both cases his name follows that of Meshezabeel. B. C. 445.

5. Son of Immer, a priest who repaired a portion of the wall opposite his house. Neh. iii, 29. B. C. 445.

6. The scribe whom Nehemiah appointed one of the three principal treasurers of the temple. Neh. xiii, 13. B. C. 445.

ZA'HAM, (Heb. same, **זֶהָם**, *loathing*,) the last of the three sons of Rehoboam by Abihail. 2 Chron. xi, 19. B. C. about 974. Keil (*Commentary, in loco*) holds that Mahalath is the wife of Rehoboam, and that Abihail, the daughter of Eliab, was Mahalath's mother.

ZA'LAPH, (Heb. *Tsalaph'*, **צִלָּף**, *wound*,) the father of Hanun, who assisted in repairing the wall of Jerusalem after the captivity. Neh. iii, 30. B. C. 445.

ZAL'MON, (Heb. *Tsalmon'*, **צִלְמוֹן**, *shady*,) an Ahohite (that is, sprung from the Benjamite family of Ahoah) and one of David's warriors. 2 Sam. xxiii, 28. B. C. 1018. In the parallel passage (1 Chron. xi, 29) he is called ILAI, (q. v.)

ZALMUN'NA, (Heb. *Tsalmunna'*, **צִלְמוֹנָע**, *deprived of protection*,) one of the two kings of Midian who were captured and slain by Gideon. Judg. viii, 5-21; Psal. lxxxiii, 11. B. C. about 1249. See ZEBAH.

ZAPH'NATH-PAÄNE'ÄH, (Heb. *Tsapphenath' Paane'üch*, **צִפְנַת פַּעְנֵחַ**, =probably the Coptic *P-sont-em-ph-anh*, that is, *sustainer of life*,) the name given by Pharaoh to Joseph. Gen. xli, 45.

ZA'RA, (*Zapá*,) the Greek form (Matt. i, 3) of the Hebrew name ZERAH, (q. v.) No. 2.

ZA'RAH, (Gen. xxxviii, 30; xlv, 12.) See ZERAH, No. 2.

ZAT'THU, (Neh. x, 14.) See ZATTU.

ZAT'TU, (Heb. *Zattu'*, **זַטְיָא**, perhaps *pleasant*,) an Israelite whose "children," to the number of 945 (Ezra ii, 8) or 845, (Neh. vii, 13,) returned with Zerubbabel. B. C. before 536. Several of his descendants renounced their Gentile wives, (Ezra x, 27;) and a person (or family) was among those who sealed the covenant made by Nehemiah. Neh. x, 14, "Zatthu."

ZA'VAN, (1 Chron. i, 42.) See ZAAVAN.

ZA'ZA, (Heb. *Zaza'*, **זָזָא**, *projection*, [?]) the second son of Jonathan, a descendant of Jerahmeel, of the tribe of Judah. 1 Chron. ii, 33. B. C. after 1450.

ZEBADI'AH, (Heb. *Zebadyah'*, **זְבַדְיָהּ**, and *Zebadya'hu*, **זְבַדְיָהּ**, *gift of Jehovah*.)

1. A Benjamite, of the sons of Beriah. 1 Chron. viii, 15. B. C. about 1450.

2. A Benjamite, of the sons of Elpaal. 1 Chron. viii, 17. B. C. about 1450.

3. One of the two sons of Jeroham of Gedor who joined David at Ziklag. 1 Chron. xii, 7. B. C. about 1038.

4. Third son of Meshelemiah the Korhite. 1 Chron. xxvi, 2. B. C. about 1015.

5. Son of Asahel, the brother of Joab, of the fourth division of David's army. 1 Chron. xxvii, 7. B. C. about 1015.

6. A Levite in the reign of Jehoshaphat, sent to teach the law in the cities of Judah, 2 Chron. xvii, 8. B. C. 912.

7. The son of Ishmael and prince of the house of Judah in the reign of Jehoshaphat. 2 Chron. xix, 11. B. C. 896.

8. Son of Michael, of the "sons" of Shephatiah, who returned with Ezra from captivity with eighty males. Ezra viii, 8. B. C. about 457.

9. A priest of the sons of Immer who had married a foreign wife after the return from Babylon. Ezra x, 20. B. C. 456.

ZE'BAH, (Heb. *Ze'bach'*, זֶבַח, *sacrifice*,) one of the two Midianitish kings overthrown by Gideon. He is mentioned in Judg. viii, 5-21; Psal. lxxxiii, 11, and always in connection with Zalmunna. They seem to have commanded the invasion of Palestine, leading their hordes with the cry, "Seize these goodly pastures." Psal. lxxxiii, 12. While Oreb and Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephraimites, at the central fords of the Jordan, the two kings had succeeded in making their escape by a passage farther to the north, (probably the ford near Bethshean,) and thence by the *Wady Yabis*, through Gilead, to Karkor, a place which is not fixed, but which lay doubtless high up on the Hauran. Here they were reposing with 15,000 men, a mere remnant of their huge horde, when Gideon overtook them. The name of Gideon was still full of terror, and the Bedouins were entirely unprepared for his attack—they fled in dismay, and the two kings were taken. They were brought to Ophrah, the native village of their captor, and then Gideon asked them, "What manner of men were they which ye slew at Tabor?" Up to this time the sheikhs may have believed that they were reserved for ransom; but these words once spoken, there can have been no doubt what their fate was to be. They met it like noble children of the desert, simply requesting that the blow should be struck by their captor himself; "and Gideon arose and slew them." B. C. about 1249.

ZEB'EDEE, or rather **ZEBEDÆ'US**, (Ζεβεδαιοῦς, the Greek form probably of *Zabdi*, or *Zebediah*,) the father of James the Great and John, (Matt. iv, 21,) and the husband of Salome. Matt. xxvii, 56; Mark xv, 40. He was a Galilean fisherman, living probably either at or near Bethsaida. From the mention of his "hired servants," (Mark i, 20,) and the acquaintance between John and Annas the high-priest, it has been inferred that the family were in good circumstances. He appears only once in the Gospel narrative, namely, in Matt. iv, 21, 22; Mark i, 19, 20, where he is seen in his boat with his two sons mending their nets.

ZEBI'NA, (Heb. *Zebina'*, זְבִינָא, *bought*,) one of the "sons" of Nebo, who put away his Gentile wife after the captivity. Ezra x, 43. B. C. 456.

ZEBU'DAH, (Heb. *Zebudah'*, זְבוּדָּה, *given*,) a daughter of Pedaiah of Rumah, wife of Josiah and mother of King Jehoiakim. 2 Kings xxiii, 36. B. C. before 610.

ZE'BUL, (Heb. *Zebul'*, זֶבֻל, *dwelling*,) ruler of the city of Shechem under Abimelech. He advised Abimelech of the defection of the Shechemites, and counseled him to advance upon the city. He closed the gates of the city against Gaal and his men that went out to fight against Abimelech, and thus assisted in their overthrow. Judg. ix, 28-41. B. C. about 1206.

ZEB'ULUN, (Heb. *Zebulun'*, זְבֻלֹן, *habitation*), the tenth son of Jacob and the sixth and last of Leah. Gen. xxx, 19, 20. B. C. about 1746. We have nothing recorded concerning Zebulun personally. In the genealogical list (Gen. xlv) he is mentioned as having, at the time of the migration into Egypt, three sons, founders of the chief families of the tribe. (Compare Num. xxvi, 26. **Tribe.** During the Desert journey Zebulun, with Judah and Issachar, formed the first camp. The tribe then numbered 57,400. Num. i, 31. The head of the tribe at Sinai was Eliab, son of Helon, (chap. vii, 24,) and at Shiloh, Elizaphan, son of Parnach. Chap. xxxiv, 25. Its representative among the spies was Gaddiel, son of Sodi. Chap. xiii, 10.

ZECHARI'AH, (Heb. *Zekaryah'*, זְכַרְיָה, *remembered of Jehovah*.)

1. A chief of the Reubenites at the time of the captivity by Tiglath-pileser. 1 Chron. v, 7. B. C. about 740.

2. Son of Meshelemiah, or Shelemiah, a Korhite and keeper of the north gate of the tabernacle of the congregation. 1 Chron. ix, 21. B. C. about 1042. In chap. xxvi, 2, 14, he is described as "one counseling with understanding."

3. One of the sons of Jehiel. 1 Chron. ix, 37. B. C. about 1451.

4. A Levite of the second order in the temple band as arranged by David, appointed to play "with psalteries on Alamoth." 1 Chron. xv, 18, 20; xvi, 5. B. C. about 1042.

5. One of the priests who, with trumpets, accompanied the ark from the house of Obed-edom. 1 Chron. xv, 24. B. C. about 1042.

6. Son of Isshiah, or Jesiah, a Kohathite Levite descended from Uzziel. 1 Chron. xxiv, 25. B. C. about 1045

7. Fourth son of Hosah, of the children of Merari. 1 Chron. xxvi, 11. B. C. about 1015.

8. The father of Iddo, who was chief of his tribe, Manasseh in Gilead, in the reign of David. 1 Chron. xxvii, 21. B. C. about 1015.

9. One of the princes of Judah sent to teach the people the law in the reign of Jehoshaphat. 2 Chron. xvii, 7. B. C. 912.

10. The son of Benaiah and father of Jahaziel, which latter was the Gershonite Levite who encouraged the army of Jehoshaphat against the Moabites. 2 Chron. xx, 14. B. C. before 896.

11. One of the sons of King Jehoshaphat. 2 Chron. xxi, 2. B. C. 889.

12. Son of the high-priest Jehoiada in the reign of Joash, king of Judah, (2 Chron. xxiv, 20,) and therefore the king's cousin. After the death of Jehoiada Zechariah probably succeeded to his office, and in attempting to check the reaction in favor of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned in the court of the temple. B. C. 840. It is probable that "Zacharias son of Barachias," who was slain between the temple and the altar, (Matt. xxiii, 35.) is the same with Zechariah, the son of Jehoiada, and that the name of Barachias as his father crept into the text from a marginal gloss, the writer confusing this Zechariah either with Zechariah the prophet, who was the son of Berechiah, or with another Zechariah, the son of Jeberechiah. Isa. viii, 2.

13. A prophet in the reign of Uzziah, who appears to have acted as the king's counselor, but of whom nothing is known. 2 Chron. xxvi, 5. B. C. 810.

14. The father of Abijah, or Abi, Hezekiah's mother. 2 Chron. xxix, 1. B. C. before 726.

15. A Levite who, in the reign of Hezekiah, assisted in the purification of the temple. 2 Chron. xxix, 13. B. C. 726.

16. A Kohathite Levite and an overseer of the temple restoration in the reign of Josiah. 2 Chron. xxxiv, 12. B. C. 624.

17. One of the rulers of the temple in the reign of Josiah. 2 Chron. xxxv, 8. B. C. about 623.

18. The leader of the sons of Pharosh, who, to the number of 150, returned with Ezra. Ezra viii, 3. B. C. about 457.

19. The leader of the twenty-eight "sons" of Bebai who returned from captivity with Ezra. Ezra viii, 11. B. C. 457.

20. One of the chiefs of the people whom Ezra summoned in council at the river Ahava. Ezra viii, 16. He stood at Ezra's left hand when he expounded the law to the people. Neh. viii, 4. B. C. 457.

21. One of the family of Elam who divorced a foreign wife after the captivity. Ezra x, 26. B. C. 456.

22. One of the ancestors of Athaiah of the tribe of Judah. Neh. xi, 4. B. C. before 536.

23. The son of Shiloni and father of Joiarib, of the family of Perez. Neh. xi, 5.

24. A priest and ancestor of Adaiah, which latter was prominent in Jerusalem after the captivity. Neh. xi, 12. B. C. before 445.

25. The representative of the priestly family of Iddo in the days of Jojakim, the son of Jeshua. Neh. xii, 16. Probably the same as Zechariah the prophet, the son of Iddo. B. C. about 536.

26. One of the priests, son of Jonathan, who blew with the trumpets at the dedication of the city wall by Ezra and Nehemiah. Neh. xii, 35, 41. B. C. 445.

27. The son of Jeberechiah, who was taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz. Isa. viii, 2. B. C. about 742.

28. The eleventh of the twelve minor prophets. Zechariah was of priestly descent, a son of Berechiah and grandson of Iddo, (Zech. i, 1, 7,) the chief of one of the priestly families that returned from exile along with Zerubbabel. Neh. xii, 4. The mention in Ezra v, 1; vi, 14, as the son of Iddo is explained by the hypothesis that owing to some unexplained cause—perhaps the death of his father—Zechariah followed his grandfather in the priestly office, and so the historian dropped the father's name. Zechariah commenced his prophetic labors in the eighth month of the second year of Darius. B. C. about 520. In the fourth year of Darius a deputation of Jews came to the temple to inquire whether the day on which Jerusalem and the temple were reduced to ashes by the Chaldeans was still to be kept as a day of mourning and fasting. Zechariah replied to them, declaring that, in the sight of Jehovah, obedience is better than fasting. Two other oracles delivered by Zechariah are recorded in his book of prophecies. Chaps. ix–xi and xii–xiv. According to the fathers, Zechariah exercised his prophetic office in Chaldea, where he wrought many miracles—returned to Jerusalem when an old man, still discharging the duties of his priestly office, and, dying at an advanced age, was buried in the holy city by the side of Haggai. The statement to the effect that he was slain under Joash has

arisen from his being confounded with the Zechariah mentioned in 2 Chron. xxiv, 20; Matt. xxiii, 35. See No. 12.

ZEDEKI'AH, (Heb. *Tsidkiyah'*, צִדְקִיָּה, and *Tsidkiya'hu*, צִדְקִיָּהוּ, *justice of Jehovah*.)

1. Son of Chenaanah and the person who acted as spokesmen of the prophets when consulted by Ahab as to the result of his proposed expedition to Ramoth-Gilead. B. C. 897. Preparing himself with a pair of iron horns, (the horns of the *reēm*, or buffalo, being the recognized emblem of the tribe of Ephraim,) Zedekiah illustrated the manner in which Ahab should drive the Syrians before him. When Micaiah delivered his prophecy Zedekiah came near and smote him upon the cheek. For this he was threatened by Micaiah in terms that evidently allude to some personal danger. The probability that Zedekiah and his followers were false prophets is strengthened by the question of the king, "Is there not here besides a prophet of *Jehovah* that we may inquire of *him*?" 1 Kings xxii, 11; 2 Chron. xviii, 10.

2. The last king of Judah.

1. Family. Zedekiah was the son of Josiah by his wife Hamutal, and therefore own brother to Jehoahaz. 2 Kings xxiv, 18; compare xxiii, 31; 1 Chron. iii, 15. His original name had been *Mattaniah*, which was changed to Zedekiah by Nebuchadnezzar, when he carried off his nephew Jehoiachin to Babylon, and left him on the throne of Jerusalem.

2. Reign. Zedekiah was twenty-one years of age when he was made king. 2 Kings xxiv, 17, 18; 2 Chron. xxxvi, 11. B. C. 593. The earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. In this movement Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighboring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whither he went, perhaps, to blind the eyes of Nebuchadnezzar to his contemplated revolt. Jer. li, 59. The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxvii, 5–11; xxxiv, 21, and Ezek. xvii, 15–20; but Josephus (x, 7, § 3) relates it more fully, and gives the date of its occurrence, namely, the eighth year of Zedekiah. Nebuchadnezzar, aware of Zedekiah's defection, sent an army and reduced the whole country of Judea, excepting Jerusalem, Lachish, and Azekah. Jer. xxxiv, 7. Pharaoh having marched to the assistance of Zedekiah, the Chaldeans at once raised the siege and advanced to meet him. The nobles seized this opportunity of re-enslaving those whom they had so recently manumitted. Jer. xxxiv. Shortly after this Jeremiah was put in prison, and would probably have lost his life but for the interference of Zedekiah. Jer. xxxvii, 15–21. On the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls. Jer. lii, 4. From this time forward the siege progressed slowly but surely to its consummation, with the accompaniment of both famine and pestilence. Zedekiah again interfered to preserve the life of Jeremiah from the vengeance of the princes. Chap. xxxviii, 7–13. While the king was hesitating the end

was rapidly coming nearer. The city was indeed reduced to the last extremity. The fire of the besiegers had throughout been very destructive, but it was now aided by a severe famine. The bread had long since been consumed, (Jer. xxxviii, 9,) and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. At last, after sixteen dreadful months, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with careful minuteness informs us, that the breach in those stout and venerable walls was effected. Passing in through the breach, they made their way, as their custom was, to the center of the city, and for the first time the temple was entered by a hostile force. Zedekiah fled, but was betrayed by some Jews who had deserted to the enemy. After his capture he and his sons were sent to Nebuchadnezzar at Riblah, while his daughters were kept at Jerusalem. Nebuchadnezzar reproached Zedekiah for breaking his oath of allegiance, ordered his sons to be slain before him, and then his own eyes to be thrust out. He was loaded with chains and taken to Babylon, where he died. (Smith, *Dictionary*, s. v.)

DIFFICULTY.—At first sight there seems a discrepancy between Jer. xxxiv, 3; 2 Kings xxv, 7; Ezek. xii, 13. The first passage, however, does not assert that he should actually see Babylon, but that he should see the king and go thither. The above facts verify the predictions. Zedekiah saw the *king* of Babylon, but not the *city* itself, having lost his sight before being taken there.

3. A son of Jeconiah and grandson of Jehoiakim, king of Judah. 1 Chron. iii, 16. B. C. 598 or later. Some identify him with the person mentioned in ver. 15, but Keil (*Commentary, in loco*) conjectures that he was a literal son, and not simply a successor of Jeconiah, and that he died before the exile.

4. The son of Maaseiah and a false prophet among the captives in Babylon. He was denounced by Jeremiah for having, with Ahab, uttered false prophecies, and for flagitious conduct. Their names were to become a by-word, and their terrible fate—death by burning—a warning.

5. The son of Hananiah and one of the princes of Judah who received the announcement that Baruch had delivered the words of Jeremiah to the people. Jer. xxxvi, 12. B. C. 607.

ZE'ĒB, (Heb. *Zēb'*, זֵב, *wolf*;) one of the princes of Midian who were defeated by Gideon, probably near the Jordan. Zeeb was slain in a wine-press, which in later times bore his name. Judg. vii, 24, 25; viii, 3; Psal. lxxxiii, 11. B. C. 1249.

ZE'LEK, (Heb. *Tse'lek*, צֶלֶק, *fissure*;) an Ammonite and one of David's valiant men. 2 Sam. xxiii, 37; 1 Chron. xi, 39. B. C. 1047.

ZELOPH'EHAD, (Heb. *Tselophehad*, צֶלֶפְחָד, meaning unknown,) the son of Hephher and descendant of Manasseh through Gilead. Josh. xvii, 3. B. C. before 1452. He died without male heirs, and his five daughters claimed his inheritance. The claim was admitted by divine direction, and a law was promulgated, to be of general application, that if a man died without sons his inheritance should pass to his daughters. Num. xxvi, 33; xxvii, 1-11. A still further enactment (chap. xxxvi) provided that such heiresses should not marry out of their own tribes—a regulation which the five daughters of Zelophehad complied with, all being married to Manassites.

ZELO'TES, (Gr. *Ζηλωτής*,) the surname of the apostle Simon, Luke vi, 15; Acts i, 13,) to distinguish him from Simon Peter. In the parallel lists of Matt. x, 4; Mark iii, 18, he is called Simon *the Canaanite*, this being a transliteration of the Heb. *קנאן*, *zeal*.

ZEM'IRA, (Heb. *Zemirah'*, *זמירה*, *music*,) one of the nine sons of Becher, the son of Benjamin. 1 Chron. vii, 8. B. C. before 1452.

ZE'NAS, (Gr. *Ζηνᾶς*,) a Christian lawyer of Crete mentioned in Titus iii, 13, in connection with Apollos. It is impossible to determine whether Zenas was a Roman jurisconsult or a Jewish doctor. Grotius thinks that he was a Greek who had studied Roman law. The New Testament usage of *νομικός*, "*lawyer*," leads rather to the other inference.

ZEPHANI'AH, (Heb. *Tsephanyah'*, *צפניה*, *hidden of Jehovah*.)

1. A Kohathite Levite, ancestor of Samuel and Heman. 1 Chron. vi, 36.

2. The son of Maaseiah, (Jer. xxi, 1,) and *sagan*, or second priest, in the reign of Zedekiah. He succeeded Jehoiada, (Jer. xxix, 25, 26,) and was probably a ruler of the temple, whose office it was among others to punish pretenders to the gift of prophecy. In this capacity he was appealed to by Shemaiah the Nehelamite to punish Jeremiah. Jer. xxix, 27. Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldeans, (Jer. xxi, 1,) and to implore him to intercede for the people. Jer. xxxvii, 3. On the capture of Jerusalem he was taken and slain at Riblah. Jer. lii, 24, 27; 2 Kings xxv, 18, 21. B. C. about 589. (Smith.)

3. The prophet, son of Cushi, who prophesied against Judah and Jerusalem in the days of King Josiah. Zeph. i, 1. B. C. about 630.

4. Father of Josiah (Zech. vi, 10) and of Hen, according to the reading of the received text of Zech. vi, 14. B. C. before 519.

ZE'PHI, (1 Chron. i, 36.) See ZEPHO.

ZE'PHO, (Heb. *Tsepho'*, *צפ*, *watch-tower*,) a son of Eliphaz, son of Esau, (Gen. xxxvi, 11,) and one of the "dukes" of the Edomites. Ver. 15. In 1 Chron. i, 36, he is called *Zephi*.

ZE'PHON, (Heb. *Tsephon'*, *צפון*, *watch*,) the first of the seven sons of Gad (Num. xxvi, 15) and progenitor of the *Zephonites*. B. C. about 1706.

ZE'RAH, (Heb. *Ze'rach*, *זרח*, *rising*.)

1. Son of Reuel, son of Esau, (Gen. xxxvi, 13; 1 Chron. i, 37,) and one of the "dukes," or phylarchs, of the Edomites. Gen. xxxvi, 17. B. C. about 1740. Jobab, an early king of Edom, perhaps belonged to his family. Ver. 33; 1 Chron. i, 44.

2. Less properly, *Zarah*. Twin son with his elder brother Pharez of Judah and Tamar. Gen. xxxviii, 30; 1 Chron. ii, 6; Matt. i, 3. B. C. about 1727. His descendants were called Zarites, Ezrahites, and Izrahites. Num. xxvi, 20; 1 Kings iv, 31; 1 Chron. xxvii, 8, 11.

3. Son of Simeon, (1 Chron. iv, 24,) called *Zohar* in Gen. xlvii, 10.

4. A Gershonite Levite, son of Iddo, or Adaiah. 1 Chron. vi, 21, 41.

5. The Ethiopian (or Cushite) king defeated by Asa. After a period of ten years' peace Asa's reign was disturbed by war. Zerah, with a million of men and 300 chariots, invaded the kingdom and pressed forward to Mareshah.

Thither Asa marched to meet him, and drew up his army in battle array in the valley of Zephathah. After commending his cause to Jehovah Asa made the attack, which was eminently successful. Asa pursued the fleeing Ethiopians as far as Gerar, crippling them so that they could not recover themselves and again make a stand. 2 Chron. xiv, 9-13. B. C. 941.

ZERAHI'AH, (Heb. *Zerachyah'*, זֶרַחְיָה, *Jehovah has risen*.)

1. A priest, son of Uzzi and ancestor of Ezra the scribe. 1 Chron. vi, 6, 51; Ezra vii, 4. B. C. about 457.

2. Father of Elihoenai, of the sons of Pahath Moab. Ezra viii, 4. B. C. about 457.

ZE'RESH, (Heb. same, זֶרֶשׁ, *gold*,) the wife of Haman the Agagite, who advised the hanging of Mordecai. Esth. v, 10, 14; vi, 13. B. C. about 510.

ZE'RETH, (Heb. *Tse'reth*, צֶרֶת, probably *splendor*,) son of Ashur, the founder of Tekoa, by his wife Helah. 1 Chron. iv, 7. B. C. about 1451.

ZE'RI, (Heb. *Tseri'*, צֶרִי,) one of the sons of Jeduthun and a Levitical harper in the reign of David. 1 Chron. xxv, 3. He is probably the Izri mentioned in ver. 11.

ZE'ROR, (Heb. *Tseror'*, צֶרֶר, *a bundle*,) a Benjamite, ancestor of Kish, the father of Saul. 1 Sam. ix, 1. B. C. before 1095.

ZERU'AH, (Heb. *Tseruah'*, צֶרוּעָה, *leprous*,) the mother of Jeroboam, the son of Nebat. 1 Kings xi, 26. B. C. before 984.

ZERUB'BABEL, (Heb. *Zerubbabel'*, זְרֻבְבָּל, *sown [or born] in Babylon*,) the head of the tribe of Judah at the time of the return from Babylonish captivity.

1. Family. Zerubbabel is called the son of Shealtiel, (Ezra iii, 2, 8; v, 2; Neh. xii, 1; Hag i, 1, 12, 14; ii, 2,) and in the genealogies, ("Zorobabel," Matt. i, 12; Luke iii, 27.) In 1 Chron. iii, 19, he is given as the son of Pedaiah, the brother of Shealtiel. See DIFFICULTIES. Josephus (*Ant.*, xi, 3, 10) speaks of him as "the son of Salathiel, of the posterity of David, and of the tribe of Judah."

2. History. In the first year of Cyrus Zerubbabel was living in Babylon, and was recognized as prince of Judah in the captivity. He was probably in the king's service, as he had received a Chaldee name (*Sheshbazzar*) and had been intrusted by Cyrus with the office of governor of Judea. **(1) Goes to Jerusalem.** Zerubbabel led the first colony of captives to Jerusalem, accompanied by Jeshua the high-priest, a considerable number of priests, Levites, and heads of houses of Judah and Benjamin. Arrived at Jerusalem, their first care was the building of the altar on its old site, and to restore the daily sacrifice. Ezra ii; iii, 1-3. B. C. about 536. **(2) Rebuilding of the Temple.** The great work of Zerubbabel was the rebuilding of the temple. Aided by a grant of material and money, Zerubbabel was enabled to lay the foundation in the second month of the second year of their return. This was done with the utmost solemnity, amid the trumpet

blasts of the priests, the music of the Levites, and the loud songs of thanksgiving of the people. Chap. iii, 8-13. (3) **Hinderances.** The work had not advanced far before the mixed settlers in Samaria put in a claim to take part in it; and when Zerubbabel and his companions declined the offer they endeavored to hinder its completion. They "troubled them in building," and hired counselors to misrepresent them at the court. The result was that no farther progress was made during the remaining years of the reign of Cyrus and the eight years of Cambyses and Smerdis. Chap. iv, 1-24. Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the temple were not such as need have stopped the work; and during this long suspension of sixteen years Zerubbabel and the rest of the people had been busy in building costly houses for themselves. Hag. i, 2-4. (4) **Building Resumed.** Moved by the exhortations of the prophets Haggai and Zechariah, Zerubbabel threw himself heartily into the work, and was zealously seconded by Jeshua and all the people. This was in the second year of the reign of Darius, who enjoined Tatnai and Shethar-boznai to assist the Jews with whatsoever they had need of at the king's expense. The work advanced so rapidly that on the third day of the month Adar, in the sixth year of Darius, the temple was finished, and was forthwith dedicated with much pomp and rejoicing. Chap. v, 1-vi, 22. B. C. 515. The only other works of Zerubbabel which we learn from the Scripture history are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David, (Ezra vi, 18; Neh. xii, 47,) the registering the returned captives according to their genealogies, (Neh. vii, 5,) and the keeping of a passover in the seventh year of Darius. In the genealogies of Jesus (Matt. i, 12, and Luke iii, 27) he is represented as son of Salathiel, though the Book of Chronicles tells us he was the son of Pedaiah and nephew of Salathiel. It is of more moment to remark that while Matthew deduces his line from Jeconias and Solomon, Luke deduces it through Neri and Nathan. Zerubbabel was the legal successor and heir of Jeconiah's royal estate, the grandson of Neri, and the lineal descendant of Nathan, the son of David. In the New Testament the name appears in the Greek form of *Zorobabel*.

3. Character. Zerubbabel was inferior to few of the great characters of Scripture, whether we consider his loyalty to Jehovah and his people, his zeal in the great and perilous work he undertook, his courageous faith, or his heroic self-abnegation.

DIFFICULTY.—The discrepancy between 1 Chron. iii, 19, and other passages as to the parentage of Zerubbabel is explained by Keil (*Commentary, in loco*) by the supposition that "Shealtiel died without any male descendants, leaving his wife a widow. . . . After Shealtiel's death his second brother, Pedaiah, fulfilled the Levirate duty, and begat, in his marriage with his sister-in-law, Zerubbabel, who was now regarded, in all that related to laws of heritage, as Shealtiel's son."

ZERU'IAH, or ZERUI'AH, (Heb. *Tseruyah'*, צֶרֻיָּה, *wounded*, or *bal-sam*, the mother of David's three great generals, Abishai, Joab, and Asahel. She and Abigail are specified in 1 Chron. ii, 16, as "sisters of the son of Jesse," while it is stated in 2 Sam. xvii, 25, that Abigail was the daughter of Nahash. Some early commentators have concluded that Abigail and Zeruiah were only step-sisters of David, that is, daughters of his mother by Nahash, and not by Jesse. (Keil, *Commentary, in loco*.) Of Zeruiah's husband there is no mention in the Bible.

ZE'THAM, (Heb. *Zetham'*, זֶתָם, *olive*,) the son of Laadan, a Gershonite Levite, (1 Chron. xxiii, 8,) and, with his brother, a keeper of the temple treasury. Chap. xxvi, 22. B. C. about 1015.

ZE'THAN, (Heb. *Zeythan'*, זֵיתָן, *olive*, or *shining*,) a Benjamite, of the sons of Bilhan. 1 Chron. vii, 10. B. C. probably about 1015.

ZE'THAR, (Heb. *Zethar'*, זֶתָר, *star*, or *sacrifice*,) one of the seven eunuchs of Ahasuerus. Esth. i, 10. B. C. about 519.

ZI'A, (Heb. same, זִיעַ, *motion*,) one of the Gadites who dwelt in Bashan. 1 Chron. v, 13.

ZIBA, (Heb. *Tsiba'*, צִיבָא, or צֶבֶא, *plantation*, or *statue*,) a former servant of Saul of whom David made the inquiry, "Is there not yet any of the house of Saul, that I may show the kindness of God unto?" Mephibosheth was in consequence found, and Ziba was commanded to cultivate the land which was restored to the king's son. 2 Sam. ix, 2-12. B. C. about 1040. At this first mention of Ziba he had fifteen sons and twenty servants. Ver. 10. When David, in his flight from Jerusalem, had gone a little over the height (Mount of Olives) Ziba met him with a present of asses, food, and wine. To the king's inquiry, "Where is thy master's son?" Ziba replied: "Behold, he abideth at Jerusalem: for he said, To-day shall the house of Israel restore me the kingdom of my father." This improbable calumny was believed by David in the excited state in which he then was, and he gave to Ziba all the property of Mephibosheth. Chap. xvi, 1, *sq.* On David's return Mephibosheth accused Ziba of having slandered him, and David gave command that the land should be divided between them. Chap. xix, 29. B. C. 1023.

ZIB'EON, (Heb. *Tsibon'*, צִבְעוֹן, *dyed*, or *robber*,) father of Anah, whose daughter Aholibamah was Esau's wife. Gen. xxxvi, 2. Although called a Hivite, he is probably the same as Zibeon, the son of Seir the Horite. Vers. 20, 24, 29; 1 Chron. i, 38, 40. B. C. before 1740.

ZIB'IA, (Heb. *Tsibya'*, צִבְיָא, *roe*,) a Benjamite, the son of Shaharaim by his wife Hodesh. 1 Chron. viii, 9. B. C. after 1450.

ZIB'IAH, (Heb. *Tsibyah'*, צִבְיָה, *roe*,) a native of Beersheba and mother of King Jehoash. 2 Kings xii, 1; 2 Chron. xxiv, 1. B. C. before 878.

ZICH'RI, (Heb. *Zikri'*, זִכְרִי, *memorable*, *renowned*,)

1. Son of Izhar, the son of Kohath. Exod. vi, 21. B. C. 1619.
2. A Benjamite, of the sons of Shimhi. 1 Chron. viii, 19.
3. A Benjamite, of the sons of Shashak. 1 Chron. viii, 23.
4. A Benjamite, of the sons of Jeroham. 1 Chron. viii, 27.
5. Son of Asaph, (1 Chron. ix, 15; elsewhere called *Zabdi* (Neh. xi, 17) and *Zaccur*. Chap. xii, 35.
6. A descendant of Eliezer, the son of Moses and father of the treasurer Shelomith. 1 Chron. xxvi, 25. B. C. before 1015.
7. The father of Eliezer, the chief of the Reubenites in the reign of David. 1 Chron. xxvii, 16. B. C. before 1043.
8. Of the tribe of Judah, father of Amasiah, which latter volunteered at

the head of 200,000 men in Jehoshaphat's army. 2 Chron. xvii, 16. B. C. before 912.

9. Father of Elishaphat, one of the conspirators with Jehoiada to make Joash king. 2 Chron. xxiii, 1. B. C. 878.

10. A mighty man of Ephraim who slew Maaseiah, the son of King Ahaz, the governor of the palace, and the prime minister. 2 Chron. xxviii, 7. B. C. about 741.

11. The father of Joel, which latter was overseer of the Benjamites after their return to Jerusalem from captivity. Neh. xi, 9. B. C. before 536.

12. A priest of the family of Abijah in the days of Joiakim. Neh. xii, 17. B. C. about 445.

ZIDKI'JAH, (Neh. x, 1.) See ZEDEKIAH.

ZI'DON, (Heb. *Tsidon'*, צִידוֹן, *fishery*,) the eldest son of Canaan. Gen. x, 15, "Sidon;" 1 Chron. i, 13. B. C. about 2218.

ZI'HA, (Heb. *Tsicha'*, צִיחָא, *thirsty*.)

1. One of the Nethinim whose descendants returned from the captivity. Ezra ii, 43; Neh. vii, 46. B. C. before 536.

2. A ruler of the Nethinim after the return from Babylon. Neh. xi, 21. B. C. 536.

ZIL'LAH, (Heb. *Tsillah'*, צִלָּה, *shade*,) one of the two wives of Lamech the Cainite, to whom he addressed his song. Gen. iv, 19, 22, 23. She was the mother of Tubal-Cain and Naamah. B. C. about 3875.

ZIL'PAH, (Heb. *Zilpah'*, זִלְפָּה, *a trickling*,) the female servant given by Laban to his daughter Leah as an attendant, (Gen. xxix, 24,) and by Leah to Jacob as a concubine. She was the mother of Gad and Asher. Gen. xxx, 9-13; xxxv, 26; xxxvii, 2; xli, 18. B. C. 1753-1706.

ZIL'THAI, (Heb. *Tsilthay'*, צִלְתִּי, *shadow*.)

1. A Benjamite, of the sons of Shimhi. 1 Chron. viii, 20. B. C. after 1451.

2. One of the captains of thousands of Manasseh who deserted to David at Ziklag. 1 Chron. xii, 20. B. C. about 1058.

ZIM'MAH, (Heb. *Zimmah'*, זִמְמָה, *purpose*.)

1. A Gershonite Levite, son of Jahath, the grandson of Gershom. 1 Chron. vi, 20. B. C. after 1490. He is probably the same as the son of Shimei in ver. 42.

2. Father or ancestor of Joah, a Gershonite in the reign of Hezekiah. 2 Chron. xxix, 12. B. C. before 726. At a much earlier period we find Zimmah and Joah as father and son, (1 Chron. vi, 20,) for in the various families the same name often repeats itself.

ZIM'RAN, (Heb. *Zimran'*, זִמְרָן, *celebrated*,) the eldest son of Keturah and Abraham. Gen. xxv, 2; 1 Chron. i, 32. B. C. about 1852. His descendants have not been positively identified.

ZIM'RI, (Heb. *Zimri'*, זִמְרִי, *my song*, or *celebrated*.)

1. The son of Salu, a Simeonite chieftain, slain by Phinehas with the Midianitish princess Cozbi. Num. xxv, 14. B. C. 1452. When the Israel-

ites at Shittim were suffering for their impure worship of Baal Peor, Zimri brought this woman into his tent to commit adultery with her. This shameless wickedness so inflamed the zeal of Phinehas the high-priest that he seized a spear, and pierced both of them through in the very act.

2. The fifth king of Israel, who reigned only seven days. He is first mentioned as captain of half the chariots of the royal army, and as chief conspirator against King Elah, who was murdered while indulging in a drunken revel in the house of his steward in Tirzah. His first act as king was the slaying of all the house of Baasha. But the army, which at that time was besieging the Philistine town of Gibbethon, when they heard of Elah's murder, proclaimed their general Omri king. He immediately marched against Tirzah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire, and perished in the ruins. 1 Kings xvi, 9-20. B. C. 920.

3. The eldest of the five sons of Zerah, the son of Judah. 1 Chron. ii, 6. B. C. after 1706.

4. Son of Jehoadah and descendant of Saul. 1 Chron. viii, 36; ix, 42. B. C. about 945.

ZI'NA, (Heb. *Zina'*, זִינָא, perhaps *abundance*.) 1 Chron. xxiii, 10. See ZIZAH.

ZIPH, (Heb. same, זִיף, a *flowing*,) the eldest of the four sons of Jehaleleel. 1 Chron. iv, 16. B. C. after 1451.

ZI'PHAH, (Heb. *Ziphah'*, זִיפָּה, feminine of *Ziph*,) the second son of Jehaleleel and brother of the preceding. 1 Chron. iv, 16.

ZIPH'ION, (Heb. *Tsiphyon'*, צִפְיֹן, Gen. xlvi, 16.) See ZEPHON.

ZIP'POR, (Heb. *Tsippor'*, צִפּוֹר, a *sparrow*,) father of Balak, king of Moab. His name occurs only in the expression "son of Zippor." Num. xxii, 2, 4, 10, 16; xxiii, 18; Josh. xxiv, 9; Judg. xi, 25. B. C. before 1452. Whether he was the "former king of Moab" alluded to in Num. xxi, 26, we are not told, nor do we know that he himself ever reigned. (Smith.)

ZIP'PORAH, or **ZIPPO'RAH**, (Heb. *Tsipporah'*, צִפּוֹרָה, fem. of *Zippor*, *sparrow*,) daughter of Reuel or Jethro, the priest of Midian, wife of Moses and mother of his two sons Gershom and Eliezer. Exod. ii, 21; iv, 25; xviii, 2; compare 6. B. C. 1531. The only incident recorded in her life is that of the circumcision of Gershom. Chap. iv, 24-26.

ZI'ZA, (Heb. *Ziza'*, זִיזָא, *abundance*.)

1. Son of Shiphi, a chief of the Simeonites in the reign of Hezekiah. 1 Chron. iv, 37. B. C. about 726.

2. Son of Rehoboam by Maachah, the granddaughter of Absalom. 2 Chron. xi, 20. B. C. after 974.

ZI'ZAH, (Heb. *Zizah'*, זִיזָה,) a Gershonite Levite, second son of Shimei. 1 Chron. xxiii, 11; called *Zina* in ver. 10.

ZOBE'BAH, (Heb. with the article, *hats-Tsobebah'*, הַצֹּבְבָה, the *slow moving*,) the second child (probably daughter, as the word is feminine) of Coz, of the tribe of Judah. 1 Chron. iv, 8. B. C. after 1451.

ZO'HAR, (Heb. *Tso'char*, צַחַר, *whiteness, light*.)

1. A Hittite, and father of Ephron, from which latter person Ephraim bought the grave of Machpelah. Gen. xxiii, 8; xxv, 9. B. C. before 1860.

2. Fifth-named of the six sons of Simeon, (Gen. xlvi, 10; Exod. vi, 15;) elsewhere (1 Chron. iv, 24) called *Zerah*.

ZO'HETH, (Heb. *Zocheth'*, זוּחֶת, perhaps *strong*,) son of Ishi, of the tribe of Judah. 1 Chron. iv, 20. B. C. after 1451.

ZO'PHAH, (Heb. *Tsophach'*, צוֹפַח, *a cruse*,) son of Helem, or Hotham, the son of Heber, an Asherite. 1 Chron. vii, 35, 36. B. C. about 1451.

ZOPHA'I, (Heb. *Tsophay'*, צוֹפִי, from *Zuph*,) a Kohathite Levite, son of Elkanah and ancestor of Samuel. 1 Chron. vi, 26. B. C. before 1171. In ver. 35 he is called *Zuph*.

ZO'PHAR, (Heb. *Tsophar'*, צוֹפָר, *sparrow*,) one of the three friends of Job. Job ii, 11; xi, 1; xx, 1; xlii, 9. He is called a Naamathite, or inhabitant of Naamah, whose location is unknown.

ZOROB'ABEL, (Matt. i, 12; Luke iii, 27.) See ZERUBBABEL.

ZU'AR, (Heb. *Tsuar'*, צוּעַר, *littleness*,) the father of Nethaneel, of the tribe of Issachar. Nethaneel was chief of his tribe at the time of the Exode. Num. i, 8; ii, 5; vii, 18, 23; x, 15. B. C. before 1490.

ZUPH, (Heb. *Tsûph*, צוּף, *honey-comb*,) a Levite of the family of Kohath and father of Tohu in the ancestry of Samuel. 1 Sam. i, 1; 1 Chron. vi, 35. B. C. about 1320.

ZUR, (Heb. *Tsûr*, צוּר, *a rock*.)

1. Father of Cozbi, (Num. xxv, 15,) and one of the five princes of Midian who were slain by the Israelites when Balaam fell. Num. xxxi, 8. B. C. 1452.

2. Son of Jehiel, the founder of Gibeon. 1 Chron. viii, 30; ix, 36. B. C. after 1451.

ZU'RIEL, (Heb. *Tsuriel'*, צוּרוּיָאֵל, *my rock is God*,) son of Abihail, and chief of the Merarite Levites at the time of the exodus. Num. iii, 35. B. C. 1490.

ZURISHADDA'I, (Heb. *Tsurishadday'*, צוּרִישַׁדַּי, *my rock is the Almighty*,) father of Shelumiel, the chief of the tribe of Simeon at the time of the exodus. Num. i, 6; ii, 12; vii, 36, 41; x, 19. B. C. 1490.

THE END.

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